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Per. 2696 e.  $\frac{399}{28}$











THE  
BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,  
NOVEMBER, AND DECEMBER.

MDCCCVI.

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Χρὴ Μουσῶν θιράποηα καὶ ἄγγελον, εἴ τι περισσὸν  
Εἶδ' αἰσ σοφίης, μὴ φοβερὸν τιλβεῖν·  
Ἄλλὰ τὰ μὴ μῶσθαι, τὰ δὲ δεικνύσαι.

THEOGNIS.

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VOLUME XXVIII.

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# P R E F A C E.

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REVIEWS, properly so called\*, are a very modern invention, in which the French took the lead, and were followed first by the English†. It was some time, in England at least, before the plan of these Journals was settled. One of the earliest was in the form of Letters, no inconvenient vehicle for such information, But in 1708 an attempt was made

\* The "Bibliotheca" of Photius has been considered as an ancient Review; and so it is, in some respects. But it was not a journal, nor a record of what was passing in the literary world. The design was different, though the result was somewhat similar.

† The "Journal des Savans," by *Hedouille de Sallo*, is considered as the first Review, and began in January, 1665-6. The first English Review was entitled, "Weekly Memorials for the Ingenious; or an Account of Books lately set forth in several languages. With other Accounts relating to Arts and Sciences." 4to. 1683. Struvius, unless he has been corrected in a later edition, mentions as the first, "The History of the Works of the Learned," 1699. (Hist. Liter. Ed. 1729). But there were others before that, besides the Weekly Memorials: namely, "The Works of the Learned," published monthly by La Crose, in 1691; and "Miscellaneous Letters, giving an Account of the Works of the Learned, both at home and abroad," 4to. Begun in October, 1694, and published weekly. The latter is anonymous. "Memoirs for the Ingenious," published monthly by La Crose, from January 1693, is a Philosophical Magazine. The curious "Notitia Ephemeridum," by J. Joach. Schwabius, prefixed to Moshoff's Polyhistor, mentions all these works, but not being chronological, does not readily mark their succession.

to throw them into the very awkward and disadvantageous form of Dialogues \*, and this was carried on for three years. Since that period, they have gradually subsided into a method greatly more convenient to the Reader; and have attempted, though never with complete success, to embrace the whole History of British Literature, as it has arisen: with more or less notice of foreign works, which, by the increased importation of French and German Journals, has been gradually becoming almost unnecessary. In the mean time, these periodical reports have been so established in favour as to rank among the "articles of prime necessity," as the modern phrase is, to literary life; and the public at large has become so literary, that almost every man and every woman, in competent circumstances, wishes to know what is published, what is fit to be read, or what is most entertaining. Where purchasers abound, the market is always readily supplied, and of late there has been a particularly zealous competition to serve the public with goods of this kind. We have had Epitomes, Journals, and even a Panorama of Literature. They have made their appearance at weekly, monthly, quarterly, and annual periods. They have taken magnificent or scientific names; they have been analytical, critical, eclectic, imperial, and what not. We have seen them appear and disappear with various claims and pretensions; while we have maintained our steady course, in which we mean to persevere; assuming nothing but *British* principles, in Church and State, supported by such *Criticism* as our two English Universities can supply. For both these parents of Learning we feel a filial af-

\* The title was, "Censura Temporum: The good or ill tendencies of Books, Sermons, Pamphlets, &c. impartially considered. In a Dialogue between Eubulus and Sophronius," 4to. 1708. From 1699, when the "History of the Works of the Learned" began, which was continued to 1712, something like a series might be formed of English Reviews, by means of different Works,

fection;



## P R E F A C E.

fection; and with both we have always been, not occasionally only, but regularly connected. These principles, and these connections, united with constant care and real impartiality, have been our support; and they have been, as they ought to be, sufficient. When we condescend to other means, either by flattering false taste, encouraging false opinions, or ministering to the vitiated appetite of malignity, may we lose the favour, as we must lose the esteem, of those who know us.

But to come to the business of our Preface, where we are to give, what few others have attempted, (and none, that we recollect, before us) the marrow of recent Literature.

### DIVINITY.

After the approved and admirable work of Bishop Lowth on *Isaiah*, it was not to be expected that another English Translation should very speedily appear. But without any attempt at rivalry, the *Bishop of Kilalala* \* has produced another, which has also strong and peculiar claims on the attention of the Divine. It has especially the advantage of presenting the original Hebrew, in parallel columns with the English. On the comparative characters of the two Versions, we speak more particularly, when we close our account of the Book, which we shall do in the ensuing month. After which we shall take up the Book of Job, as rendered and illustrated by the same Right Reverend Commentator. Nor does the venerable successor of Lowth, in the See of London, after so many eminent services rendered to religion, yet think it time to retire from literary labour. His tract *On the beneficial Effects of Christianity* †, proves an unabated activity of mind; and is calculated to convince many, by a

\* No. V. p. 465. VI. p. 608.

† No. IV. p. 417.

collection of striking facts and arguments opposed to their most dangerous prejudices.

Our notice has been again attracted to the *Bamptonian Lectures*, by those of *Mr. E. Nares*\*, who with much ability, and very laudable diligence, has repelled at once all the more recent attacks of Socinianism, Scepticism, and, the almost peculiar produce of modern times, Atheism. The *Sermons* of *Sir H. M. Wellwood*†, are not devoted to any particular class of topics, but, in the general mode of instruction employed in our churches, have much vigour, and no small share of original thought. *Mr. Biddulph* having extended his *Practical Essays on the Liturgy* to five volumes, we have again noticed, and again commended a work of merit and utility‡. In the *Elementary Evidences*, or series of Catechisms, published by *Bishop Burgess*§, we see, with delight, learning stooping to enlighten the unlearned; and the talents of a master in Israel employed to preach the Gospel to the poor. Subserving to Christian Education also, and in a way very analogous, are the *Dialogues on the Doctrines and Duties of Christianity*, published by *Mrs. J. Jackson*||. If this Lady has not studied to make her dialogues dramatic, or suitable to the critical laws of that species of composition, she has conveyed in them abundant instruction, on points of great moment. A small volume of *Essays*, by *Mr. Apperley*\*\*, were drawn up for domestic instruction, and are well formed to instil at once the habitual reverence for religion, and the practical rules of Christian Morality. One or two *tracts*, directed *against Sectaries*††; are by no means devoid of merit; and the republished *Arguments* of *Dr. Comber* against the Romish

\* Of Biddenden, in Kent; see No. IV. p. 389. V. p. 548.

† No. II. p. 158. ‡ No. VI. p. 689. See also vol. xii. p. 582. § No. IV. p. 451. || No. IV. p. 411.

\*\* No. I. p. 92. †† *Cockburn's Address to Methodists*, No. IV. p. 457, and *A Letter on Methodism*, No. V. p. 575.

Church\*, are still as likely to be useful as when they were originally written.

Before we enter upon the subject of separate Sermons and Charges, we must pause to make a solemn and affectionate mention of a Prelate, who, in that and many other modes of composition, and in various branches of profound learning was eminently distinguished. We speak of the late *Bishop of St. Asaph*, a man whose sagacity seldom investigated without making discoveries, and whose vigour of understanding seldom argued without producing conviction. More learned than artful, and more original than polished; if he sometimes startled the reader by his boldness, he always gave him something to meditate, and something well worthy to be remembered. What he said precipitately, inferior minds might sometimes correct; but what he delivered on mature reflection, he alone could have communicated. By the labours of his pen the volumes of the *BRITISH CRITIC* have occasionally been enlightened; and other communications were promised, had Providence extended his life. Our regret therefore is, on many accounts, natural, when we have occasion to speak of his last published Sermon, entitled the *Watchers and the Holy Ones* †; a discourse as full of original matter as any that even his reflections had produced. A single tract of his remains before us unnoticed ‡, full of elegant, united with scientific knowledge, which we will take an early opportunity to discuss. We proceed at present to other subjects.

Some discourses of very distinguished excellence have certainly passed under our revision in the present Volume. Not to give apparent preference, where little, if any, is due, we shall take them as they occur in our pages. We begin therefore with *Mr. Walker's Consecration Sermon* §, in which he treats on the

\* No. III. p. 331.

† No. III. p. 280.

‡ "On Virgil's two Seasons of Honey."

§ No. II. p. 181.



condition and duties of a tolerated Church, with a particular and interesting application to the state of the Episcopal Church in Scotland. *Mr. Barker's* discourse before *the Sons of the Clergy*\* occurs next, and is well worthy of recollection, from an eloquence by no means common, and an originality of thought as well as language. The *Affize* Sermon, preached by *Dr. Zouch*†, in July last, gave us a pleasing opportunity of adverting to the merits of the author, and to the judicious patronage which had raised him to a stall at Durham‡. The same author, whose *Bampton Lectures* we commended in the beginning of this Preface, *Mr. E. Nares*, demands also our thanks, and those of the public, for a Sermon delivered at the primary *Visitation*§ of the Archbishop of Canterbury; in which he has clearly shown why the present defenders of our Holy Religion, in contending with infidels, and various kinds of sectaries, should not have "the spirit of fear, but that of power, of love, and of a sound mind." The Sermon of *Mr. Grant*||, before the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, gave us an opportunity not only to commend the author, but to praise and make more known the excellent Society itself and its designs.

#### HISTORY AND ANTIQUITIES.

With Original History our present Volume is not supplied, but translated Histories have, in two distinguished instances, been noticed in it. We allude to *Mr. Beloe's Translation* of the Father of History,

\* No. V. p. 571. † No. V. p. 572. ‡ A kind friend informs us by Letter, that the appointment came from Mr. Pitt. Our sentence is still true, but we certainly had another Patron in our thoughts. § No. VI. p. 690. || No. VI. p. 691.

*Herodotus* \*, and *Dr. Steuart's* elaborate work on *Sallust* †. The former having proceeded to a second edition, appears with many valuable additions and improvements. Of the latter, we shall speak more distinctly in our next Preface, when we shall have closed our examination of its contents. Of modern history we have nothing in this Volume, except that of the *English Navy*, by *Mr. Derrick* ‡. Nor have we been much employed on Antiquities, except in viewing the controversy between *Mr. King* and *Mr. Duten*, on the Antiquity of Arches §; and in commending the very elegant Specimens of ancient Ornamental Architecture, which *Mr. Tatbam* ¶ some time ago presented to the Public. A work which scientific men had justly appreciated, before it happened to attract our notice.

## BIOGRAPHY.

Here we have rather a more copious harvest. The *Life of Beattie* by *Sir William Forbes* ¶, itself fills up a considerable space; and so fills it, that while we admire and love the poet and philosopher, we contract little less esteem and affection for his biographer. But we contracted them, alas! only to join, almost immediately, the honourable and amiable train of friends, who attended him to his last abode. *Dr. Drake* has succeeded in giving new interest to the lives of *Steele*, *Addison* \*\*, and their coadjutors, so often written before, for various purposes, and particularly to accompany their periodical Essays. A more exact discussion of their style, humour, and peculiar or similar talents has enabled him to effect his design in a pleasing and instructive manner. *Mr.*

\* No. III. p. 245. † No. VI. p. 585. ‡ No. IV. p. 397.  
§ No. III. p. 279. ¶ No. V. p. 535. ¶ No. II. p. 105. III.  
p. 298. \*\* No. II. p. 147.

*Dutens* \* has added his name to the list of *Autobiographers*. We will not say that we should willingly have written of ourselves, all that he has written of himself; but we will say, unequivocally, that they who seek for amusement, will be sure to find it in his Memoirs, and frequently united with instruction. The Life of *James the Sixth*, which we noticed in our first number †, is an ancient and anonymous tract, published originally, but with some alteration, in Crawford's Memoirs of the Affairs of Scotland; and now republished from an old MS. with reference to the Controversy respecting Mary Queen of Scots. We have given some curious instances of the differences between the Memoirs and the Life, by printing them in parallel columns.

#### TOPOGRAPHY AND TRAVELS.

We travel with the Topographer, sometimes more agreeably than with the professed Tourist; an illustrious instance of which occurs in the *Magna Britannia* of Messrs. *Lysons* ‡, the beginning of a large and important work; and such a beginning as augurs well of the parts which are to succeed. It is somewhat singular that the alphabetical arrangement, which the Authors have taken for their compilation, has led them, in the first instance, to three counties, not one of which had yet been made the subject of a regular County History. The *Description of Latium*, (which we have attributed, and we believe rightly, to a Lady, singularly well qualified for such a task, *Miss Cornelia Knight*: §) contains a judicious mixture of ancient and modern topography; with such references to classical authorities as must please the studious, and instruct the less accomplished reader. The account of the Commerce and Navigation of *the Black Sea*, supposed

\* "Mémoires d'un Voyageur qui se repose." No. V. p. 479.  
 † No. I. p. 66.    ‡ No. II. p. 131.    § No. I. p. 15.

to be the work of *Mr. Eton*\*, contains such information as the name of that intelligent Traveller will stamp with authority. The book which *Dr. Pinckard* has entitled *Notes on the West Indies*†, may be considered as holding a middle place between Topography and Travels, though the most important part of it is his Account, from observation and very painful experience, of the dreadful Yellow Fever.

When we meet with *Mr. Barrow*, we come to a well tried source of original and pleasing information, and his work on *Cochin-China*‡, is clearly not unworthy of him. The additional information on Africa, which, as an ancient author has said, *semper aliquid affert novi*, is also very acceptable. *Mr. Carr's Stranger in Ireland*§ is, like his "*Stranger in France*||," a pleasing and lively book; and, unlike some English travels in that country, will please the Irish by its candour, no less than the English by its information.

The books which remain in this class may be more cursorily mentioned. They are four in number: *Mrs. Wakefield's Excursions in North America*¶; the *Belgian Traveller*, by the Author of the *Revolutionary Plutarch*\*\* ; *Kotzebue in Italy*††; and *Helms's Travels from Buenos Ayres*‡‡. All these have merit in their respective styles; and the first, though apparently an ideal excursion, is as instructive as any among them.

#### PHILOSOPHY.

We cannot better begin this head than by speaking of the *Philosophical Transactions*, a work of more established fame than any that the rest of Europe

\* No. I. p. 93.      † No. I. p. 42.      ‡ No. V. p. 512.  
 § No. IV. p. 359.    || Brit. Crit. vol. xxii. p. 129.    ¶ No.  
 II. p. 217.      \*\* No. IV. p. 446.      †† No. VI. p. 678.  
 ‡‡ Ibid.

has produced. The first, and the best of its kind. Two parts have been analyzed in our present Volume\*. We found considerable merit in the *Lectures on Zoonomia*, by the late Dr. Garnett†, a work in which the principles of Philosophy are applied, in part, to medical admonition. The other works we have here to notice, are either of a mixed kind, or confined to some distinct branch of science. Mr. Olinthus Gregory's *Treatise on Mechanics*‡, theoretical, practical, and descriptive; Mr. Dalby's first Volume of a *Course of Mathematics*§; and Dr. Jameson's *Mineralogy of the County of Dumfries*||, are all works of scientific merit, though the two first are more distinguished in their respective branches, and less liable to critical objections. The clear and instructive *Conversations on Chemistry*¶, which we ascribe without hesitation to Mrs. Bryan, deserve a very favourable remembrance; nor should Mr. Galpine's *Compend of British Botany*\*\* be omitted, being one of the most useful companions that a student can take in his pocket.

In the philosophy of the human mind, called *Intellectual Philosophy*††, Professor Scott has established a permanent reputation, by reducing to elementary analysis that very difficult branch of knowledge. Dr. Gillies's *Supplement to his Analysis of Aristotle*‡‡ was mentioned in this volume, only to defend it from illiberal and unjust attacks; which it was not very difficult to do, against an assailant who wants knowledge almost as much as he wants candour.

\* i. e. 1805, Part II. and 1806, Part I. See No. I. p. 1. and No. V. p. 523. † No. VI. p. 619. ‡ No. II. p. 120. § No. VI. p. 666. || No. IV. p. 427. ¶ No. VI. p. 635. \*\* No. I. p. 89. †† No. III. p. 225. ‡‡ No. IV. p. 367.

## POLITICS.

We have had little lately to do with this subject, unless the discussion of neutral claims and belligerent rights can be so termed. As a remnant of that topic, we have noticed, in this volume, the Speech of *Mr. Randolph*, in the American Congress, reprinted here, with an able Introduction by the Author of *War in Disguise* \*. The two rival pamphlets, the *Inquiry into the State of the Nation*, and the *Answer to the Inquiry* †, both anonymous, are written with ability; the preference will generally be given to the one or the other, according to the political connections of the reader. The latter has since been augmented by a Supplement ‡. *Mr. Canning's Speech* § on the Repeal of the Additional Force Act is a discussion of political principle, rather than of mere arrangement, and, as such, may be here mentioned.

## MEDICINE.

Works of this class, lately examined, have resembled small doses, rather than continued and connected courses of discipline. They have come frequently, but they have been soon disposed of. We begin with a subject of very extensive interest, as extensive as the gout, whose dominion who has not felt or feared? To this extent should reach *Mr. Hunt's Salutary Cautions* || against the rash and perilous practice of affusion; founded, as it appears, on a false theory, and more likely to destroy the patient than remove the malady. We perused, nearly

\* No. I. p. 39.    † No. II. p. 186.    ‡ No. III. p. 325.  
§ No. III. p. 326.    || No. I. p. 61.

together,

together, two authors recommending particular plants to notice, the *Viscus Quercinus*, or Mistletoe, and the *Humulus Lupulus* or common Hop: the one for Epilepsy, and the other for Gout. *Dr. Frazer*\* patronizes the former, and *Mr. Freake*† the latter; both, we doubt not, with the authority of careful experiments on their side. *Dr. Meade*‡ has very laudably attempted to ascertain the medical power of *Galvanism*, and has explained the most convenient methods of applying that agent. *Dr. Reid* has very elaborately treated the subject of *Consumption*§, and though he is evidently too much attached to the *Brunonian System*, his book is, on some accounts, worthy of consideration. The very dangerous disorder of the hip joint, called *Ischias*, has been ably treated by *Dr. Falconer*||, of Bath, with a particular view to the remedies of that place; but also with a general consideration of the effects of warm water, and other useful intimations. *The Domestic Guide, in Cases of Insanity*¶, though anonymous, was found to contain many valuable admonitions, directed to circumstances wherein they are peculiarly necessary; and was therefore recommended by us as useful and judicious. The subject of Vaccination continues to be anxiously discussed in the medical world. We shall at present mention only two tracts, and those both in favour of it. These are an *Answer to Dr. Mosely*, by *Mr. Ring*\*\* , and the very spirited and judicious *Reply to the Anti-vaccinists* in general, by *Mr. Moore*††. Though the latter author employs wit, as well as argument, to season his reply, it is not like the wit of *Dr. Rowley* and some of his brethren; coarse and illiberal, but neat, elegant, and pointed; such as readers, ignorant of medicine, may enjoy, from its intrinsic merit.

\* No. II. p. 199. † No. II. p. 203. ‡ No. III. p. 323.  
 § No. IV. p. 385. || No. II. p. 201. ¶ No. III. p. 321.  
 \*\* No. I. p. 83. †† No. III. p. 318.

We have seen, within our times, the *Veterinary* art grow up into a distinct and honourable branch of medical practice, which *Mr. Boardman*, with laudable diligence, has now digested into the convenient form of a *Dictionary* \*. The specimens of that work, which we produced, must satisfy every reader, that it is executed with care and judgment.

## POETRY.

The dignity of Epic Composition must claim undoubted precedence in this class; and though *Mr. Southey's* Poem, entitled *Madoc* †, is not what he might have made it, by more attention and maturer judgment; it contains abundance of fine writing, and the most undoubted marks of poetic genius. We were extensive in our remarks upon it, not only to show our respect for such powers of writing, but also in hopes of contributing to its improvement, before it shall pass again, as undoubtedly it will, through the press. The *Poems and Plays* of *Professor Richardson* ‡, of Glasgow, form two volumes, well worthy of the established reputation of the author. *Mrs. West's* compositions of the same nature extend now to four volumes, of which the *third and fourth* § are commended here at present. The poetry of *Mr. Mant* ||, known before as the Editor of *T. Warton's* Life and Poems, is such as cannot but do credit to the Wartonian School. *Lyrics* are more scarce, as certainly more difficult, than many other branches of poetry; yet even in that difficult style, *Mr. W. Smyth* ¶ has produced a volume, which will not soon have many rivals. A poem, ably written, on the very

\* No. V. p. 495. † No. IV. p. 395. V. p. 486. ‡ No. III. p. 335. placed, by mistake, among *Miscellanies* instead of *Poetry*. § No. I. p. 34. || No. V. p. 559. ¶ No. II. p. 179.



new though pleasing subject of *Home* \*, attracted our attention, though anonymous, and will, we should think, ere long, be avowed by its author. We see, at least, no reason why it should not. Nor were we less pleased with a volume of *Translations from the Greek Anthology* †, also anonymous, but equally proper to be owned, be the parent who he may. The fourth volume of the *Poetical Register* ‡ appeared to us at least equal to any of its predecessors, every one of which deserved much praise.

The remaining poems, which have lately come before us, (except indeed a compilation of Epigrams, called *the British Martial* §) were detached compositions of no great extent. Such, for instance, as two poems in celebration of Lord Nelson, one entitled *Victory in Tears* ||, the other, *Verses on his Death* ¶. Both these have merit. *The London Cries* \*\* are of the satirical kind, and by no means deficient; either in vigour or harmony. The Exhibition of 1805 occasioned a Poem, entitled *The Pursuits of Painting* ††; on a temporary subject, it is true, but which, with the same degree of taste and spirit, we should like to see annually continued. *Mr. Clifford's Angler* †‡ is the first book of a didactic poem, which he will probably be induced to extend. *The Bath Case and Subscription* §§ is a mere occasional *Jeu d'Esprit*, but, apparently, from a pen capable of higher exertions.

Of the Drama we have almost ceased to think, except in retrospect to ages past; but *Mr. Maurice*, by his *Fall of the Mogul* |||, has shown us that a tragedy may be written, even in the nineteenth century.

\* No. I. p. 81. † No. III. p. 275. ‡ No. VI. p. 629.  
 § No. II. p. 195. || No. II. p. 194. ¶ No. II. p. 195.  
 \*\* No. III. p. 315. †† No. IV. p. 440. †‡ No. VI. p. 677.  
 §§ No. VI. p. 672. ||| No. III. p. 289.

## P R E F A C E.

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### NOVELS.

We have to speak only of two Novels, as worthy of particular distinction, one translated. The former is *Siegwart*, celebrated in the original German, and in French; but improved, we are fully persuaded, in passing through the revision and translation of *Miss Hawkins* \*. The other is *Miss Edgeworth's Leonora* †, a moral and yet not the less entertaining performance. We do not, however, undertake to say, that no other novels worthy of commendation have lately appeared. We confess that, disgusted with the many blanks which we used to find, for one prize, we have lately made it our practice to wait till we had heard some good of a novel, before we attempted to notice it at all.

### MISCELLANIES.

Here we are at present to groupe a few books of very different tendency, yet none of them apparently belonging to any of our preceding classes. We begin with *Mrs. West's, on the Duties and Character of Women* ‡, a book of considerable value, notwithstanding a few blemishes, which are probably now removed; the work having lately arrived at a *third* edition. This is of itself a strong proof of its merit. No book could be more congenial to our private tastes and pursuits than that of *Mr. Walker, on the Revival of the Drama in Italy* §, which we hope to see also augmented and improved in subsequent editions. *Mr. Bigland's Essays* ||, and *Dr. Sayers's Miscellanies* ¶, are more similar to each other than

\* No. III. p. 240. † No. VI. p. 655. ‡ No. VI. p. 601.  
§ No. III. p. 294. || No. II. p. 217. ¶ No. V. p. 576.

the rest here mentioned ; nor is it important to distinguish accurately their respective pretensions. Either will repay the reader for his time, if he be not too much occupied, or too fastidious. The *Miseries of Human Life*, at first anonymous, but now owned by Mr. Beresford\*, whom we formerly knew as a translator of Virgil †, are certainly very original in their design and composition. They are a lively ridicule against those who lay great stress on trivial inconveniences, which are enumerated with much humour, and illustrated by very classical puns. Like others, who have been fortunate enough to hit off something new, Mr. B. has already seen his thought worn thread-bare by a thousand contemptible imitators.

How shall we pass from this light topic, to a book of mere information on very serious matters? Yet this we must do, unless we were to leave unnoticed one of the most useful compilations of its kind that have appeared. We speak of *the Clergyman's Assistant* ‡, a substitute for a book now out of print, and in some respects obsolete, called the "Clergyman's Vade-mecum." It might, perhaps, be reckoned by some among the miseries of human life, to peruse such a book ; yet it will be consulted with pleasure by those who have occasion for the information it contains.

Here then we once more close our half-yearly course, which we cannot better finish than with that excellent defence of Reviews, which Baillet has so well expressed.—" Comme il n'y a point de Loix civiles qui défendent à personne de se faire Auteur, et d'écrire pour le Public ; il semble qu'il n'y en ait pas aussi, pour retrancher ou réformer la licence que

\* No. II. p. 212. † See British Critic, Vol. V. p. 219.

‡ No. III. p. 333.

chacun prend de se rendre le Censeur ou le Juge de ces sortes de personnes \*."— *Jugem. des Savans.*

\* "As no laws of Society forbid any person to become an author, or to write for the public; so neither is there any, as it seem to restrain or reform the licence which every one assumes to set himself up the censor and judge of such adventurers."



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THE  
BRITISH CRITIC,  
For JULY, 1806.

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Οὐκ ἔτι γῆρας τῶν σοφῶν, ἢ οἷς ὁ νῦν  
Θεία ζήνται ἡμῖν τετραμμένη.

SOPHOCLES.

The wise can ne'er grow old : th' immortal mind  
Supports their life with energy divine.

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ART. I. *Philosophical Transactions of the Royal Society of London. For the Year 1805. Part II.* 4to. 176 pp. Nicol. 1805.

FIFTEEN papers, from the 9th to the 28d inclusively, form the contents of this second part of the volume of the Philosophical Transactions, for the year 1805.—The subjects of those papers are the following.

IX. *Abstract of Observations on a Diurnal Variation of the Barometer between the Tropics.* By J. Horsburgh, Esq.

This paper, on the movements of the barometer, is rendered peculiarly interesting from two circumstances; 1st. It contains the result of a barometrical journal, kept at sea, where the barometer has hardly ever been observed with regularity and perseverance. 2dly. It manifests a very remarkable daily period in the rising and falling of the mercury at sea, but not upon land.

Mr. Horsburgh used two marine barometers of the best construction. They were situated in the ship's cabin, where  
A their

their basons flood at about thirteen feet above the level of the sea.

"The hours," he says, "at which the heights of the barometers and thermometers were taken; viz. noon, 4, 10, 12, 14, and 19 hours, were chosen, because at these times the mercury in the barometer had been perceived to be regularly stationary between the tropics, by former observations made in India in 1800 and 1801. It was found that in settled weather in the Indian seas, from 8 A. M. to noon, the mercury in the barometer was generally stationary, and at the point of greatest elevation; after noon it began to fall, and continued falling till 4 in the afternoon, at which time it arrived at the lowest point of depression. From 4 to 5 P. M. the mercury rose again, and continued rising till about 9 or 10 P. M. at which time it had again acquired its greatest point of elevation, and continued stationary nearly till midnight; after which it began to fall, till at 4 A. M. it was again as low as it had been at 4 afternoon preceding; but from this time it rose till 7 or 8 o'clock, when it reached the highest point of elevation, and continued stationary till noon."

"Thus was the mercury observed to be subject to a regular elevation and depression twice in every 24 hours in settled weather; and the lowest station was observed to be at about 4 o'clock in the morning and evening. I remarked that the mercury never remained long fixed at this low station, but had a regular tendency to rise from thence till towards 8 in the morning, and about 9 in the evening, and from those times continued stationary till noon and midnight.

"In unsettled blowing weather, especially at Bombay during the rains, these regular ebbs and flows of the mercury could not be perceived; but a tendency to them was at sometimes observable when the weather was more settled." P. 178.

It appears likewise, from the observations mentioned in this paper, that the abovementioned periodical movements of the mercury in the barometer, are observable in the torrid zone, and as far as a few degrees beyond the tropics. Also that those periodical movements take place at sea, but not upon land, as Mr. H. particularly remarked in those parts of India and China where he had the opportunity of landing.

X. *Concerning the Differences in the Magnetic Needle, on Board the Investigator, arising from an Alteration in the Direction of the Ship's Head.* By Matthew Flinders, Esq. Commander of His Majesty's Ship Investigator.

Captain Flinders, being employed in surveying along the south coast of New Holland, observed a very remarkable  
irregularity

irregularity in the magnetic needle; namely, that the direction of the needle was not the same, when the ship's head was turned one way; as when it was turned the contrary way. He took every precaution to remove whatever appeared capable of influencing the motion of the needle; but all in vain; for the needle's direction continued to vary according as the ship's direction was changed; and the difference, in some cases, amounted to about four degrees.

The paper contains tables of his various observations; from which this author deduces the following inferences.

"1st. That there was a difference in the direction of the magnetic needle on board the Investigator, when the ship's head pointed to the east; and when it was directed westward. 2d. That this difference was easterly when the ship's head was west, and westerly when it was east. 3d. That when the ship's head was north or south, the needle took the same direction, or nearly so, that it would on shore; and showed a variation from the true meridian, which was nearly the medium between what it showed when east and when west. 4th. That the error in variation was nearly proportionate to the number of points which the ship's head was from the north or south." P. 191.

This author then, with much propriety and diffidence; proposes the following conjectures in explanation of those phenomena.

"1st. I suppose the attractive power of the different bodies in a ship, which are capable of affecting the compass, to be collected into something like a focal point or centre of gravity, and that this point is nearly in the centre of the ship where the shot are deposited, for here the greatest quantity of iron is collected together. 2d. I suppose this point to be endued with the same kind of attraction as the pole of the hemisphere where the ship is; consequently, in New Holland, the south end of the needle would be attracted by it, and the north end repelled. 3d. That the attractive power of this point is sufficiently strong in a ship of war to interfere with the action of the magnetic poles upon a compass placed upon or in the binnacle." Ib.

The latter part of the paper contains some observations concerning the influence which Pier Head, upon the coast of New Holland; has upon the magnetic needle:

*XI. The Physiology of the Stapes, one of the Bones of the Organ of Hearing; deduced from a comparative View of its Structure, and Uses, in different Animals. By Anthony Carlisle, Esq. F.R.S.*



The principal object of this paper is to give a more accurate description than had been before given, of that bone belonging to the organ of hearing, which has been denominated *stapes*, *staffa*, *stapha*, or *stapeda*.

Mr. C. justly observes, that, as the accurate anatomical descriptions of the eye, which have been furnished by the ingenuity of professional persons, have contributed to the advancement of optics; so it may be reasonably expected, that a thorough examination of the structure of the organ of hearing will improve the subject of acoustics for the benefit of the human species.

After a general, but concise, description of the principal parts belonging to the organ of hearing, this author gives a very particular and accurate description of the human stapes, with its various measurements, and its usual weight; and describes likewise the structure of the same bone in various other animals. A plate, which accompanies this paper, exhibits various views of the human stapes, and the stapes of the hedge-hog, of the mole, of the musk ox, of the elephant, of the tiger, of the dog, and of several other animals.

These descriptions are accompanied with several judicious remarks, respecting the peculiar dispositions of the above-mentioned animals, the different acuteness of their hearing, the different elements they live in, &c.

“In man,” Mr. C. says, “and the most numerous orders of the mammalia, the figure of the stapes is an accommodation to that degree of lightness, which, throughout the series of ossicles seems a requisite condition. It is also a conductor of vibrations in common with the other ossicles: but most especially it is designed to press on the fluid contained in the labyrinth by that action which it receives from the stapedeus muscle, and the hinge-like connection of the straight side of its basis with the fenestra vestibuli; the ultimate effect of which is an increase of the tension of the membrane closing the fenestra cochleæ.

“It does not appear that any degree of motion ever subsists between the ossicula auditus as wholes, which bears any relation to the peculiar vibrations of sounds; but rather, that the different motions of these bones only affect the membrana tympani, and alter the degrees of contact in their articulations, so as to influence the intensity of violent impulses; sounds of less impetus, not requiring such modulation, are transmitted through the conducting series by the vibrations of the integrant parts of these bones, unaccompanied by muscular action.

“This reasoning is suggested by the columellæ in the aves and amphibia: and as many birds are known to imitate a variety of artificial sounds with great accuracy, it may be inferred that they

they hear such sounds as acutely, and with the same distinctness as mankind.

" It seems that all the muscles of the ossicula auditus are of the involuntary kind, and the peculiar stimulus to their action is sound. The chorda tympani, which supplies them, is a gangliated nerve: if this supposition be true, then the muscles should be considered as all acting together, and it is well known that persons who hear imperfectly are more sensible to sounds in a noisy place, as if the muscles were, by that means, awakened to action.

" The office which the basis of the stapes holds, and which the stapedeus muscle is especially destined to perform, seems to throw considerable light on the use of the cochlea. It cannot be allowed that the pressure of the watery fluid in the labyrinth is a requisite condition to produce the sensation of hearing, since all birds hear without any mechanism for that purpose, but as such pressure must ultimately give increased tension to the fenestra cochleæ, it follows that we inquire, at this part, for the principal use of the stapes.

" As the membrane of the fenestra cochleæ is exposed to the air contained within the cavity of the tympanum, it appears adapted to receive such sounds as pass through the membrana tympani, without exciting consonant motions in the series of ossicula auditus." P. 206.

*XII. On an artificial Substance which possesses the principal characteristic Properties of Tannin. By Charles Hatchett, Esq.*

This paper commences with a concise history of the original discovery of the tanning principle, and of the subsequent observations made by various ingenious persons, relative to its origin, its properties, its existence in the various vegetables, which are, on that account, subservient to the tanner, &c. This author then says, that in the course of his experiments, he was convinced that a substance possessing the chief characteristic properties of tannin, may be easily formed, not only from vegetable, but even from mineral and from animal substances. He describes the experiments he made under the influence of that conviction, in consequence of which he discovered an artificial method of forming a substance capable of precipitating glue from its solution in water, and of tanning leather. The fact in short is "that a substance, very analogous to tannin, which has hitherto been considered as one of the proximate principles of vegetables, may at any time be produced, by ex-

posing carbonaceous substances, whether vegetable, animal, or mineral, to the action of nitric acid."

Mr. H. tried these experiments with various carbonaceous substances, such as mineral coal, charcoal, carbonized animal substances, &c. and they were all attended with success.—The method of conducting the operation will appear from the following extract.

"In each experiment," he says, "I employed 100 grains of the coal, which I digested in an open matrass with one ounce of nitric acid diluted with two ounces of water. (The specific gravity of the acid was 1,40.)

"After the vessel had been placed in a sand-bath, and as soon as it became warm, a considerable effervescence, attended with much noxious gas, was produced; after about two days I commonly added a second and sometimes a third ounce of the acid, and continued the digestion during five or six days, or until the whole, or nearly the whole, was dissolved, excepting in those cases when the deep yellow substance was formed; for this I constantly separated.

"The next experiment was made upon charcoal, which was more readily dissolved than the preceding substances, without leaving any residuum; the solution was perfect, and the colour was reddish-brown.

"Having thus, by means of nitric acid, obtained solutions from asphaltum, from jet, from several of the pit-coals, and from charcoal, I evaporated them to dryness in separate vessels, taking care, in the latter part of the process, to evaporate very gradually, so as completely to expel the remainder of the acid without burning the residuum; this, in every case, proved to be a brown glossy substance, which exhibited a resinous fracture." P. 214.

Mr. H. then states the properties of these residua, the most remarkable of which is, that they precipitate glue or isinglass from their solution in water, consequently they possess the power of tanning leather.

Several other collateral facts and useful remarks are mentioned by this author, but with respect to those we must refer our readers to the paper itself. In fine, Mr. H. observes that, though this new artificial formation of something equivalent to tannin, may at present be not actually applicable to the tanning of leather, yet it is by no means unlikely that a much easier method of forming it may hereafter be discovered, so as to enable the tanner to prepare artificially, and within his own premises, the active principle of his manufactory.

XIII. *The Case of a full-grown Woman in whom the Ovaria were deficient.* By Mr. Charles Pears, F.L.S.

This short paper describes the peculiar habit and unusual external formation of a woman, who being dissected after her death, was found to have the ovaria in a very imperfect state. After the description of these, and other parts connected with them, which are delineated on an annexed plate, this paper concludes with the following paragraphs.

"The history of this case, with the account of the dissection, becomes valuable, as it shews that an imperfect state of the ovaria is not only attended with an absence of all the characters belonging to the female after puberty, but that the uterus itself, although perfectly formed, is checked in its growth for want of due structure of those parts.

"That there is an intimate connection between the ovaria and the uterus has long been ascertained; but that the growth of the uterus should so entirely depend upon that of the ovaria, I believe to be a new fact; at least it has not been published in any work that has come under my observation." P. 227.

XIV. *A Description of malformation in the Heart of an Infant.* By Mr. Hugh Chudleigh Standert.

This short paper is accompanied with a plate, exhibiting the heart which it describes.

XV. *On the Method of analysing Stones containing fixed Alkali, by Means of the Boracic Acid.* By Humphry Davy, Esq. F.R.S. &c.

This method depends on a remarkable property which the boracic acid has been discovered to possess; namely, its having considerable attraction for the different simple earths, at the heat of ignition. The compounds it forms with those earths are easily decomposed by the mineral acids dissolved in water.

XVI. *On the Direction and Velocity of the Motion of the Sun, and Solar System.* By William Herschel, LL.D. F.R.S.

The peculiar motions of several stars, which have long engaged the attention of astronomers, induced Dr. H., in the year 1783, to deduce, with great probability, a motion of the sun and solar system towards  $\lambda$  Herculis. The changes which have been observed since that time, by Dr. H. himself and others, in the relative position of double stars,

both of the large apparent size, and of the diminutive one, such as may be only discerned through very powerful telescopes; and Dr. Maskelyne's table of proper motions of 36 of those stars; this author thinks, will furnish data sufficient for ascertaining both the direction of the sun's motion, and its velocity; and when those points are established, consequences may be deduced from them, which will account for many phenomena that cannot otherwise be explained.

In order to attain this end, Dr. H. in the first place, adduces his reasons at large for admitting a solar motion, and afterwards endeavours to fix the direction of that motion. To follow him through all his reasoning, in the present rather extensive paper, would lead us too far beyond the limits of our publication; we shall therefore only endeavour to give our readers a general idea of his meaning.

Since an alteration of the relative situations of various stars has indisputably been observed; it follows that either some of those stars have actually moved out of their former places, or that the spectator, and of course the earth, the sun, and the whole solar system (for they may all be considered as a single point with respect to the stars) have moved towards some point in the infinite expanse of the heavens. Now in order to determine which of those suppositions is the most probable, one must consider whether the motions that have been observed among the stars, are or are not such as would appear if the solar system had actually moved on towards some point. With respect to this, however, it must be acknowledged, that though several of those motions clearly indicate a movement of the solar system, others seem to be quite independent of it. Yet Dr. H. says,

"Whatever may be the sum of real motions required to account for the phenomena of proper motions, our foregoing arguments cannot be affected by the result; for, as by observation it is known that proper motions do exist, and since no solar motion can resolve them intirely into parallactic ones, we ought to give the preference to that direction of the motion of the sun, which will take away more real motion than any other, and this, as we have shown, will be done when the right ascension of the apex is  $245^{\circ} 52' 30''$ , and its north polar distance  $40^{\circ} 22'.$ " P. 256.

One plate of diagrams is subjoined to this paper.

XVII. *On the Reproduction of Buds.* By Thomas Andrew Knight, Esq. F. R. S.

It

It has not, this author observes, as yet been ascertained, from which of the various substances of a tree the buds actually derive their origin. He briefly mentions, and refutes, the hypotheses that have been advanced respecting this subject; then states some facts and observations which induce him to conclude, that the buds do not proceed from the medulla, nor from the bark; but that they are generated by central vessels which spring from the lateral orifices of the alburnous tubes.

XVIII. *Some Account of Two Mummies of the Egyptian Ibis, one of which was in a remarkably perfect State.* By John Pearson, Esq. F. R. S.

That the Egyptians embalmed, besides human bodies, several other animals, especially their sacred bird, the Ibis, is very well known. Several mummies of the latter sort have been taken out of their places of interment; but, perhaps, never was one so perfect, as that which forms the subject of the present paper, found out, and examined, with that degree of attention which the subject seemed to demand.

This author had the opportunity of examining two mummies of the Ibis, which were among the curiosities collected by the late Major Hayes in the years 1802, and 1803, and they had been taken out of the catacombs at Thebes, in Upper Egypt. They were contained in earthen jars.

One of those mummies, and the smaller of the two, was found in a decayed state. The other was in a most excellent state of preservation; perfect in all its parts. Of this mummy the description is as follows.

“At the request,” Mr. P. says, “of Major Hayes’s family, I first examined the larger of the two, and found the covering to consist of bandages of cloth, strong and firm, and about three inches broad. The first circumvolutions of the roller separated easily; but, as I proceeded, they adhered more firmly to each other, and were at length so closely cemented together by a resinous-like substance, that I was obliged to divide the folds of the cloth with a strong knife. Each layer of the bandage appeared to have been imbued with some bituminous or resinous substance, in a liquid state, and the roller was farther secured by strong pieces of thread, so that the whole mass was rendered extremely hard and coherent. When I had removed the greater part of the covering, I found that it had contained a bird, which was thickly covered with the same kind of substance that had  
cemented

cemented the different strips of the roller. The examination was now carried on more slowly, by picking out carefully all the loose bituminous matter that could be removed without injuring the mummy, and after the labour of many hours, I succeeded in displaying the whole bird, as it had been deposited by the embalmer. The operator who had embalmed this bird, had previously disposed its several parts with great order and regularity.

“ The neck was twisted, so as to place the vertex of the head on the body of the bird, a little to the left side of the sternum. The curved bill, with its concave part turned upwards, descended between the feet, and reached to the extremity of the tail. Each foot, with its four claws turned forwards, was bent upwards, and placed on each side of the head. The wings were brought close to the sides of the body. It was impossible to remove much of the bituminous matter from the back and wings, without injuring the mummy; but I took away a quantity sufficient to show that the plumage was white, the feathers being tipped with dark brown at their extremities; I could not, however, uncover the tail feathers, so as to determine their colour. The bird had attained its full growth; for the quills of one wing, which had suffered some injury in removing the bandage, were in a perfect state: the largest of these quills is delineated, of the natural size, in the annexed plate. The following are the dimensions of such parts of the Ibis as are accessible.

“ Length of the bird, from the termination of the neck to the extremity of the tail	-	12½ inches.
Length of the neck, in which the vertebræ can be traced	-	6½
Length of the head and bill, following the curve	-	8
Length of the sternum	-	4
From the end of the metatarsal bone to the extremity of the longest toe	-	7
The longest toe	-	3½
Width of the body at the shoulders	-	4½
Circumference of the body, at its thickest part	-	13½
Weight of the mummy	-	16½ ounces Troy.

“ This mummy is in a very firm and intire state, exhibiting no particular marks of decay, although it is probable, that the greater part of 3000 years has elapsed since it was interred; for the destruction of the Egyptian Thebes is of an earlier date than the foundation of any city now existing. The appearance of the mummy renders it probable, that the bird was immersed in the bituminous matter, when it was in a liquid state, and capable of insinuating itself into all the inequalities on the surface of the body; the several folds of the bandage must have been, likewise covered with the same varnish; but the animal was certainly

tainly not boiled in the liquid, as Grew supposed, since the feathers are not at all corrugated, nor indeed materially changed from their natural appearance." P. 268.

A plate accompanies this paper, which exhibits the above-described mummy in its natural size; but divested of its bandages, as well as of the bituminous or resinous substance.

*XIX. Observations on the singular Figure of the Planet Saturn.* By William Herschel, LL.D. F.R.S.

There is not, as this author justly observes, an object in the heavens, which presents such a variety of extraordinary phenomena as the planet Saturn. Its seven satellites, its double ring, its equatorial belts, its flattened figure, its rotatory motion, &c. render it, among all the celestial bodies, the most interesting to astronomers.

Notwithstanding all those particulars which have been ascertained by the industry of astronomers, and principally by Dr. H. himself; a considerable addition to the knowledge of that planet's peculiarities is contained in the present paper. This relates principally to the figure of the planet.

In April, May, and June, 1805, Dr. H. had the opportunity of examining Saturn, in a very advantageous manner, through the most perfect of his telescopes, and in the course of this examination he remarked, that the ring reflects more light than the body of the planet, so that when the latter appears yellowish, the former appears more white, hence it may be distinguished in that part which crosses the disk. The belts of Saturn cover a much larger zone than the belts of Jupiter generally do.

The figure of the planet is most deserving of attention; for, though flattened at the poles, yet it is not spherical like that of Mars or Jupiter.—Some other cause (probably the attraction of the ring) renders it somewhat like a parallelogram, "one side whereof is the equatorial, the other the polar diameter; with the four corners rounded off, so as to leave both the equatorial and polar regions flatter than they would be in a regular spheroidal figure."

This author distinguishes three diameters of Saturn; viz. that which passes through the points of greatest curvature is the longest; the equatorial diameter is the next, and the polar diameter is the shortest. From a variety of micro-metrical measurements, Dr. H. was enabled to determine, that



that the lengths of those diameters are 36, 35, and 32 respectively.—The latitude of the longest diameter is  $43^{\circ} 20'$ .

A plate exhibiting the planet Saturn, as it appeared in the course of these observations, follows this paper.

XX. *On the Magnetic Attraction of Oxides of Iron.* By Timothy Lane, Esq. F.R.S.

This author commences the present short paper by saying, that he has found, by experiment, that hardened iron is not so readily attracted by the magnet as soft iron.—He might have seen the very same thing stated, and the cause of it explained, in almost every work upon magnetism.

He was thence induced to examine what magnetical properties iron possessed when free from inflammable matter, and for this purpose he instituted several experiments, the result of which is expressed in the following paragraph.

“My intention,” he says, “in this communication is to prove, generally, that mere oxides of iron are not magnetic; that any inflammable substances mixed with them do not render them magnetic, until they are by heat chemically combined with the oxides, and that when the combustible substance is again separated by heat, the oxides return to their unmagnetic state. That magnetic oxides cannot be distinguished from calcined oxides by their colour.” P. 283.

We shall barely add, that Mr. L. might have found the essential part of these observations in a variety of works on magnetism, if he had given himself the trouble of looking into them.

XXI. *Additional Experiments and Remarks on an artificial Substance, which possesses the principal characteristic Properties of Tannin.* By Charles Hatchett, Esq. F.R.S.

This additional paper, which is much longer than the first on the same subject, is divided into seven sections, wherein Mr. H. describes a great number of experiments which were instituted with various views, though all relating to the tanning principle. In the first place he describes some experiments on the comparative effects produced by nitric acid on those substances which contain the most notable quantities of tannin. These experiments were suggested by the difference which exists between the natural and the artificial tannin; namely, that the nitric acid which produces the latter, destroys the former. Mr. H., however, finds that the destruction

struction of the natural tannin, by the action of the nitric acid, is a work of considerable time and difficulty.

In the next place Mr. H. tried the application of the sulphuric, and of the muriatic acid, to the artificial tannin.

"When sulphuric acid," he says, "was added to a solution of artificial tannin substance, the latter became turbid, and a copious brown precipitate subsided, which was soluble in boiling distilled water; and then was capable of precipitating gelatine."

"The same effect was produced by muriatic acid; so that in these particulars, the artificial tanning substance was found to resemble, precisely, the tannin of galls and of other natural substances."

Other substances, such as the carbonate of potash, ammonia, &c. were applied to the artificial tannin, and their effects are described. A curious circumstance is related in the course of those descriptions, which is, that the above-mentioned artificial tannin, although prepared from vegetable substances, when placed on a hot iron, emits an odour much like that of animal substances, such as horn, feathers, &c. This, however, is not the only instance of vegetable products yielding that odour; for vegetable gluten gives the same odour.

In the seventh section this author describes three methods of forming the artificial tanning substance, viz.

"1st. That which is produced by the action of nitric acid upon any carbonaceous substance, whether vegetable, animal, or mineral.

"2dly. That which is formed by distilling nitric acid from common resin, indigo, dragon's blood, and various other substances; and,

"3dly. That which is yielded to alcohol by common resin, elemi, asafœtida, camphor, &c. after these bodies have been for some time previously digested with sulphuric acid." P. 306.

For farther particulars respecting those processes, and likewise for the various useful remarks which accompany them, we must, unavoidably, refer our readers to the paper itself.

*XXII. On the Discovery of Palladium; with Observations on other Substances found with Platina. By William Hyde Wollaston, M. D. Sec. R. S.*

An account of various peculiar circumstances which this author observed in the course of his purifying a considerable quantity

quantity of platina by precipitation, forms the subject of the present paper: and as the various substances which accompany that ore are possessed of distinct properties, such as having different specific gravities, being more or less, or not at all, soluble by certain acids, &c. so their existence, their qualities, and their nature, were manifested in the course of the abovementioned operations. Of those extraneous substances, the metal called palladium is that which is principally treated of in the present paper.

It being impracticable to give a distinct idea of the abovementioned operations, and of their results, in a very concise manner; we shall only add the titles of the six sections into which this paper is divided; viz. I. Ore of iridium. II. Hyacinths. III. Precipitation of platina. IV. Separation of palladium. V. Reasons for thinking palladium a simple metal. VI. Additional properties of palladium.

XXIII. *Experiments on a mineral Substance formerly supposed to be Zeolite; with some Remarks on two Species of Uran-glimmer.* By the Rev. W. Gregor.

Two species of this supposed zeolite are found in a mine called Stenna Gwyn, in Branwell, Cornwall.

"The first, and most common one, consists of an assemblage of minute crystals, which are attached to quartz crystals, in tufts, which diverge from the point of adherence, as from a centre.

"The other species of this mineral consists of an assemblage of crystals closely compacted together in the form of mammillary protuberances, in general, of the size of small peas, intimately connected with each other." P. 331.

This author describes the external characters of this mineral, and his analytical experiments upon it, the result of which shows that it principally consists of alumina, with a small proportion of silica, and a much smaller portion of lime.

With respect to the Uran-glimmer, Mr. G. says,

"I shall add a few desultory remarks upon the yellow and green crystals, which frequently accompany this fossil.

"I considered them to be two species of Uran-glimmer, which had been examined by the celebrated Klaproth.

"The yellow cubic crystals are light. Their specific gravity taken at the temperature of 45° Fah. was 2,19.

"Exposed to the flame of the blowpipe on charcoal, they decrepitate violently. A piece of this substance is taken up by phosphate

phosphate of ammonia and soda, without effervescence, and communicates a light emerald-green colour to the fused globule. By exposure to a red heat, this substance loses nearly a third part of its weight. It then becomes of a brassy colour." It is soluble in the nitric and muriatic acids; but I could procure no crystallized salt from the solution of either of them." "By evaporation to dryness, and redissolving the mass, some silica is separated." P. 344.

Mr. G. then describes the experiments he made upon this substance, by exposing it successively to a variety of chemical agents, operations, &c. After which he says, "The scarcity of this beautiful mineral has precluded me from operating on such a sufficient quantity, as a regular and rigid analysis required."

"The substance, which is held in solution by ammonia, has some peculiar properties that seem to distinguish it from uranium. And if this mineral be the uran-glimmer, I have certainly detected the oxide of lead, lime, and silica in it, which have not hitherto been considered as ingredients of that fossil. The green crystals differ in no respect from the yellow, except in containing a little of the oxide of copper." P. 348.

After the papers here noticed, this second part of the *Philosophical Transactions* for the year 1805, contains a list of the presents made to the Royal Society, with the names of the donors, from November 1804, to July 1805, and the index for the whole volume.

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ART. II. *A Description of Latium, or La Campagna Di Roma, with Etchings, by the Author.* 4to. Price 11. 1s. Longman. 1805.

THE author of this work we understand to be a female, but so much extensive knowledge is displayed, various reading and familiar acquaintance with the best writers of ancient times, as would have reflected no dishonour on a professed and accomplished scholar. It is truly observed in the introduction, that travellers, and particularly those among our own countrymen, who visit Italy from the curiosity and veneration inspired by their early studies, from want of time or opportunity, or from not having the scenes pointed out, which are more particularly worthy of their attention, satisfy themselves with merely visiting a few of the towns and villages

lages in the vicinity of the capital. These pages are intended and are well calculated to induce future travellers to examine, with greater accuracy and care, the Roman Campagna, where all of us have listened in fancy to the melody of Virgil, and the soothing blandishments of Tully's eloquence, where our judgments have been improved by Tacitus and Livy, and our taste delighted and improved by the sweetness of Ovid, or the varied harmony and vigour of Horace. But this volume is not merely calculated to soothe and please the careless traveller, it is didactic also. The author goes back, sometimes perhaps farther than is necessary, but always to the remoter periods of the history of the places which are described, introducing such lively representations of ancient manners, as are well calculated to make the reader comprehend the uses and designs of the venerable fragments of antiquity which remain. One specimen will be sufficient to justify the above commendation, and the opinion, which we without hesitation avow, that this elegant volume deserves a place in every well chosen collection.

" But the period at which the " Campagna" must have been most truly interesting, was when a Cato, a Varro, and others, not less distinguished for their love of agriculture than for their military and political talents, inhabited simple but commodious dwellings, rendering the country around them fertile, and its peasants industrious: under their protecting care, and in consequence of their beneficial institutions and exertions, the Latian fields assumed that cheerful aspect which the benignant climate of Italy so naturally promotes; the health and morals of their domestics formed a principal object of their attention; and a contented mind, amidst the placid enjoyments of a vigorous old age, was at once the result and the reward of their rural occupations.

" With what eloquence is such a life described by Cicero, and with how much energy does he recommend the study of agriculture\*! This study, indeed, appears to have found favour with the Romans most celebrated for their genius and acquirements. They were not ungrateful for the happiness they enjoyed in the possession of a country so peculiarly favoured by Providence; and the treatises which they have left us on this interesting subject, are no less models of purity of diction and elegance of style, than faithful memorials of the state of cultivation and local advantages of these still lovely scenes.

" Columella, describing the situation he would prefer for a villa, speaks as follows †:

\* Cato de senectute.

† Book i. chap. 2.

" " If

" 'If fortune would favour my desires, I should wish to have an estate in a wholesome climate and fruitful country; one part champaign, another hilly, with easy descents either to the east or south: some of the lands cultivated, others wild and woody; not far from the sea, or a navigable river, for the easier exportation of the produce of the farm, and for the importation of necessaries. The champaign below the house should be converted into grounds for pasturage and tillage, osiers and reeds; some of the hills should be divested of trees that they might serve for corn, which, growing better on a soil moderately dry and rich, than on steep grounds, the upper corn-fields should have as little declivity as possible, and ought to resemble those on the plain. The other hills should be laid out in olive-grounds and vineyards, and produce trees necessary to make props for those fruits; and, if occasion should require building, to afford timber and stone, and also pasture for cattle. Constant rivulets of water should descend from thence into the meadows, gardens, and osier grounds, and also serve for the conveniency of the cattle grazing in the fields.'

" Columella is supposed to have written these reflections about the 42d year of our æra. Varro, whose works on agriculture and rural economy are still extant, was a cotemporary of Cicero, and Cato was his predecessor: we have, therefore, reason to believe, that what may be collected from their several treatises, gives us no imperfect idea of an antient VILLA, an appellation given by the Romans to their rural residences, including whatever was then deemed useful and agreeable.

" These villas were divided into three parts.—*Urbana* for the master and his family, *rustica* for the farm and husbandmen, and *fructuaria* the storehouse for corn, wine, and oil.

" The servants who more immediately attended on their master, and belonged to the *villa urbana*, were the *atrienses*, or what the Italians still call the *sala*, speaking of the livery servants collectively; the valets who, I believe, were usually freedmen, the secretary styled *notarius*; the gardeners for the pleasure grounds called *topiarii*; and the musicians and comedians, who performed plays, pantomimical dances, or other theatrical compositions for the entertainment of the guests during the repasts.

" This *villa urbana*, which was also denominated *pseudo urbana*, and sometimes *prætorium*, in imitation of the title given to that part of the camp where the prætor or other commander in chief resided, had a *peristyle* or court surrounded by a portico, at the farthest extremity of which, opposite to the gate of entrance, was the *atrium* or hall, with a portico on each side looking towards the places of exercise, as bowling-greens, galleries for wrestling, and other similar buildings: the baths were also annexed to this part of the building, and were always situated so

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as to enjoy the winter's setting sun. Besides the sitting-rooms, chambers, library, and eating-rooms in this villa, they would often have a *triclinium*, or eating-room, in the midst of the park, and sometimes a bed-room, for the sake of quiet and retirement.

" In the *villa rustica*, or farm-house, dwelt the *procurator*, or land-steward; the *villicus*, *bind*, or chief of the husbandmen; and the *villica*, housekeeper, under whose order were the female servants employed in providing food and cloathing for the family. The *aviarius* had the care of the poultry; and, in considerable villas far from any town, they had a chief of the workmen, *ergastularius*, with smiths and carpenters under him.

" The steward was lodged in apartments over the gateway of the *villa rustica*, on one side of which lived the *villicus*, and the *villica* near the *fructuaria*, or store-rooms. The inferior slaves in one great room, and the sick in an apartment called the *vale-tudinarium*. The lodgings of the freedmen had a southern aspect.

" Horses and mules were kept for the use of the master, and asses and oxen for that of the farm.

" Particular care was taken of the geese, hens, pigeons, peacocks, and other birds, which had all separate dwellings assigned to them; and not only deer, hares, and every species of game were attended to, but there can scarcely be named an animal which was not kept by the more opulent Romans at their country residences. Varro even describes the *glirarium*, or habitation for the dormice. To his works, and to those of Columella and Vitruvius, we refer the reader for more minute particulars.

" The ancient Romans were peculiarly domestic; unlike the Greeks, who secluded their wives and children from society by confining them within the limits of the *gynæcium*, where little of their own time was passed, and none even of their most intimate friends admitted, the inhabitants of Latium shared their house, their conversation, their cares, and their amusements, with their families. To them, at their return from the forum, they related the events of the city, and the news from the armies; and, with them, they received their friends and relations in the evening at their hospitable board, or partook of the entertainment reciprocally offered to them. Accompanied by their wife and children they joined in the public festivities; and public service alone divided them from the ties, which nature and affection had combined to form.

" Where such a conduct is adopted, the love of rural scenes becomes naturally stronger. Families, in the country, are more united, and friends received with greater cordiality, than in populous cities, where individuals are supposed to be more independent of each other, and where ambition and interest engross more of their attention.

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"The frugality of the first Romans, which never interfered with the duties of hospitality, made it necessary (while they wished to preserve the one without injury to the other) that they should avoid the more expensive luxuries of the capital, look into their own concerns, and live on the produce of their little farms.

"The stories related of Curius and Cincinnatus are characteristic of the manners of those times, and we find even Horace, the favourite companion of the first and greatest men of an age in which luxury had made a considerable progress, describe his way of life in the country, so as to prove that comfort, not ostentation, and a real attachment to the beauties of nature, were his inducements for passing so much of his time there.

"During the last century of the republic, the principal orators, statesmen, and generals, availed themselves of every leisure moment to fly to one of their numerous rural residences, and forget, if possible, the tumult of public affairs in literary occupations and the society of their friends. There, also, the ambitious formed plans of future greatness, the disappointed concealed their feelings from the contemptuous sneers of their successful rivals, and the timid avoided being exposed to the sollicitations of contending parties. There, also, they could enjoy, with fewer interruptions, the society of their families; a circumstance which, at all times, appears to have formed much of their happiness. We always find Cicero with Terentia and Tullia: and, even at the critical instant when Brutus and Cassius were debating at one of their country houses, what should be their conduct after they were obliged to leave Rome on the death of Cæsar, Servilia and their wives were present at the conference." P. 37.

After giving a general description of Latium and its first inhabitants, the author proceeds to illustrate those places most memorable in former times for the colonial establishment of the Romans and most worthy of curiosity at present. Such are the Lake Albano, including Castel Gandolfo, &c. the Lake of Nemi, including Genzano, Ardea, the towns on the coast, Ostia, Nettuno, &c. The chapter on the Pontine marshes is curious and interesting; which also may be said of, that on the Tusculanum of Lucullus, where the honours of the table were paid to Pompey, Cæsar, Crassus, and Cicero. Tivoli also is very agreeably described; indeed it is not our fortune often to meet with a volume where more information and entertainment are combined. Twenty etchings, by the author, are introduced in the volume. These are slight, but executed with remarkable neatness and precision. A map also of the Campagna is prefixed. The work is confidently, and we believe rightly, attributed to a lady already celebrated as a writer, the accomplished Cornelia Knight.



ART. III. *Essays, Literary, Political, and Economical. In Two Volumes.* By John Gardiner, M. D. Fellow of the Royal College of Physicians, and of the Royal Society of Edinburgh, &c. 8vo. About 1100 pp. 16s. Constable, Edinburgh; Longman and Co., London. 1804.

THESE essays had not been published three months, when attracted by the table of contents, we sat down to the perusal of them, with the sanguine hope of receiving amusement and instruction ourselves, as well as of being able to communicate amusement and instruction to our readers. But alas! hopes are often fallacious. We had not got half through the first essay, when we threw aside the volumes in disgust, and never again looked into either of them, till by a friend we were lately reminded of our negligence. This is the only apology (we confess it is not a good one) that truth will permit us to make, for delaying so long to give some account of two large volumes, in which the author professes to treat of subjects which are certainly important. Dr. Gardiner, we doubt not, is an eminent physician; and the studies which are intimately connected with the science of physic, are sufficient to employ all the time and all the talents which fall to the share of ordinary men. It cannot therefore excite surprise that he should sometimes trifle, and sometimes reason absurdly, when treating of subjects so very foreign from his profession, as are some of those which are discussed in these essays. The study or practice of physic has little connection with

“Conjectures on the the origin of language;—on the different races of men;—on the formation of *the minds* of children, previous to a literary education;—on the principal causes that promote or retard population, being the circumstances from which the precise degree of power in every state may be estimated;” with “historical remarks and observations on government, and on the causes which have at all times obstructed its advancement to a free constitution;” or with “observations on the principal causes which promote or retard the advancement of literature, commerce, and the arts.”

The origin of language has employed the attention of some of the most celebrated philosophers both ancient and modern; but the only question which has hitherto been seriously agitated, is whether language be a human invention, or was communicated by inspiration to the original race of men. No man, before Dr. Gardiner, seems to have entertained a doubt

doubt that, if language was invented, it was ~~the~~ <sup>the</sup> greatest of all inventions, and such as could not have been accomplished in many generations; but he is of a very different opinion. He thinks that it was an invention extremely obvious, and easy; though the formation of *grammar rules* may have been the progressive work of millions of generations! Some writers indeed of no mean name have gone so far, he says, "as to allege the invention of language to be beyond the powers of men, and have given it, of course, a Divine origin; but from a similar way of reasoning, the astonishing inventions of men in *mechanics, navigation, &c.* might be ascribed to the same source." P. 12.

But with Dr. Gardiner's permission we must take the liberty to say that these cases have no resemblance. Man might "learn from the little Nautilus to sail;" and he could not tear down the branch of a tree without exemplifying the power of the *lever*, into which all other mechanical powers may be resolved. From no animal, however, could he learn the use of *language*; nor is there any thing in nature to suggest even the possibility of denoting thoughts and ideas, with all their relations, by articulate sounds. Between such sounds and the objects which they express there is no natural relation, as there is between the power of the lever and the unequal length of its two arms. This is a truth so obvious and undeniable, that this author is the only man of letters, we suspect, by whom it has ever been called in question. He indeed affirms (p. 19.) that "among the first exertions of the mind, is an *instinctive* desire of expressing our thoughts by articulate sounds, which is *natural* to man;" and he *proves* this singular position, by appealing to the ease with which children *acquire* their *vernacular* tongue! But is there no difference between *acquiring* a tongue which is daily and hourly heard, and *inventing* a tongue, to which nothing similar was ever heard or thought of? A musical ear, on which Dr. Gardiner builds so much in this argument, is indeed of great importance in the former case; but would be of none in the latter. Instincts too are uniform in their operations. All men employ the very same means, and in the very same way to satisfy their appetites of hunger and thirst, &c.; and they do so without thinking of the *ends* for which these instincts and appetites were implanted in them; but do all untaught barbarians employ the very same articulate sounds, and in the very same way, to express such ideas, and combinations of ideas as they have in common?

O! no, says Dr. Gardiner, this is utterly impossible, because there were different races of men formed at first, who

instinctively spoke different languages! Yet all these different races have instinctively used the same means to satisfy the cravings of hunger and thirst; and all infants have instinctively sucked the breasts of their mothers. How then came these different races instinctively to employ very different articulate sounds to express such ideas, and combinations of ideas as they have in common? This is not the case with respect to such *inarticulate* sounds as are known to be instinctive. The involuntary exclamations, which indicate great pain or great pleasure, are the same, or nearly the same, in every nation under heaven; they are known by the name of *interjections*, and are justly considered by the profoundest grammarians, as no proper part of human speech. But, says Dr. Gardiner,

“On the supposition of an universal language, it is natural to suppose, that every succeeding tongue would have some resemblance, however faint, to its ancient parent; it would contain some of its radical words, or shew its relationship in some other respect. But this is not the case; for, besides the languages just mentioned\*, those of some of the tribes of Negroes in Africa, of the inhabitants of New Holland, Otaheite, and other islands in the south sea, shew not, from the most accurate observations of voyagers and travellers, the smallest affinity to the Hebrew, or the other ancient languages of Europe and Asia.” P. 17.

We have transcribed this passage, because it is the only thing in the first essay which has the smallest resemblance to an argument. If all mankind have descended from one primeval pair, it is natural to suppose that all the language spoken by mankind might be traced back etymologically to the language of that pair; but does Dr. Gardiner really think that voyagers and travellers are generally qualified for this etymological investigation? The most learned man that ever lived could not trace back an unwritten language to its parent stock; nor even a written language, unless he had books composed in all the conspicuous dialects through which it had passed, in its progress from its original to its present state. Could a man ignorant of French, Latin, and Italian, trace the word *stranger* back to the preposition *ex*, or the word *journal* to *diu* or *dies*? and yet nothing is more certain or better known, than that the Latin *ex* and *diu*, are the ancient (probably not the *most* ancient) parents of the English *stranger* and *journal*. The English language is unquestionably derived in a great measure from the Saxon; but we suspect that Dr. G., learned as he is, would have found some difficulty in tracing back

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\* The Gothic, Celtic, Greek, Latin, Chinese, Malay, Caribbee languages, &c. &c,

the language of the Spectator, to the Saxon that was spoken by HENGIST and his followers, could he not have found a single book composed, either in Saxon or English, during the long period that elapsed from the arrival of Hengist to the reign of Queen Anne.

That there were originally formed different races of men, with constitutions adapted to the various climates of the earth, this author *proves* by repeating the arguments urged by late Lord Kaimes in support of that hypothesis; but he does not rest on those arguments alone. He concludes, from the various languages radically different, that there must have been various original races of men, by whom those languages were instinctively formed; just with as much force of reason, as in the former essay he had inferred the converse of this position;—that because there were different races of men originally formed with constitutions adapted to the different climates of the earth, there must have been various original languages instinctively spoken! Even on this argument, though undoubtedly his own, he does not choose to rest his cause. The descendants of Europeans, translated to tropical climates, degenerate, he says, both in body and mind; and hence he infers, that to inhabit those climates an original race must have been formed, on whose constitution the heat could have no such effects. He very obligingly however confutes this argument by assuring us that the powers, intellectual as well as corporeal, of the ancient inhabitants of Mexico and Peru were all of an inferior kind to those of the best civilized nation of the ancient continent; from which it follows, that the Mexicans and Peruvians *may* have been the descendants of Asiatics or Europeans, translated from a temperate to a tropical climate! Surely the reader will not expect that we should stop to point out the futility of such contradictory arguments as these. The author refers us to a work of his own on the animal economy, for further proofs of the necessity of different constitutions, for obviating the effects of heat and cold in different climates. We are sorry to say that we have never seen that work; but we beg leave, in our turn, to refer to the 64th and 65th volumes of the Philosophical Transactions, for proofs that the human constitution is capable of gradually adapting itself to the temperature of any inhabited climate on this globe; and, if we might presume to offer advice to Dr. Gardiner, it would be, not to consider himself as a reasoner so very conclusive as he had certainly done when he wrote the following paragraph.

"Upon the whole, we may conclude, that though man is endowed with a constitution better calculated than that of any other animal, for migrating to distant climes; yet, with all his sagacity to provide against the extremes of heat and cold, he cannot remove from his native soil to any distant climate, without danger. These facts are the strongest evidence that can be given, or that the nature of the subject will admit, in proof of the original design of Providence, that every INDIVIDUAL of the vegetable and animal kingdoms, man not excepted, should be endowed with a constitution suited to the climate *they were* [he was] destined to inhabit. Whoever therefore seriously believes all mankind to be derived from a single man and woman; (let him be a Bacon, a Newton, or a Locke \*,) may well say with the religious enthusiast, *Credo quia impossibile est.*" (Such is the modesty of modern philosophers.)

The third essay is of more value than the two first, though it likewise abounds with trifling remarks and inconclusive reasonings. The author's observations on the *health* of infants; on the methods usually adopted to render them *hardy*; on the propriety or impropriety of mothers *nursing* their children; and on the *diet* and *management* proper for the two first years of human life, are judicious, and, on the whole, well expressed; but what he says of the formation of the *minds* of children contains very little information. It brings indeed to our recollection Miss Hamilton's admirable Letters on the same subject, which, if Dr. Gardiner had read them, would surely have suppressed the publication of this essay, where the reader will look in vain for the accurate observations, the philosophical arrangement, and the logical reasoning by which the *letters* are distinguished. To the essay the author has subjoined one appendix on the importance of variolous and vaccine inoculation, and another "on the effects of tragical representation on the mind, compared with those that take place in viewing real scenes of distress." In the former of these papers we are told (p. 291) that *Dumfries*, *Glasgow*, and *Perth*, are other places than *Scotland!* in the letter, (p. 300.) that, at the representation of a well acted tragedy, "some have their minds so deeply affected, as to be brought into a *conviction of the reality of the scenes*;" and (p. 303) that "how great soever the deception, there always lurks at the bottom, a certain *idea of fiction*,"

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\* The author does mention these philosophers by name; but as they all believed the Mosaic account of the origin of the human race, they are of course included under his general expression. *Rev.*

*in all we see!"* Cannot Dr. Gardiner write on any thing without contradicting himself?

In the fourth essay, which is "on the principal causes that promote or retard population," the author appears as a political economist; and from Sir James Stewart, Dr. Smith, Lord Kaimes, Mr. Anderfon, and the French writers on the same subjects, he has certainly collected a number of useful hints; but in the essay we have observed nothing that is original or striking, and very little if any thing, that is placed in a new light. It is divided into eleven sections bearing the following titles:

"1. The quantity of provisions, of labour, and the degree of freedom enjoyed by the inhabitants, regulate the population of every country. 2. The national debt, its effects on commerce. 3. On the progressive improvement of agriculture, and means of its increase, to answer the rising demand of the public. 4. On the bad effects of entails in a mercantile country. 5. Thirlage, as a perpetual servitude, ought to be abolished. 6. On the advantages of a free and unlimited commerce in grain, and bad effects of a bounty on exportation. 7. On the British distillery. 8. On the expediency of a modus, as compensation for the tithe. 9. On a provision for the poor. 10. On foundling hospitals. 11. Conjectures on the population of Britain at different periods, from the first invasion of Julius Cæsar to the present time."

We are surprised that Dr. Gardiner did not perceive that one of the most plausible arguments which he has urged in support of his favourite hypothesis, respecting the original parents of mankind, is completely overturned by the following passage:

"How diminutive are the native horses and black cattle of the Highlands of Scotland, compared to those that are bred on more luxuriant pastures in the low countries. The gentlemen, farmers and their servants, traffickers, fishermen, and all others in the Highlands, who have had a good and wholesome diet from their infancy, are of a full size; but the lowest class of the meaner inhabitants, who have lived in poverty, is remarkable." P. 360.

If this be true, as we believe it to be, may not the still greater poverty, worse diet, and severer climate in which the Greenlanders and Eskimaux live, account for their still lower stature, without laying us under the necessity of supposing them to have sprung from a different stock?

The author having observed that our foreign commerce depends "on the comparative goodness and cheapness of our manufactures, and this (these) again on the low price of provisions in this country," observes that

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“ To give an unnatural spur to exportation, by granting a bounty of five shillings per quarter on wheat, when at or below forty-eight shillings, and in proportion for the other species of grain, is impolitic, as it has a tendency to oppress the labouring poor, whom we ought to cherish. It is a specious, but false argument, that the price of labour is in most cases proportioned to that of provisions; for, in some districts, the price of labour is scarcely sufficient for the maintenance of a family; while in some manufacturing towns they are [*it is*] too high to be consistent with the prosperity of our trade. A certain portion of the wages of the industrious labourer goes regularly to the exchequer, in the duties on leather, soap, candles, salt, malt liquors, and malt spirits: but these lucrative branches of the revenue, in the present state of our public debt, are indispensable. As these taxes, however, operate decisively in raising the price of labour, and have all the bad consequences of such an effect on our manufactures; so the heightening the price of provisions by a bounty on the exportation of grain, is certainly an oversight in the legislature. This forced exportation, by means of a bounty, operates several ways, in increasing the price of grain in the home market; it prevents the plenty of one year from compensating the scarcity of another; and this scarcity the legislature inadvertently seems anxious to preserve, by imposing a duty on importation; which must discourage the industry of the country, and, consequently, population. For to prohibit, by a perpetual law, the importation of foreign grain and cattle, is, in reality, to enact, that the population and industry of the country shall at no time exceed what the produce of its own soil can maintain. Besides, the bounty on exportation loads the whole realm, when wheat is near to forty-eight shillings a quarter, with two different taxes, most severely felt by the industrious labourer: the one is, what is contributed for payment of the bounty; and the other is, the tax which arises from the advanced price of the commodity in the home market.” P. 447.

Whether, while in one or more districts or towns the price of labour is too high, it can, in others of the same nation, be insufficient for the maintenance of a family, seems to be at best doubtful; but these reflexions, so far as they relate to our foreign commerce, are certainly judicious. If the price of labour continue to increase, from whatever cause, as it has increased during the last twenty years, it is impossible that we can long obtain a foreign market for our manufactures. The French and Germans are ingenious and scientific people; and though at present their manufactures do not rival our's, they will in time do so; while the lower price of labour in France and Germany will enable them to undersell us in every market. That the high price of provisions is

one cause of the high price of labour among us is incontrovertible; and that the bounty on the exportation of corn contributes to keep up the price, this author seems to have sufficiently proved; but we do not perceive, how the quantity of corn could be increased merely by taking the tithe from the clergy, while the modus or compensation proposed by Dr. Gardiner would indisputably be inadequate. The following observations betray shameful ignorance in a man who presumes to write for the information of the public.

“The tithe is frequently a very unequal tax upon the rent, and is always a great discouragement, both to improvements by the landlord, and cultivation by the farmer. It is a real land-tax, making part of the revenue of the clergy; is a heavy burden on the proprietors of land, but is felt more severely by the tenants; and is higher than even the land-tax formerly paid into the treasury, for the exigencies of the state. The proprietor cannot venture to make the most important, which are commonly the most extensive improvements, nor the tenant to raise the most valuable, which are likewise, in general, the most expensive crops, when the church, which lays out no part of the expence, is to share so largely in the produce.” P. 483.

Our opinion of Dr. Gardiner's perspicacity we must acknowledge to be not very high; but it is difficult for us to suppose it to be so small that he does not perceive the falshood of almost every one of these assertions. The tithe can be no tax on the rent, because the tithe never was the property of either the landlord or the tenant. Long before the oldest family now in England got possession of its estate, the tithe was the property of the Church; and when the estate was purchased by the original ancestor, it was purchased for so much the less price. There is not a tenant in England liable to the payment of tithe, who was not aware of that circumstance before he entered on his lease, and who, in consequence, did not agree to pay to the landlord so much less rent, than he would certainly have been obliged to pay, had not the tithe been due to the Church. Why the proprietor of an estate should not venture on such improvements as to make it produce nine or ninety quarters of wheat more than it does at present, only because he cannot do so without letting the Church have likewise an additional quarter or ten quarters, for which, if the clergy do their duty, she certainly renders him a full return; it is not very easy to conceive. If it be a sufficient reason for the tenant not to raise the most valuable crops, because the Church, which shares in them, lays out no part of the expence: it must likewise be a sufficient reason  
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son for the tenant, who pays his rent in kind; not to raise the most valuable crops, because the landlord, who shares in them, lays out no part of the expence. Nay, the landlord, he may think, does nothing for him at all, while a moment's reflection must convince him, that his servants can be preserved honest and faithful only by a sense of religion, which they would very soon lose, were it not for the institution of the Lord's day, and their frequenting the church. But the author proposes the following modus.

" I wish, says he, an equitable estimation of the tithe of the produce of the land, over England and Wales, in its present state of agriculture, to be taken as the principal ground for the establishment of an equivalent. This, I imagine, might be easily done, by fixing the average amount of the tithe in money, for ten or twenty years past, to be paid by the proprietor to the beneficiary of the church, at one or two terms in the year, in lieu of the tithe in kind. To insure the punctual payment of this stipend, a compulsory clause, as in similar cases, should be enacted in favour of the clergy, with double the legal interest in case of non-payment, till the debt is discharged. On the other hand, the proprietor, or farmer, ought to be insured, that this compensation for the tithe should remain fixed and unalterably the same, unless when, by some encroachment of the sea, the bursting of a bog, the overflowing of a river, or other natural cause, part of the land is lost, or rendered useless, when a proportionable deduction of the stipend should be made." P. 498.

If such a commutation as this would be equitable now, it would have been no less equitable two hundred years ago; but in what state would the present clergy of the church of England have been, had such a stipend in money been fixed unalterably on each beneficiary, in the reign of Elizabeth or James the First? As the author's partiality to the clerical character, (which he *candidly acknowledges* in page 491,) may render him incompetent to decide on this question, we shall state another, to which he can be under no partial influence to give an unfair answer. Suppose the physicians of Great Britain had, about a hundred years ago, been what, to their credit, they have never been, a body of men so mercenary, as to neglect such patients as were not able to give them an exorbitant fee for each visit; and suppose an act of parliament to have passed, fixing unalterably, as the fee of a British physician, what was given to the celebrated Boerhaave; does Dr. Gardiner think that his talents would have been disgraced by being rated as equal to those of such a man? He certainly does not; and yet, we more than suspect, that

he would think it hard to be restrained by law, in the 19th century, from taking, in either of the British capitals, a higher fee than *one shilling and ten-pence* for a visit in his character of physician!

The historical remarks and observations on government, and on the causes which have at all times obstructed its advancement to a free constitution, display the author's good principles, but contain nothing that is striking or new. Dr. Gardiner, agreeing with Hume, admits that the English government could not be called free before the revolution in 1688: because, by the ancient constitution, the dispensing power was, in the opinion of the ablest lawyers, a prerogative inseparable from the monarchy. In consequence of granting this position, he renders to the character of Charles the First, that justice, which the majority of his countrymen (it is difficult to conceive for what reason) are so earnest to withhold from it; while he rejoices as we do in that clause of the bill of rights, by which, at the revolution, the dispensing power was taken from the crown, and the regal authority rendered subordinate to the law. He has many just reflections on the different forms of government, which he compares together, for the purpose of proving, and he proves completely, that not one of them is so favourable to the freedom of the subject, as that combination of monarchy, aristocracy, and democracy, which has so long rendered the British constitution the envy of Europe; and through the whole of the discussion, he endeavours, with the spirit of genuine patriotism, to dissuade the people from listening to proposals for any other reform of the constitution than that which is silently and gradually effected by time and circumstance.

These sentiments are enforced by exhibiting the miseries which have been brought upon France by the revolution, as well as upon all the countries on the continent where more deference has been paid to the theories of constitution-mongers, than to the experimental wisdom of ages. We are sorry, however, to be under the necessity of adding that doctrines, of which every good man must approve, are deprived of much of their effect, by the manner in which they are stated. Of the author's style we shall say something afterwards; but we must here advert to a want of arrangement which naturally produces the most awkward repetitions. Thus, the very same account, and nearly in the same words, is given of the *restoration*, of the *fascinating manners of Charles the Second*, and of his attempts to *become absolute*, in the third section, that was formerly given in the first; and there  
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are other instances of repetition, which we forbear to mention, lest the author should accuse us of ignorance and conceit.

" Criticism, says he, is the favourite employment of the ignorant conceited man; by it he indulges his vanity, in a display of his knowledge, which too often affords the strongest proof of his ignorance on the subject with which he presumes he is so well acquainted." Vol. II, P. 115.

This observation, we suspect, to be no less applicable to authors than to critics; but whether it may be applied to that author, who, while comparing the different forms of government with each other, can talk of *republics* governed by aristocracies (p. 189) and represent *Carthage* as one of the democratical states of *ancient Greece* (p. 184) the reader will judge for himself.

The essay, which concludes this work, is entitled *Observations on the principal Causes, which promote or retard the Advancement of Literature, Commerce, and the Arts*. It is divided into five sections, in which are thrown out many useful, though common-place remarks, on the tendency of a free constitution to promote literature and commerce, &c.; on the fatal effects of despotism on the human faculties; on the slow advance of science, from the time of Roger Bacon to the 17th century; and on the different capacities, genius, education, and habits of man; but the whole is so destitute of arrangement, and so replete with repetitions, that we arose from its perusal, with a less distinct recollection of what we had read than we remember to have at any other time experienced. Among the few *discoveries* which Dr. Gardiner appeared to us to have made, we recollect his assuring us that cordial food *lessens the muscular strength*, but *improves the external senses* of men addicted to study (p. 311.); that, "at all times, and in all nations, the great body of the people, from a *meanness* of capacity, are incapable of any high degree of information, and remain unfit for any thing, but the labours of the field, or the mechanical exercise of their weapons in war," (p. 382.); and that Aristotle was a Carthaginian! (324).

Losing sight of his usual patriotism, and even contradicting his own theory, he attributes (p. 339.) to the French chemists who flourished under the monarchy, discoveries which were indisputably made by philosophers who lived under the free government of Britain. The composition of water was discovered neither by Lavoisier nor by his associates, but by Mr. Cavendish; and the part acted in combustion by pure air, was long ago discovered by Dr. Hooke. In page  
373,

873, this essayist seems to say that poets are *not* authors! talks (p. 384.) of Bacon's *novum organum* as an excellent *example* of experimental philosophy! and, in page 302, tells us, in nearly the same words, in which he had twice told us before, that in the 17th century "began the civil wars between Charles and his parliament, which ended in the murder of the king, and the establishment of the commonwealth!" To the following observation, which occurs pp. 420, 421, our readers are, by this time, probably as much disposed as we are to give an unlimited assent.

"Though it is known that the exercise of the mental faculties strengthens and enlarges the mind, yet this is most remarkable in persons whose capacities are above mediocrity; for it is less and less perceptible, as we approach the *cladpole*, whose mental powers are so extremely limited as to be incapable of much exercise. This is, perhaps, the true reason, *why men of mean parts, who attempt literary pursuits, improve so little, in the manner of treating their subjects.*"

The style of these essays is in general mean, and sometimes ungrammatical. Like many of his countrymen, Dr. Gardiner often confounds the words *these* and *those*, *shall* and *will*, but no Scotchman well educated omits the relative pronoun, as he does, in any species of composition aspiring to dignity above that of a familiar letter. The following sentences are, by this omission, rendered extremely awkward.

"Most of the treatises on this subject (which) I have had an opportunity of perusing, were chiefly calculated," &c. Vol. I. p. 161.) "In many conversations (which) I have had with the teachers of charity-schools in the country, *these* (those) good men uniformly agreed," &c. (p. 279.) "From this last circumstance, which has taken place from the increased wealth of the kingdom, as well as from other powerful causes (which) I shall presently have occasion to mention, there has been," &c. (p. 410.) "But for want of that correct information (which) I find so difficult to obtain, it will not," &c. (p. 466.) "From the very large quantity of grain (which) the distillers every day commit to their mash-vats, it is probable," &c. (p. 479.) "From the strictest examination, however, (which) I have been able to make, in the perusal of the histories of different nations," &c. (p. 548.)

But there would be no end of pointing out such omissions as these; for Dr. Gardiner seems to have a deep-rooted antipathy to the use of the relative pronoun. The following violations of the common rules of grammar may account, perhaps, in some degree, for this author's singular

ingular opinion that to form *grammar rules* must have been a more difficult task than to *invent* the radical words of the first language.

"Let them be informed, that he who strikes, unprovoked, and wantonly, either man or beast, *whom* he knows *dare* not, or cannot return the blow, is always known to be a dastardly coward," (p. 212.) It should be "who, he knows, dares not, or cannot," &c. the relative being here the nominative to the verbs *dares* and *cannot*, and the clause—who dares not or cannot return the blow—supplying the place of the objective case to the verb *knows*.—"These early impressions, which I have so often endeavoured to inculcate, *is* (are) strongly recommended in the holy scriptures," (p. 260.) "Such a degree of freedom and security as is enjoyed by the inhabitants of Britain, gives a steady support to *every species* of manufacture, which *are* numerous and extensive," (p. 315.) It should be to *all* the species of manufacture, &c.; for the words *every species* cannot be the nominative to *are* in the plural number. "Farmers, in general, are well acquainted with the average quantities of grain that are brought annually to *their* nearest market, or that *has* (have been demanded of them for exportation," (pp. 361, 362.) "Let us not say with the seditious of those times, *that* because our constitution is improvable, *that*\* it is bad." Surely the word *that* should have been omitted; but the author proceeds thus:—"This has, however, been the language of the ringleaders of sedition, who have held out, with great art, and specious but false arguments, to the deluded multitude, that our government was (*is* unquestionably) in its nature bad, and ought to be totally changed," (Vol. II. Pref. p. 13.) "The ostensible cause of the religious wars in France and Germany against the Protestants, and *for* (of) the massacres, proscriptions," &c. (Vol. II. p. 84.) "This raises a general outcry against duties, and the government *who impose* (which imposes) them," (p. 108.) "It is the settled plan of those gentlemen to oppose, right or wrong, every motion of the minister, unless where *it* would lead to absurdity." P. 128.

Oppositions are often cross enough; but we remember no opposition which supported such ministerial measures as led to *absurdities*. Probably the Doctor meant to say, that these gentlemen oppose every motion of the minister, unless where *opposition* would lead to absurdity; but if this was his meaning, he has not expressed it.

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\* This appeared to us a mere typographical error, and as such, we intended to pass it without notice, till we met (p. 422.) with an expression exactly similar. Such a repetition of the word *that*, is, in fact, a very prevalent inaccuracy, with careless or incompetent writers. *Rev.*

By the help of the context, it is perhaps possible to discover, who are said, in the following sentence, to have been *infected*, and to have *persisted*, as well as the *measures* which were persisted in, and even *who* or *what* brought about the martyrdom; but to reduce the sentence itself under any *rules of grammar*, if at all practicable, would require more room than we have to bestow. Speaking of Charles the First and his son James, Dr. Gardiner says,

"By adhering to the impressions, received in their early education, of the hereditary, indefeasible, and divine right of kings, and *their* being strongly *infected* with a passion for absolute power, *persisted* in with stedfast and almost incredible obstinacy, *brought* about the martyrdom of the one, and the banishment of the other from these kingdoms." P. 141, &c.

Our author occasionally makes use of words which are either not known in England, or not authorized by any classical writer. Such are *compulsitor* (p. 209, v. 1.) for motive or inducement, *illiteratensis*\*, (p. 235); and *fractious* (Vol. II. p. 53.) for irritable. He speaks likewise (p. 154) of *Se-leusian*, meaning, we suppose, *Eleusinian*, mysteries; of the *bierarchical*, instead of *theocratical*, government of the Israelites (p. 441) and says (p. 273.) that the Dictator Gemillus was fined in fifteen hundred *asses* by the people! not finding, we suppose, in Ainsworth's Dictionary, a proper translation of the Latin word *as*. But a more serious objection than any of these against his style may be urged.

Finding (Vol. I. p. 455.) a reference, in the margin, to Lord Kames's *sketches of the history of man*, as authority for what is there said of the consequence of Colbert's prohibiting the exportation of corn from France, we naturally consulted that ingenious work, which happened to be lying on our table. Upon doing so, we discovered, with no small surprise, that Dr. Gardiner had, without acknowledgement, transcribed from the *Sketches* no fewer than three consecutive pages of his *essay on the causes that promote or retard population*. Of this the reader may convince himself by comparing paragraphs 69 and 70 of that essay, with pages 407, 408, 409, and 410, of the 2d vol. of the 2d edition of the *Sketches*! The arrangement of some of the sentences is, indeed, slightly changed, not always for the better, and some

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\* Upon consulting Johnson's Dictionary, we find that *illiteratensis* was used once by Boyle; but we do not believe that it is to be found in any subsequent author.

words and phrases are occasionally inserted; but the alterations are not greater than what are almost unavoidable in the transcribing of any thing by those not accustomed to take *literal copies*; and it is not improbable that they have all been made by the author himself in the edition of the sketches to which Dr. Gardiner is indebted. We believe that it would be easy to convict him of transcribing likewise from the historian Hume, passages of considerable length\*, without a proper acknowledgment; but we are sick of so ungracious a task, as the reviewing of these volumes has been, and hope that, in our critical capacity, we have done with them and with their author for ever.

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ART. IV. *Poems and Plays.* By Mrs. West; author of "*A Tale of the Times*," "*A Gossip's Story*," &c. &c. Vol. III and IV. 12mo. 12s. Longman and Co. 1805.

EVERY opportunity of doing justice to merit, so conspicuous as that of Mrs. West, is truly welcome to us. We have before praised her Plays and Poems; she now again claims attention by a third and fourth volume of similar productions. Purity and propriety of language, conveying sentiments always of the best tendency, are the general characteristics of this lady's writings; nor are her poetical compositions ever deficient in those qualities which render poetry attractive.

The plays contained in these volumes are only two, and both tragedies. For the latter of them, which is formed on the History of Edmund Ironside, Mrs. W. thus apologizes in a note.

"This tragedy was a very juvenile composition. It was somewhat improved when printed in the year 1790; the author *now* lets it go, "with all its imperfections on its head," conscious that at last she could but make it a thing of "shreds and patches." Vol. IV. p. 3.

Notwithstanding the modesty of this apology, the tragedy of Edmund Ironside will be considered as an undoubted proof of the genuine talent for poetry manifested by the author in early life. The first speech presents a picture of

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\* The reader who thinks it worth his while, may compare pages 90, 91, 92, 93, &c. with the history of the house of Stuart, and with Hume's Appendix to the reign of James the First.

a retired castle, not indeed equal to that of Macbeth's, but touched with genius.

" Here distant from the cruel rage of war,  
Securely placed in peaceful solitude,  
We know but little of the general sorrow,  
Yon venerable grove of spreading oaks  
Kindly immures this antiquated castle  
From proud Ambition's eye. It seems to court  
Neglected worth and ruin'd majesty  
To fly for shelter here."

The tragedies of Mrs. W. appear to us rather to prove poetical talent in the writing, than a particular designation of genius to the drama. The subject of the Minstrel, which is in the third volume, is somewhat trite; the concealment of the true heir to a title, in the castle of the tyrant who usurped it; nor, though the character of a minstrel, assuming an appearance of insanity may be new, is there any thing in the situations produced, which can distinguish this tragedy from the multitude. On the other, though the author's own sentence is too harsh, we cannot find inclination to expatiate, unless it were to exemplify the merits of the language, which seems to be unnecessary.

The poems contained in these two volumes are very miscellaneous, and, in taking specimens from them, we can only regret that we must produce so small a number. There are few among them which do not deserve the commendation suited to their class and style. The sonnets in vol. III. which are 16 in number, have the unity and simplicity of thought which become that composition; and are confined to that construction of rhymes which is considered as regular. The elegies in the fourth volume have the pensive style and equable flow of that species of poem. The odes have spirit and variety; the pastoral ballads are good imitations of a style, not perhaps quite worth the imitation of such a writer. The four characters of females, illustrated from plants, have more originality of design, and certainly not less felicity of execution, than many of the other poems. Of these, therefore, we shall lay the first before our readers.

" FORTITUDE.

" AURELIA.

" Behold the venerable aloe meet  
The frost of ages with perennial bloom;  
On its firm leaf a hundred annual fums  
Have pour'd from Leo's height the torrid lay.



As oft the painted offspring of the spring  
 Have open'd their frail blossoms and expir'd.  
 Disdaining transient praise, the flow unfolds  
 Her snowy flowers, by centuries matur'd,  
 To charm with fragrance children yet unborn;  
 And mock the perishable race of man.

"Thou, my esteem'd Aurelia, too canst boast  
 An excellence by added years improv'd.  
 Let beauty, like the fluttering butterfly,  
 Enjoy a summer's glory. Thou canst please  
 Ev'n in the autumn of declining life;  
 Nor is the dreaded winter of old age  
 Destructive to the produce of thy soul:  
 Still shall experience teach, good humour charm,  
 Judgment convince, and polish'd sense improve.  
 Nor these thy only praises. Thou hast met  
 Those sharpest daggers of adversity,  
 That pierce with thrilling sense the nerves of pain;  
 Thy frame with weak decrepitude oppress'd  
 Beyond the common lot, and from thy arms  
 Thy bosom's treasures prematurely snatch'd,  
 And borne in life's full vigour to the tomb:  
 Yet thy calm fortitude sustain'd the storm,  
 Like the firm oak beset around with winds,  
 Oppress'd but not o'erthrown. To thy abode  
 The gay, the happy, and the young, repair;  
 Assur'd to hear no querulous complaints  
 At wayward fortune and degenerate times;  
 Assur'd to see thy sprightly sallies wake  
 The unembitter'd laugh, to humour dear.  
 Pleas'd they arraign the theme, which paints old age  
 Austere and uncomplaining. Pleas'd they find  
 Superior minds, disdaining narrow views,  
 Assert the native dignity of man.  
 Pilgrims on earth, and journeying on to heav'n,  
 The seat of true felicity and peace,  
 They never seek the beauteous exiles here,  
 Nor blame a want by Providence design'd." P. 238.

"Fluttering butterfly" has a bad sound: and nine lines after we ought to read,

"That pierce the nerves with thrilling sense of pain,"  
 "Nerves of pain" being bad: the rest is admirable.

In the light and playful style of composition Mrs. W. has seldom indulged; but the following is so complete a proof of her ability to give grace and elegance to such sports of fancy, that we cannot refrain from giving it entire.

"TO

“ TO MISS C——E.

WITH THE ADVENTURES OF THE SIX PRINCESSES OF BABYLON.

“ Asking, dear Matilda, in Babylon reign'd :  
'Tis a fabulous legend I quote—  
Six daughters he had whom a fairy maintain'd ;  
Then fairies were people of note.

“ Of droll Robin Goodfellow often you've heard,  
Benigna was one of his sort ;  
But wisdom and virtue by her were conferr'd—  
Little Robin lov'd junkets and sport.

“ These 'foresaid young ladies, observe they'd no brothers,  
Were handsome as——stop, I've forgot ;  
I could mention their likenesses if writing to others ;  
To you, I believe, I'd best not.

“ Now the fairy, regardless of beauty and birth,  
Bade them only in virtue seek fame ;  
For rank she affirm'd was ennobled by worth,  
And I know your mamma says the same.

“ In an elegant grotto, sequester'd and cool,  
She resided her pupils to teach ;  
But when they were old enough all to quit school,  
She allotted a journey to each.

“ Miranda was clever—I doubt she was idle ;  
So the fairy, that fault to restrain,  
For discipline bad inclinations will bridle,  
Desir'd her a distaff to gain.

“ What ? a princess to spin ?—I assure you I'm grave,  
This distaff had powers would surprize you ;  
It was Industry call'd, health and riches it gave,  
And to gain it I strongly advise you,

“ The lady Florissa possess'd a good heart,  
But her temper her virtues obscur'd ;  
She would often be sullen, or answer so tart  
That her manners could scarce be endur'd.

“ Now her excellent governess knew of a river  
Which lay in a country far famed,  
One draught of which courteous demeanour would give her,—  
Good Humour the river was named.

“ So the fairy bestow'd a gold bottle upon her,  
And told her what course to pursue ;  
But when she return'd, I declare on my honour,  
I should hardly have known her from you.

" Clementina, in all the warm ardour of youth,  
From the grotto exulting tripp'd forth;  
Her charge was to fetch, from the genius of truth,<  
A spear of unparalleled worth.

" Poor damsel ! full often she met with mischance,  
By the magic of falsehood deceiv'd ;  
But firm resolution procur'd her the lance,  
The same you from Nature receiv'd.

" By Bonetta the mantle of meekness was worn,  
Its whiteness the snow might express ;  
It was bright as the lustre that waits on the morn,—  
Don't you long for this elegant dress ?

" Allow me to mention one property more :  
All who saw these fair dames did declare,  
Though Bonetta was rather hard-featured before,  
She now seem'd transcendently fair.

" Of narrow-soul'd Avarice doubtless you've heard,  
It is selfish, and odious, and mean ;  
Its contrast, Profusion, is rash and absurd,  
But there lies a sweet virtue between.

" To prove it, when free from fictitious pretence,  
A wonderful magnet was wrought ;  
This talisman, sacred to judgment and sense,  
By lovely Orinda was sought.

" Would you know her adventures at large, pray pursue her,  
She gives a delightful narration ;  
It was found by a gallant young knight, and brought to her  
On a shield which he call'd Moderation.

" Thus five of these ladies their wishes achiev'd,  
At last your young name-sake was sent ;  
She too from Benigna a mandate receiv'd,  
'Twas to fetch the white wand of Content.

" Disappointment, Ingratitude, Envy, and Grief,  
Did many a peril devise ;  
But a cherub nam'd Innocence brought her relief,  
And with cheerfulness gave her the prize.

" And now to Benigna the travellers came,  
And stated their toils for renown ;  
She gave them, I know you will wish for the same,  
Bright Virtue's unperishing crown.

" Now was I a fairy, I vow I would send  
To Matilda this crown by some elf ;  
But as I am not, I'll entreat my young friend  
To try to acquire it herself.

" The

" The distaff, the mantle, the spear, and the wand,  
The magnet, and river, so rare,  
Your mamma, my dear girl, has them all at command,  
And can tell you at once where they are.

" For the prize which Benigna procur'd by her art  
You need not to fairies appeal ;  
For the moment these qualities glow in your heart,  
Your brow the bright cincture will feel.

" To speed your exertions, I'll tell you a truth  
Disclos'd by Experience the sage ;  
Without them you'll ne'er know the pleasures of youth,  
Nor the rational comforts of age." Vol. 1v. p. 277.

Besides those which we have enumerated, there are scarcely any styles of poetry not introduced by Mrs. W. into these two volumes, and none in which she has failed of success. We cannot therefore hesitate to give them the recommendation which her diligence, and ingenuity, her piety and entire rectitude of mind, so very amply deserve.

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ART. V. *The Speech of the Hon. J. Randolph, Representative for the State of Virginia, in the General Congress of America; on a Motion for the Non-Importation of British Merchandize, pending the present Disputes between Great Britain and America. With an Introduction, by the Author of " War in Disguise."* 8vo. 76 pp. 2s. 6d. London; re-printed for Butterworth and Hatchard. 1806.

THE able and truly patriotic author of " War in Disguise" has, in this publication, again exerted his talents and displayed his public spirit. To those talents and that spirit we endeavoured to do justice in our account of his former work\*. In the preface to the publication now before us, he has stated the motives which induced him to cause the speech of Mr. Randolph, in the American congress, to be re-printed in this country, and to prefix to it some hasty but important remarks.

A rumour, it seems, had gone abroad that his Majesty's ministers were on the point of giving way to the claims of America, and renouncing for ever the maritime rights in dispute. When he was taking up his pen to endeavour to arrest such a decision, a Mail from America put into his possession the important speech of Mr. Randolph; which appeared to him a desirable substitute for the arguments

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\* See Brit. Crit. Vol. xxvii, p. 29.

which he was about to compose. He deems that, after perusing this speech, no man can entertain the idle apprehension that a rupture with America would be the consequence of any delay in adjusting our dispute with that country; and that, even in a case of strong and acknowledged provocation, it cannot be apprehended that congress would not admit of a deliberate and even tedious discussion.

"It is not, however, solely, or chiefly in regard to the question I have now in view, or the safety of further discussion, that the speech of Mr. Randolph is important.

"I invoke the declarations of this American leader, made in the hearing of Congress, to attest, that the strictures on the colonial traders of that country, contained in my former publication, were in no degree unfounded.—I appeal to his sentiments on the true interests of his fellow-citizens at large, that they are on the same side of this controversy with our own.—I rely on his opinion, and still more on his irrefragable arguments, in proof that a war between that country and this, would be but in a slight degree noxious to the commerce of Great Britain; while its consequences would be ruinous to America, and such as her citizens would not even for a brief period, be brought patiently to endure.

"In a word, I quote this respectable authority, not only as a caution against precipitated determination, but to shew that timid and ruinous concession may be safely and finally avoided.

"But what makes this very intelligent speech more encouraging to the friends of peace and justice, as well as highly deserving profound attention in both countries, is the correctness of its views as to the power and policy of France. I rejoice for the sake of America and of Europe, that there are Statesmen in the new world, capable of so clearly discerning, and so eloquently exposing, its dangers from French ambition, and its interest in the navy of England." P. vi.

Having further pursued this topic, he adverts to the new foundation of right which arises from the recent conduct of the enemy.

"What!" he exclaims, "is Bonaparte to exclude British sugar and coffee from the continent, and is America to enable him to do so, by supplying it with French and Spanish sugar and coffee in their stead? Are neutral markets even, to be shut by violence against our planters, that our enemies may establish there a monopoly against them? Are the merchants of neutral states to be laid under an interdict as to the carriage of British manufactures to friendly ports, and, submitting to that interdict,

can

can they assert against us a right to carry the manufactures of our enemies to the colonies of France and Spain?" P. ix.

This important consideration is further enforced with great ability and energy, the author contending (we think unanswerably) that "neutral nations ought not actively to assist in giving effect to a system, which is planted, sustained, and expanded by these invasions of neutral rights." This part of the subject is placed by the Editor in a very striking view; and it seems well to deserve the attention of all enlightened and patriotic statesmen, both in America and this country. To the former he suggests considerations of the highest importance, arising from the increased power and probable views of Bonaparte. The latter he professes to address in an animated apostrophe to Mr. Fox, exhorting him not hastily to concede to the claims of America, but to send a minister to that country, who may treat deliberately and dispassionately on the points in dispute. A postscript is added, chiefly to vindicate the bill for prohibiting the foreign slave trade to his Majesty's subjects; on which measure the author's opinions appear to us to be perfectly just.

It is time we should now advert to the speech of Mr. Randolph; in which that gentleman considers, 1st. The ability of America to contend with Great Britain for the question in dispute; 2dly. The policy of such a contest; and 3dly. In case both these shall be settled affirmatively, the manner in which his country can, with the greatest effect, re-act upon and annoy its adversary.

On the first point he clearly shows how unable the navy of his country would be found to contend with us on the ocean, and how little they could gain by invading the American provinces belonging to Great Britain. He earnestly asks,

"What is the question in dispute? The carrying trade? What part of it? The fair, the honest, and the useful trade that is engaged in carrying our productions to foreign markets, and bringing back their productions in exchange? No, sir; it is that carrying trade which covers enemy's property, and carries the coffee, the sugar, and other West India products, to the mother country. It is not," he adds, "for the honest carrying trade of America, but for this mushroom, this fungus of war, for a trade which, as soon as the nations of Europe are at peace, will no longer exist; it is for this that the spirit of avaricious traffic would plunge us into war." P. 4.

Adverting to the second point, he inquires, "How far it is politic in the United States to throw their weight into the scale of

of France at this moment, from whatever motive, to aid the views of her gigantic ambition—to make her mistress of the sea and land—to jeopardize the liberties of mankind." He warns his countrymen, that they "may help to crush Great Britain—they may assist in breaking down her naval dominion, but they cannot succeed to it. The iron sceptre of the ocean will pass into his hands who wears the iron crown of the land. They may then expect a new code of maritime law. Where," he asks, "will they look for redress?" P. 7.

He also reminds them that their government was not framed for offensive war, but for the common defence, and the general welfare; which are inconsistent with such a war. That species of warfare would, he thinks, raze the constitution of America to the very foundation.

In this part of the speech are many expressions (which the editor has printed in Italics) showing the opinion of the speaker on the chief point in dispute, the colonial carrying trade, to be unfavourable to the claims of America; and this opinion receives weight from the circumstance that Mr. R. appears, in other respects, by no means a partizan of Great Britain; for he admits that he wished success to the French arms in 1793, and was adverse to a war with that nation in 1798, notwithstanding her insolent and injurious conduct towards his country. Every motive which (in his opinion) rendered a war with France, at that period, inexpedient, is now, he deems, applicable as a dissuasive to any conduct hostile towards Great Britain.

Much is also said to show how inefficient a naval war would be on the part of America, what damage she would herself receive, and how little she could do to injure our prosperity. But for these, and other important remarks, we must refer to the speech itself; which, though occasionally desultory in its manner, somewhat tinged with American prejudices, and, in a few passages, deformed by inconsistent metaphors, is undoubtedly the production of a vigorous and enlightened mind, and affords important information both respecting the politics of that country, and the important discussions pending between America and Great Britain.

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ART. VI. *Notes on the West Indies: Written during the Expedition under the Command of the late General Sir Ralph Abercromby: including Observations on the Island of Barbadoes, and the Settlements captured by the British Troops, upon the*

*the Coast of Guiana; likewise Remarks relating to the Creoles and Slaves of the Western Colonies, and the Indians of South America: with occasional Hints, regarding the Seasoning, or Yellow Fever of Hot Climates. By George Pinckard, M.D. of the Royal College of Physicians, Deputy Inspector-General of Hospitals to his Majesty's Forces, and Physician to the Bloomsbury Dispensary. In Three Volumes, 8vo, 11, 1s. Longman, &c. 1806.*

IF the author had compressed this performance, it might have been recommended as a very important and useful work on that most intricate and perplexing subject, the Yellow Fever. But the three volumes are filled with a great deal of frivolous and desultory matter, not altogether indeed without entertainment, but of that unsubstantial kind to which no permanent reputation can be annexed. The greater part of the first volume is occupied with the description of the writer's various perplexities and disappointments in his progress towards the end and object of his voyage, interesting to himself, no doubt, but of little concern to the reader. On his arrival at Barbadoes his work assumes a different and more interesting aspect, and has certainly communicated to us much information and amusement. This is still in a high degree increased when we accompany him to the Colonies of Guiana, concerning which our knowledge is almost altogether limited to what we learn from Stedman. As, however, the subject of the Yellow Fever is that which will make these volumes more particularly the objects of curiosity, we shall transcribe Dr. Pinckard's representation of his own case; which, as it is written with great spirit, entitles him also, in our opinion, to the praise of extraordinary self-command and personal fortitude.

"I proceed to lay before you the history of my case, while all the circumstances of it are fresh in my recollection, although in truth, I feel them too deeply engraven upon the tablet of my memory ever to be defaced. In perusing them, you will discover that the invasion of the disease was not less insidious, than its progress has been dangerous. On Saturday the 17th inst. excepting only the time occupied in my morning and evening visits at the hospital, I sat the whole of the day in my room, busily employed in writing. In the evening I felt an aching sensation in the middle of my thighs, which I attributed to sitting so many hours upon a rough wooden chair. At tea time I joined the gentlemen of the hospital-mess, and afterwards invited the surgeon to accompany me in a promenade, in the idea of walking away the uneasy weight which I felt in my limbs; but



but the exercise failing of success, I bathed and went early to bed, unsuspecting the enemy, who lurked in my veins, and nothing doubting but sleep would prove an effectual remedy. But I was again disappointed, for instead of the uneasy feelings being removed, a severe head-ach and pain of the eyes, with great thirst and dryness of mouth supervened, and I passed a disturbed and restless night. Awakened suspicion now taught me that I was attacked by an enemy much more formidable than the supposed wooden stool; I therefore took some medicine, and remained in bed until noon; yet from having several times experienced similar symptoms, and nearly equal in degree, whilst I was on duty at Mahaica, I was willing to believe that it might be only a false alarm. The medicine produced some relief. I sat up during the afternoon, and in the evening made my visit, as usual, to the hospital; but feelings of languor and general indisposition were hovering about me, and I returned to my pillow at an early hour, again hoping that the soothing deity of repose would bring me a cure; but a sleepless and most wretched night unveiled the delusion. All the symptoms of disease were highly aggravated, and every sensation assured me that I had now to oppose, in my own person, the insatiate foe, whose ravages upon others I had so frequently deplored. No time was to be lost, and happily I was not dismayed, but confiding in our resources, I resolved to stand the assault, in firm and decided combat; and to a persevering resistance, I feel that I am indebted for the blessing of again addressing you. All the powers of my body seemed to have deserted me, but the faculties of my mind were unimpaired, and I may say that this has been the only period of my life, when I have so conquered my dislike to nauseous doses as for my stomach and my palate to receive them, not only without reluctance, but even as delicious cordials.

“ All the violence of disease now rushed in upon me, hurrying on towards rapid destruction. The light was intolerable, and the pulsations of the head and eyes were most excruciating—conveying a sensation as if three or four hooks were fastened into the globe of each eye, and some person, standing behind me, was dragging them forcibly from their orbits back into the head, the cerebrum being, at the same time, detached from its membranes, and leaping about violently within the cranium. A wearying pain occupied my back and limbs, and in particular the calves of my legs, feeling as if dogs were gnawing down to the bones, while a tormenting restlessness possessed my whole frame, and totally prevented the slightest approach to ease or quiet. The skin was burning, and conveyed a pungent sensation when touched: the pulse was quickened but not very full: the tongue was white and parched, with excessive thirst, and constant dryness of the mouth, lips, and teeth. I know not from which I suffered most, the excruciating pain, the insatiable thirst, or the unappeasable restlessness; for all were equally insupportable, and either

either of them might have sufficed to exhaust the strongest frame: Combining their tortures, they created a degree of irritation amounting almost to phrensy; and which, but for the means used to alleviate it, must have destroyed me in a few hours. No place nor position afforded a moment's rest. I rolled about the bed—turned every instant from side to side—placed my head high—laid it low—threw my limbs from under the sheet, hung them over the side of the bed—tumbled off the clothes, and moved about incessantly to find a resting place; but all in vain—no ease was to be found, not even a momentary respite was granted from this excessive torment. It was under these symptoms that I requested the surgeon to take twelve or fourteen ounces of blood from my arm, and to give me a strong dose of calomel. This was on Monday morning the 19th inst. the attack having commenced on the evening of Saturday the 17th. The pain of the head and eyes was considerably relieved by the bleeding,—the restlessness was also in a slight degree diminished—but the thirst, with heat and dryness of skin, still continued. I drank copiously of mild diluents, and the calomel acted freely as an evacuant; but still I had no rest, and passed a third night in extreme suffering, and without sleep. On the 20th the pain was less excruciating, and the light less intolerable; but the other symptoms of fever remained, together with an increased degree of languor and debility: I therefore avoided further evacuations, and took a saline medicine with camphire. The night was again most painfully restless, sleep was wholly denied me, and I felt myself sinking into extreme exhaustion.

“ In the morning of the 21st I was free from the high action of fever, the heat and pain had subsided, the pulse was less quick, and I was in a copious perspiration: but the whiteness of tongue remained, with a most harassing and unquenchable thirst; and in proportion as the more violent symptoms abated, others, even more distressing if possible, supervened. My strength and voice were gone; an indescribable uneasiness affected my whole body: I was attacked with an exhausting diarrhoea; felt a most annihilating sensation at the scrobiculus cordis; and sunk into a degree of languor and prostration, not to be conceived.

“ I passed the day and night under the most wearisome and distressing sensations, and with my bodily powers so rapidly declining, that I felt more and more enfeebled every hour. On the 22d scarcely a hope remained of my recovery. Every energy of the system seemed to be subdued, and the languor and prostration of strength had reached their extreme degree.

“ I now felt that my life only hung by a slender filament, and was conscious that each half-hour might be my last. I was so reduced as to be no longer able to support myself upon my side in bed; but lay supine and prostrate, with my flaccid limbs stretched in full extension, and which, if they were lifted from their place, fell lifeless upon the same spot. A weakening diarrhoea

hæa continued, and a still more debilitating vomiting was super-added. Upon the slightest motion I fell into syncope, and was so utterly exhausted as to faint if my head was raised from the pillow. My fauces were parched and dry, and I had the thirst of Tantalus, together with a languid and sinking sensation at the epigastrium, and a most distressful feeling of restlessness and horror over my whole frame. Every symptom bespoke the utmost debility and loss of strength, and it seemed to require only a sigh to sever the thread of life.

“ Thus situated, I contemplated the probable event, and having calmly reconciled the thought of dying, I endeavoured, in broken whisper, to utter a few words to the surgeon, for him to commit to paper, as my will; to which, with his guidance, a feeble and trembling hand traced my signature, but in characters which I now find to be scarcely legible. This ceremony was executed with the greatest composure of mind, for I was never more collected, nor more tranquil. Death seemed to look me full in the face at the time, but I received his commands to leave the world without a disturbed emotion. In soft and tender regret, indeed, I lamented that I could not see my friends in England; nor cast a last look of grateful affection upon my beloved mother, before I departed; but these privations, deeply sorrowful as they were, also yielded to what seemed the inflexible decree of fate; and, in tranquil resignation, I breathed a dying blessing to you all. Still, however reconciled to my fate, I felt that I ought not to reject the means of relief which my profession offered, whilst even a possibility remained of being saved, I therefore made myself understood by Mr. Blackader, and expressed a wish to have large quantities of bark and opium, with wine, and the cold bath. Colonel Hislop, the commanding officer, actuated by the most amiable feelings, very kindly expressed a wish that I should be visited by some of the medical gentlemen of the colony. This was a proposal to which I could form no possible objection; although my own sensations had dictated the remedies I meant to employ. Two of the most eminent practitioners of the colony were accordingly requested to see me, and it were ungrateful not to express the acknowledgments I owe them for their friendly attention and advice. Happily their opinions very much accorded with my own, respecting the means to be used in the stage of the disease under which they saw me; and they approved of every part of my prescription, the cold bath only excepted. I was wholly incapable of conversing with them, but their remarks to Mr. Blackader did not escape my ear, and not finding them sufficiently satisfactory to carry conviction to my mind, respecting the impropriety of the bathing, their objections were overruled, and I resolved not to forego, what my own conclusions, as well as my feelings, had represented as a sovereign remedy.

“ The

" The fierce ardour of fever, the painful throbbing of the head and eyes, and the pungent dryness of skin, were very much diminished; and the pulse, though enfeebled, was not much quicker than in health; the prescribed remedies were, therefore, used with great freedom. Happily the opium quickly arrested the reaching, and also the diarrhoea, which allowed the bark and wine and bathing to be employed with less reserve; and I persevered with such effect, that in the course of only a few hours, I had no less than *six ounces* of the powder of bark (swallowed and otherwise administered) and a bottle of sound old hock remaining in my stomach and bowels.

" Of the wine and bathing I know not in what terms to speak, for language has no power to express the delightful sensations which these most grateful remedies conveyed to my exhausted frame. I was more refreshed by them, more revived, and more relieved, than words can possibly describe. To the bark and opium I was perhaps quite as much indebted, but their effects were less immediate, and less sensible. For many years Bacchus and I had been strangers. Now I was to take wine as a medical potion; and in order to rank it high in this character, the commissary had kindly sent me some very choice old hock, which, in great truth, was both food and medicine. It was nectar and ambrosia—nay more, it was life and health to me! The peculiar and exquisite sensations I experienced, when the first glass of it wetted my parched lips, and cooled my burning stomach, will be remembered to my latest hour. They were heavenly! The nectareous drinks of the gods—unless the gods could drink them in "yellow" fever—were never so delicious!

" The bathing was scarcely inferior to the wine, for at a moment when ineffable languor was rapidly sinking my weakened body to the grave, I was lifted out of my bed, into an empty bathing tub, and calabashes of cold sea water were dashed upon my naked person, with an effect which exceeds all description. Not only were the sensations of the moment inconceivably refreshing and delightful, but the more durable and important benefits were equally striking. Previous to bathing I fainted, only on my head being lifted up from the pillow; but after being taken out of the bathing tub, I was able, with due support, to sit up for nearly ten minutes, while three persons, with rough cloths, rubbed me dry.

" Although I was not delirious, I perceived a peculiar sense of confusion or horror about me at various times during this day, and lapsed occasionally into a sort of stupor, approaching to coma, but it did not proceed to such a degree as to deprive me of consciousness; the powers of memory and volition were still at my command; and, when I was roused, it was remarked that my mental faculties were quite collected and unimpaired: and, as a proof that I was not insensible to what passed in the room, I  
may

may tell you that I felt, with full force, all the probability of the remark, and was too well aware how strongly appearances might justify it, when I heard some of the officers exclaim, as they turned away, after silently looking at me through my musquito curtain, "*Ah poor Doctor! we shall never see him again!*"

"This had been my worst day—the feelings of the night I cannot attempt to describe. All was horror, horror, restless deadly horror! The sickened mind became unsettled as its troubled mansion, and, like the body, was only sensible to wretchedness and horror!

"The dawn of the next day seemed like an introduction to a new existence. The indescribable and distressing sensations, which had so cruelly afflicted me, were in some degree diminished, and the violence of the other symptoms slightly moderated:—an important change indeed! But, however happy, it was such as no man need be anxious to experience. Circumstanced as I then was, to me it had all the semblance of a change from death to life: but with such extreme misery and horror was it accompanied, that could these have continued many hours longer, life would have been bought at too dear a purchase, to have it regained at such a price. The mind was crowded with confused and incoherent ideas, painting the world as new, and altogether different from that I had so lately left; indeed so distorted and unnatural did every thing seem around me, that I felt a kind of hesitation whether to accept of my return to life, or proceed onward to the grave, which I saw wide open before me. This was the sixth day. The morning was dark and gloomy, and highly calculated to favour the sombre impressions of my mind. It rained and blew; fierce lightning tore the heavens, and loud thunder, bursting from the clouds, ruptured the elements into unison with the confusion and disorder with which my feelings were pervaded. All nature seemed to partake of the unaccountable change, and to administer to the horrors which beset me. The whole order of things was inverted, and, for a time, I could not divest myself of the idea that the heavens were agitated with the convulsive throes of bringing forth a new world. One whole day, and a sad long night were thus dragged out in all the tumult and distress of regaining an existence, which only a day or two before, I had given up almost without a sigh.

"After I had escaped from these distracting incoherences, I perceived the symptoms of the disease gradually declining, and, by persisting in the use of my remedies, I am become better reconciled to the world, and again recognised it as the same which I had so quietly resigned. I continued to drink most liberally of old hock, and took the bark in immoderate quantity, the extent and frequency of the dose being limited only by the power of the stomach and bowels to retain it. The bathing was also repeated with inexpressible comfort to my languid and trembling frame.

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I also took copious draughts of bottled porter, which I found to be an exceedingly grateful and refreshing drink, as well as one of my most effectual remedies.

"The thirst, and dryness of the mouth, lips, and teeth, continued to annoy me until the eighth day. Great languor and prostration of strength were still present on the ninth; as were likewise, at intervals, the distressful sensations of horror and wretchedness. On the tenth, the return of strength was perceptible, although I had much dizziness of head, and faintness, and was afflicted with a troublesome deafness, which I am sorry to add is still the companion of my convalescence. Since the tenth day my recovery has been very rapid. The debility is not so great as might have been expected, and my appetite is strong and craving. Dainties in eating are not to be had, and fortunately I do not require them; for no turtle feast was ever enjoyed with greater relish than I now take, at noon, my plain English fare, of a crust of bread, with a morsel of cheese, and a deep draught of bottled porter.

"Many apologies are due for troubling you with this tedious detail of *self*; for sadly tedious I fear you will find it, notwithstanding my having confined my pen, as much as possible, to a bare narration of the feelings I experienced, and the perils I have had to encounter, and concerning which I have fondly imagined that friendship would lead you to experience a lively interest. I should tell you that throughout the whole period of the disease I have not had any mark of that yellowness from which this fever has been erroneously named." Vol. III. p. 135.

It is by no means our intention, by any remark made above, to detract from Dr. Pinckard's merit as a writer, or from his professional character, in the respectable and interesting situation which he held. It was our desire and hope to find in his performance greater light thrown on the subject of a most perplexing and formidable malady, and what would have entitled him to a far higher rank in the class of authors. Books of mere entertainment pass away, and the remembrance of them is soon lost, in the numerous succession of performances of the same description. Whereas those works, which may be consulted and referred to for instruction, which place abstruse subjects in a new point of view, communicate the success of various experiments, the result of grave and serious observations on so destructive a pest as the Yellow Fever, entitle a writer to the praise of the whole human race, and secure his reputation on a durable base. Dr. Pinckard's volumes are of a mixed kind, but we doubt not of their experiencing on the whole a very favourable reception.

ART. VII. *The Dissertations of Maximus Tyrius. Translated from the Greek. By Thomas Taylor.* 2 Vols. Cr. 8vo. Evans, Pall Mall, for the Translator. 1804.

HAVING begun with Mr. Taylor, and seen something of his extraordinary merits, we cannot immediately dismiss his works.

The title of this extraordinary man to learning and talents was so fully examined by us last month, in our account of his *Plato*, that we might, perhaps, content ourselves with saying, that his present publication is a counterpart of the former: that the same want of skill in the language which he prides himself on understanding, the same barbarous and uncouth phraseology, the same vanity and self-conceit, are conspicuous in all its parts. But, as a more complete security to the public against his attempts to inculcate pernicious opinions, we undertake the unwelcome and irksome task of entering more fully into the character of the present work. In doing this, we shall endeavour to make such extracts as will contribute to give the reader an accurate opinion of the style in which this translation is drawn up; and we shall, in the second place, produce a few among the many blunders with which it abounds.

But before we advert to Mr. Taylor's publication, it may be permitted us to say something of the original. The age in which the author lived is not ascertained. Scaliger, Heinsius, and others, have supposed that he flourished under M. Antoninus, and that he was concerned in the education of that prince; others, that he was the preceptor of Julian; neither of these opinions, however, rest on foundations that are satisfactory. All we can pronounce with certainty respecting him is, that he was a Platonic philosopher; and, from the general features of his dissertations, there seems reason to think with Markland, that he was one of those who spent a great part of their time in travelling from one country to another. One of those, whose custom it was, on arriving at any place distinguished by the residence of literary men, to name a day for the display of their ingenuity and acquirements. The declamatory style of Maximus, certainly favours this supposition, and it receives some support also from the circumstance of his generally devoting two dissertations to each subject, one directly on the opposite side of the question to the other. Many critics of eminence have bestowed high encomiums on his writings. With the utmost respect for their abilities, we cannot, in this respect, agree

agree with them. The arguments which his dissertations contain, appear to us less sound than dazzling; and his thoughts are, we think, frequently far fetched, not to say puerile. But to return to his translator. In order to give such a view of Mr. T.'s labour as may at once enable every man to judge for himself, and may free us from the necessity of any further quotations, we shall make a copious extract from the dissertation on philosophic discourse, which stands as the 12th in the present translation, and as the 28th in the edition of Davies and Markland. We have made choice of this, from an opinion that it is, in itself, inferior to none which Maximus has written.

“ These imitations, however, are not only adulterated and unpleasant to the view, but are not altogether fit to be heard by feasted souls. Hence neither do I praise the *Ænean* \* spectacles, by which the *Æneans* in Pontus are delighted, where some are actors and others spectators. Two men imitate a battle, while another at the same time plays on the pipe: one of these is a husbandman and ploughs, another is a robber and has arms. The husbandman also has arms near him, and when the robber approaches, laying aside his plough, he runs to his arms. They close and fight, striking each other on the face, and imitating wounds and falling on the ground,—spectacles by no means convivial. I prefer to these the ancient Persian law, through which the Persians acquired freedom. Consultations were adopted by the Persians at their banquets in the same manner as by the Athenians in their Attic assemblies. The law also punished intoxication, exciting their virtues at entertainments just as oil excites fire; irrigating the soul with such symmetry, that its ambition might neither be perfectly extinguished, nor enkindled beyond what is fit. But here our sober orators, as they are under no restraint from the law with respect to freedom of speech; dance in assemblies in a manner more intemperate than all intoxication. Let us, however, now dismiss the Persians and Athenians, and return to our subject.

“ Worthy souls, therefore, are to be feasted with discourses, but not with such as are forensic. With what others then? Shall we say with those which recal the soul to former times, and which afford them the spectacle of ancient transactions. For history is alluring, and it is delightful to be able without weariness to wander about every where; to survey all countries, to be present with security in all battles, to contract the immense extent of ages into a short compass, and to learn an infinite multitude of

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\* See Eurip. *Iphig.* in Aul. ver, 277. *Ælian*, Var. Hist. iii. 1. and *Xenoph.* de *Expedit. Cyri*, lib. vi. csp. i. 4.



transactions in a little time, such as those of the Assyrians, Egyptians, Persians, Medes, and Grecians. Now being present with those that war upon land, at another time with naval battles in the sea, and again at another with counsellors in conventions; joining with Themistocles in naval engagements, ranked in battle with Leonidas, passing over the sea with Agesilaus, and saved with Xenophon; loving with Panthea\*, hunting with Cyrus, and exercising royal authority with Cyaxares. If, indeed, Ulysses was a wise man because he possessed great versatility of manners, and,

“ Wand’ring from clime to clime, observant stray’d,  
Their customs noted, and their states survey’d:  
On stormy seas unnumber’d toils he bore,  
Safe with his friends to gain his native shore†.”

He is much more wise who, beyond the reach of danger, fills himself with history: who sees Charybdis, but not in a shipwreck; hears the Syrens, but without being bound, and meets with a cyclops, but one peaceably disposed. If Perseus also was happy because he was winged, and, soaring in æther, surveyed all the calamities and regions in the earth, history is much lighter and more elevated than the wings of Perseus, which, receiving the soul, carries it about every where, and does not point out to it things sluggishly nor negligently, but genealogizes men. Such as, “ Cræsus was a Lydian by birth, the son of Alyattis, and the tyrant of nations‡.” And, “ from cloud-compelling Jove Dardanus derived his origin§.” It also genealogizes cities, as “ Epidamnus is a city situated on the right-hand to those that sail to the Ionian bay, and the Taulantii, a barbarous people, dwell near it||.” And “ the city Ephyre is situated in the recesses of Argus, the nourisher of horses¶.” It likewise genealogizes rivers, as, “ which flowing from the meridian parts towards the north wind, falls into what is called the Euxine sea\*\*.” And

“ Which the gods Xanthus, men Scamander call††.”

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\* “ Panthea was the wife of Abradates, a king of Susa, and was a most modest and beautiful woman. Abradates, when she was taken prisoner by Cyrus, surrendered himself and his troops to the conqueror. He was killed in the first battle he undertook in the cause of Cyrus, and Panthea stabbed herself on his corpse. Xenoph. Cyrop. 5, 6, &c.”

† “ Odyf. i. 3, 5.”

‡ “ These are the words of Herodotus, i. 6.”

§ “ Iliad, xx. ver. 215.”

|| “ This is taken from Thucydides, lib. i. p. 17. ed. Wechel.”

¶ “ Iliad, vii. ver. 152.”

\*\* “ Herodotus, lib. i. cap. vi.”

†† “ Iliad, xx. ver. 74.”

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The narration of these things, through the assistance of memory, preserves the human race, which is diurnal, and is rapidly corrupted and dissipated, and perpetually flowing, guards its virtues, and makes its actions immortal through renown. Through this Leonidas is not only celebrated by the Lacedæmonians of his time, and Themistocles is not only praised by the Athenians his contemporaries, but the military sway of Pericles and the justice of Aristides remain even now; Critias now suffers punishment, and Alcibiades now flies his country. In short, historical narrations are to the hearer most delightful with respect to pleasure, and to the spectator most alluring with respect to recollection. What banquet then can be more agreeable to the soul than such relations as these? It is difficult, indeed, to oppose many, and these illustrious historians; but, at the same time, we must say, Your harmony, O Historians, is beautiful and most alluring, but a worthy soul desires something else, and not such delights as you afford. For what is there venerable in the record of ancient evils to him who has not yet learnt how these are to be avoided? or what advantage do the Athenians derive from the Attic history, or the Halicarnassenses from the Ionic history? or in what are the Chians more happy through this? For if historians, distinguishing things worthy from such as are base, concealed some and related others, the soul would be benefited by the imitation of historical transactions in the same manner as the eye by the imitation of painting. But now all things are promiscuously mingled in their relations, the worse abounds, and the base has dominion. Hence the greater part of history is full of tyrants, unjust enemies, irrational felicity, base actions, stupid calamities, and tragical circumstances. Of all these the imitation is insecure, the memory dangerous, and the misery immortal.

"I indeed desire, in order to be fully feasted, the nutriment of salubrious discourses, and require such sane food as procured health to Socrates and Plato, to Xenophon and Æschines. The soul of man desires and fears, grieves and envies, and is possessed by other all-various and monstrous passions. You see a sedition bitter, and which no crier has proclaimed. Relate to me such a war as this, but dismiss that of the Medes. Relate to me this disease, but dismiss pestilence. Tell me to whom I shall commit the command and the care of this war. Leave Hippocrates to bodies and Themistocles to the sea. Tell me of a physician, tell me of a commander for the soul; and if you are dubious with respect to men, enquire among the gods. Enquire, but not concerning land which is plundered, nor sea which is infested

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\* "Maximus by the Attic and Ionic histories alludes to those of Xenophon and Thucydides."

with pirates, nor walls which are besieged, nor bodies which are corrupted: these are trifling, these are diurnal. Your crops may be laid waste, though the Peloponnesians refrain from them. The sea may be infested with pirates, though the Athenians should not engage in a naval battle. Walls will be thrown down, if not by Philip, yet by time: and bodies will be corrupted, though pestilence should be absent:

“ But virtue lost can never be regain'd \*.”

About this consult the gods, when the soul is wounded, plundered, besieged, diseased. Here you have occasion for an oracle, here you have need of divination. Pray to the god:

“ O thou: whose sway the shores of Chrysa own,  
God of the silver bow, regard my prayer †.”

Hear me, O Apollo and Jupiter; or if there is any other god who is the physician of the diseased soul:

“ If e'er with wreaths I hung thy sacred fane,  
Or fed the flames with fat of oxen slain ‡.”

Apollo will hear a prayer of this kind swifter than he did that of Chryses. For you do not call the god to inflict pestilence, nor to emit deadly arrows, which may destroy dogs, and men, and mules: for these are not the works of a musical, wife, and prophetic god. But Homer ascribes these to Apollo, obscurely signifying the solar rays, which pervade the air swifter than any arrow, and are far more unmingled than the symmetry of bodies. Let, however, Homer, or Hesiod, or some other divine poet, sing for me the god who can heal the maladies of the soul. These things are worthy of Apollo, these are worthy of Jupiter.” P. 124.

The above passage furnishes some instances of those inaccuracies of which this and every other translation that has been executed by Mr. T. furnishes so abundant an harvest. In the first place, of a very important observation of the author, no notice is taken. Maximus says,

\* “ This is a parody of the Homeric verse. *Iliad* x. ver. 408.”

† “ *Iliad* i. ver. 37.”

‡ “ *Ibid.* 39.”

§ “ The arrows of Apollo are symbols of the solar rays; and the solar rays are to be considered as nothing more than instrumental causes, employed for the purposes either of benefiting or punishing mankind, or in short of accomplishing the decrees of fate, by that deity who presides in the sun, and who is the source of all sensible and intellectual light and harmony.”

"The Persians deliberated on their affairs at their feasts, in the same manner as the Athenians did in their assemblies. *And a Persian feast was much better regulated than an Athenian assembly.*" The original is 'Ανήκειντο τοῖς Πέρσαις αἱ βουλαι εἰς τὰς εὐωχίας, ὥσπερ τοῖς Ἀθηναίοις εἰς τὰς ἐκκλησίας, καὶ σπουδασικώτερον ἢν συμπόσιον Περσικὸν ἐκκλησίας Ἀττικῆς. P. 837. Ed. Dav.

It is, indeed, remarkable that Heinsius, in his version of this author, has been guilty of the same omission. We might hence be led to suspect, that the English translator had his eye upon the Latin. That in many cases he has trusted to that alone, and thence committed some ridiculous mistakes we shall shortly evince : but at present we forbear.

What Mr. T. means by the following sentence, which is closely connected with that above noticed, we candidly confess ourselves to be ignorant.

"The law also punished intoxication, exciting the virtues at entertainments just as oil excites fire ; *irrigating the soul with such symmetry, that its ambition might neither be perfectly extinguished nor kindled beyond what is fit.*"

What, Mr. T., do you wish your readers to understand by "*irrigating the soul with symmetry?*" And by what process is this effected? You, in your profound attainments, may have learned it : but to us, and we will venture to predict, to the majority of readers, ἐρμηνεύς χαλίζει, it is indeed perfectly unintelligible. The truth is, Maximus intends to assign his reasons for pronouncing a Persian feast to be better regulated (σπουδασικώτερον) than an Athenian assembly. His words are ἐκεῖ μὲν γὰρ νόμος κολάζων τὴν μέθην ἐπήγειρει αὐτῶν τὰς ἀρετὰς τῇ εὐωχίᾳ, καθάπερ ἔλαιον πῦρ, ἐπιχέων τῇ ψυχῇ συμμετρως, μὴ τελείως σβεννύς αὐτῆς τὸ φιλότιμον, μήτε ἐξαπίων τῆς χρείας περαιτέρω. That is, "For there (at the Persian feasts) the law restraining inebriety, by means of the feast excited their virtues ; as oil does fire, giving to their minds a moderate degree of exhilaration ; not entirely extinguishing its ambitious principle, and yet not enflaming it beyond what is fit." This is sufficiently clear, and no man less skilful than Mr. T. could have involved so plain a sentence in so great obscurity. This talent he has exercised also in the sentence which follows the preceding.

"But here our sober orators, as they are under no restraint from the law with respect to freedom of speech, *dance in assemblies in a manner more intemperate than all intoxication.*"

We did not know before that orators danced in the forum of Athens : and we believe Maximus was as little acquainted

with such a custom as we profess ourselves to be. It is singular that Mr. T. cannot distinguish between a literal and metaphorical expression: by ἐξωρχοῦντο Maximus wishes to mark extravagance of conduct. In order to have conveyed his meaning to the English reader, Mr. T. should have expressed himself somewhat after this manner.—“ But here, these sober orators of ours being abridged by no law, of the full liberty of speech, are guilty of more extravagance in these assemblies than any intoxication would produce.”

Εὐταῦθα δὲ, οἱ νήφοντες οὗτοι δημαγωγοὶ, μηδενὸς αὐτοῖς ἐφεσώλης νόμου, κολάζοντες τὴν ἐξουσίαν τῶν λόγων, ἐξωρχοῦντο ἐν ταῖς ἐκκλησίαις πάντες μέθης ἀκολαστότερον. P. 337. δ'. Ed. Dav.

Perhaps Mr. T. will tell us that he has translated, with literal exactness, the words of his original. In the above instance he has done so, at the expence of common sense: but what will he say to the passage which we shall, in the next place, notice; and where did he learn that ἀνήκοος signified a *hearer*, and εἰδὼς a *spectator*?

In short, historical narrations are, to the hearer, most delightful with respect to pleasure, and to the spectator most alluring with respect to recollection. What banquet then can be more agreeable to the soul than such relations as these? It is difficult, indeed, to oppose many, and these illustrious historians, but at the same time we must say," &c.

The words of the original author are Συνελόντι δὲ εἰπεῖν, οἱ καθ' ἰσορίαν λόγοι τῷ μὲν ἀνηκόῳ τερπνοῦσιν καθ' ἡδονὴν, τῷ δὲ εἰδῶτι ἐπαγωγέσιν κατὰ ἀνάμνησιν. Τίς ἂν οὖν γένοιτο ψυχαῖς εὐωχία λόγων ταύτης προσηνεστέρα; Χαλεπὸν μὲν εἰπεῖν καὶ ἀντίταξασθαι πολλῷ καὶ γεννίῳ λογοποιοῷ ρητέον δὲ ὅμως. P. 341. ε'.

That is, 'historical relations are most delightful to those who have never heard them before, in consequence of the pleasure they afford: and are most soothing to such as are already acquainted with them, by the recollection they produce.' We think also, that the latter part of the sentence has a different meaning from that which has been affixed to it by its translators. We suspect it to signify, *It is difficult, indeed, for a skilful and experienced writer to name any thing that can be put in competition with it: yet we must nevertheless declare, &c.*

We cannot but object also to the manner in which Mr. T. translates the word γενεαλογεῖ. "*Genealogizes*" is barbarous; its place should have been supplied by '*points out the descent of*': again, '*a sedition which no crier has proclaimed,*' is by no means the sense of Στάσιν πικρὰν καὶ ἀκήρυκτον. These words

words signify, as any lexicon would have informed Mr. T., a bitter and implacable contention. So also ἐφήμερα, which he has translated *diurnal*, means *things which last but for a day*. The last mistake which we shall notice in the extract that we have made, occurs at the conclusion of the dialogue.

"But Homer ascribes these things to Apollo, obscurely signifying the solar rays which pervade the air swifter than any arrow, and are far more unmingled than the symmetry of bodies."

If Mr. T. Taylor would have condescended to profit by the labours of verbalists, he would not have given us a translation which, to say the best of it, approaches near to nonsense. The words of Maximus are these, "Ομηρος δὲ αὐτῷ προσέθηκε τὴν φῆμιν, αἰνιττόμενος τὴν ἡλίου ἀκτῖνα δι' αἶρος χαροῦσαν ὀϊστοῦ θάλλον, ἀκρατωτέρα τῆς τῶν σωμαίων συμμετρίας. 343. ad im.

The author is explaining the reason of Homer's attributing to Apollo the infliction of pestilence. The above passage should, therefore, have been rendered thus.

"Homer attributes these to him, obscurely signifying thereby, that the rays of the sun pervade the air more swiftly than an arrow, and are more powerful than the materials of which bodies are composed."

In giving this explanation, we have the support of that able scholar Markland, whose note we subjoin.

"Dubitavi an scribendum esset *κραταωτέρα*; vel *ἀκμαιωτέρα*, ex Luciano Dipsad. p. 482. ὁ ἥλιος—AKMAIOTEPAN τὴν AKTINA προσβάλων. Sed nihil mutandum esse vides, ex Suida in V. ἀκρατος ἡλίου ἀκτῖς, *vehemens solis radius*. ἀκρατωτέρα est *potentior*, validiorem: cui cedit corporis humani compositio."

It is probable that the word obtained this sense from the circumstance of its being applied to wine unmixed with water, and therefore signifying *strong* wine. From this it might, by an easy transition, come to denote strength or power in other things.

After having noticed so many blunders, in a space so comparatively small, we shall easily be credited in our assertion, that they are scattered over every part of the work with the most liberal hand. Let the public bear with us while we draw a few from these copious stores; this done, and Mr. T.'s obligations to Heinsius noticed, we shall take our leave of this dull and incorrect production.

In vol. 2. p. 150. this sentence occurs. "But I who am desirous of liberty have need of law, have need of reason: these will preserve for me felicity, erect, unshaken, unattended with fear, and self-sufficient; and which is not groveling and subject to servile arts; *through which being impoverished* I collect the mighty emolument pleasure."

The original of the latter part is, ὅψ' ὢν ἐραυίζόμενος ἀθροίσω τὸ μέγα, τοῦτο ὄφελος ἔδουνν: i. e. from *whose scanty contributions* I shall collect that mighty advantage pleasure." Not a syllable is said in the original about being impoverished. ἐραυίζομαι, the middle verb, as grammarians term it, signifies colligere vel aucupari aliquid. If Mr. T. had followed his friend Heinsius in this instance, he would have avoided this mistake; but, by a singular infelicity, he follows him in his errors only.

Every school-boy we had supposed to be acquainted with that part of Grecian history which is distinguished by the retreat of the ten thousand, as they are called. Yet Mr. T. appears to know nothing about it. As the following passage will show.

"When, however, war came to him from the sea, *myriads* of Greeks and skilful generals, being vanquished, he fled to a little hill," &c.

It is not possible that this should be an error of the pen, as the same blunder is committed in another place. Let us, therefore, inform Mr. T., that μυριοι always means ten thousand or one myriad, whereas the manner in which he translates it, implies that there were two myriads or twenty thousand at the least. The sentence is also badly arranged. On a first perusal, one would imagine that the Greeks were the vanquished instead of the victors.

Turn to any part of these volumes, and you cannot proceed far without discovering marks of ignorance or haste. Maximus attempts to prove that pain and pleasure are not the standard by which we must distinguish a friend from a foe: and in proof of it observes φιλοῦσι δὲ πού καὶ παῖδας πατέρες, καὶ διδάσκαλοι μαθητάς. Καὶ τί ἂν εἴη ἀναιρότερον ἢ παιδί πατὴρ, καὶ μαθητῇ διδάσκαλος; "Parents love their children and instructors their pupils. And yet, what occasions greater pain than a parent to the child, an instructor to the pupil." But Mr. T. is so careless as to translate it, "Fathers also love their children, and disciples their preceptors." Vol. I. p. 43.

Again, "the third form of polity, which is speciously denominated a democracy, but is in reality an ochlocracy, or government

vernment of a mob, resembles the Attic, or Syracusan, or Milesian, or some other republic, *which is strong in the multitude.*" Vol. I. p. 69.

It would afford us some satisfaction to know what sense Mr. T. affixes to *strong in the multitude*; we can affix but one, that of a country being populous, but this will not accord with the meaning of Maximus, who is speaking of the persons in whose hands the supreme power is placed. The fact is, Mr. T. has most miserably mistaken the passage; and it should have been translated thus. The third kind of government is that which is called by the specious name of a democracy, but whose true appellation is an ochlocracy, or mob-rule. Such is the constitution of Athens, Syracuse, Milesia, and any other place in which sovereign power is vested in the multitude. Τρίτον δ' αὖ πολυλείας γένος ἢ ὄνομα μὲν εὐφημον δημοκρατία, τὸ δὲ ἀληθὲς ὀχλοκρατία, κατὰ τὴν Ἀττικὴν ἢ Συρακουσίαν, ἢ Μιλησίαν, ἢ τινὰ ἄλλην πλῆθους ἰσχύϊν. Our translator does not appear to have discovered that the grammatical order of the words is κατὰ τὴν Ἀττικὴν ἰσχύϊν—ἢ τινὰ ἄλλην πλῆθους. By the way, we do not know whether the old reading, which Davies rejected, is not the preferable one, ἢ τινος ἄλλου πλῆθους ἰσχύϊν. Both, however, convey the same meaning.

We shall give one example more of Mr. T.'s very imperfect knowledge of the Greek language, and then proceed to prove that he frequently copied from the Latin version of Heinsius, without troubling himself to consult the original.

"A shepherd and a cook travelling the same road saw a well fed lamb, wandering from the flock, and *abandoning* his associates. Both, on seeing this, ran to the lamb. And because at that time, there was a communion of speech between men and brutes, *the lamb enquired which would be willing to take charge of him and be his conductor.*" Vol. I. p. 96.

We have no hesitation in pronouncing that Mr. T. here betrays the most lamentable ignorance of the idiom of that tongue in which he would pass for a perfect master. The words, which he has rendered as above, most unquestionably mean "the lamb enquired who each of them was that wished to take charge of him and be his conductor." τὸς ὦν ἱκέτης ἐθέλει αὐτὸν μεταχειρίσασθαι καὶ ἄγειν. p. 301. If the original had been doubtful, as it is not, the subsequent words would have decided the question. "*But as soon as the lamb discovered the truth, and what was the trade of both, he entrusted himself to the shepherd.*" We may further observe, that μάγειρος means a *butcher* in this place, not a cook, and



and that ἀπολειφθέντα means being left by his companions, not leaving them.

There cannot be a stronger proof that a work which professes to be a translation from an original is derived, in part at least, through the medium of a third language, than the discovery, that a word which in the original is not ambiguous, has been expressed in that third language by a word which consists of the same letters as some word, totally distinct from it in meaning; and that the latter word has been erroneously expressed in the translation, when the former alone conveys the idea of the original. This is a proposition self-evident, and on it we ground our charge, that Mr. T. has occasionally translated from Heinsius, instead of having recourse to Maximus himself. In Vol. I. p. 138. these words occur "*Bæotia, however, abounds in PEOPLE.*"—"At *POPULUS* abundat Bæotia," says Heinsius, "ἀλλ' ἀγειροφόρος ἡ Βοιωτία is the original!" Here we have the strongest of all possible proof that Mr. T. T. the Grecian, confounding *populus*, which means a *poplar tree*, with *populus*, which means *people*, never once cast his eye upon the original, the expression in which is in no degree ambiguous, and can only mean *abounding with poplars*. We might rest satisfied with this single proof, which no sophistry can elude, and no excuses can palliate. But we shall give a few more. In page 58 we meet with the subjoined passage:

"Vice may by all spontaneously be gain'd;  
Sweat before virtue stands, so Heav'n ordain'd,

Says the Bæotian poet, *unless some one should praise a wrestler who is unwilling to be crowned without sweat.*"

So says Mr. T.—Heinsius has the very same words.  
"*Nisi quis athletam laudet, qui ante sudorem coronam postulat.*"

The Greek, however, gives a very different turn to the passage. Καλὸς γὰρ ὁ ἀγωνιστὴς ἡμῶν ἀνδρῶσι σεφανῶσθαι ἐθέλων; i. e. "*A fine wrestler truly would he be who should wish to gain the crown without toil.*" Such a deviation from the Greek, and such an exact and singular agreement with the Latin, could only have proceeded from a servile translation of the latter. The same want of correspondence with the original, and the same unaccountable adherence to the Latin (unaccountable we mean except on our hypothesis) is exhibited in the following sentence.

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"Can you tell me who those are whom Homer denominates Jove-begotten? Are they such as labouring in the earth with the spade, and the harrow, are skilled in ploughing and planting, are dexterous in gathering in the crops, and *elegantly arranging the vine?*" Vol. I. p. 131.

'Elegantly arranging the vine,' is the expression of Heinſius, not Maximus. The words of the former are, *vitem eleganter ordinare* poſſunt, of the latter, ἐν ὀρχαδίῳ φιλοπόνους, '*fond of labouring in a vineyard.*' From which of the two Mr. T. drew his ideas, let any man determine.

We ſhall content ourſelves with giving one ſingle inſtance more in which Mr. T.'s old friend, Heinſius, has by his verſion miſſed him. It will be found in P. 114. Vol. I.

"*For it is requiſite that each of theſe ſhould be ſo far beautiful as it is pleaſant.*"

Heinſius ſays, "Hæc enim omnia eſſe debent eatenus pulchra quatenus jucunda."

Maximus writes "Ἐκαστον γὰρ τούτων τοσούτῃ δεῖ εἶναι καλὸν, ὅσον καὶ ἡδύ. i. e. "Each of theſe is as far from being beautiful, as it is from being pleaſant." We could ſupport what we have advanced by many more examples, but we ſhould exhaust alike the patience of our readers and of ourſelves. We ſhall cloſe our remarks, therefore, by obſerving that Mr. T. illuſtrates the arguments of his author by references to a variety of writers. But, unfortunately, this ſhow of learning will impoſe only on the ignorant; every reference which he has made being ſtolen, without acknowledgment, from the notes of Davies and Markland.

ART. VIII. *Salutory Cautions reſpecting the Gout, in which the Doctrines maintained in a recent Publication by Dr. Kinglake, are expoſed and refuted.* By John Hunt, Author of *Hiſtorical Surgery*. 8vo. pp. 94. Price 2s. 6d. Philſ. 1805.

HAD the medicines, or methods, which have been recommended as lately diſcovered, for the cure of almoſt every diſeaſe afflicting mankind, proved as efficacious, as the inventors have painted them, little had remained to be done for the perfection of the art of phyſic, and our ſucceſſors would have proceeded to the cure of ſcrofula, cancer, conſumption, and other the moſt untractable and fatal diſeaſes, with the ſame facility, and with greater confidence, than

than we now undertake the cure of a whitlow. This, however, is so far from being the case, that we have reason to believe, that in proportion as the number of *specific* medicines has increased, the diseases they were supposed to cure, have become more fatal and destructive. To account for this, it will be considered, that though there are many complaints, for which no medicines competent to their cure are known, yet experience has taught various means by which pain, and other the most distressing symptoms, may be lulled, and quieted, the progress of the diseases checked, and the fatal termination of them, for a time, and often for a considerable time, delayed. But the confidence with which new medicines are usually promulgated, too often leads the deluded patients to leave off the palliating course, under which they might have subsisted for some years, perhaps, with no despicable portion of ease and comfort, to obtain a complete cure by some boasted specific; but, instead of being cured, they have too often the mortification of finding their diseases exasperated, and the fatal termination of them considerably accelerated.

Until within a very few years, the faculty of discovering new medicines, or of finding uncommon powers in those before known; seemed the almost exclusive privilege of our foreign brethren. The English physician and surgeon, were slower in deciding; and required much more evidence of the existence of any extraordinary power in a medicine, before they adopted it, than satisfied our less scrupulous neighbours. From this character we seem rapidly departing, and a rage for discovery seems almost as epidemic among the younger part of the profession here, as on the Continent.

It is rather singular, that the numerous pretended improvements in the treatment of diseases, lately proposed, are nearly all of them made by gentlemen in the early part of life, and before they can be supposed to have had such a portion of practice, as could enable them rightly to appreciate the value, either of the methods they recommend, or of those they reject. This does not, however, ordinarily, prevent their projects from becoming popular. What is wanting in evidence is usually supplied by zeal, and the confidence with which the inventors boast of the success of their practice, readily procures them proselytes. But, as in proportion to the number of trials made, the inefficiency of the medicines comes to be more clearly exposed, the transient popularity they had obtained vanishes, almost as rapidly as it arose. This has not, however, hitherto, prevented the appearance of new candidates.

“ Another

" Another and another still succeeds,  
And the last—is as welcome as the former."

Very lately, we know, Dr. John Brown undertook to furnish an entire new system of physic, in favour of which, all that had hitherto been taught, or known, were to be laid aside and abandoned. No books were wanted, except the elements, published by the professor; and even these might be dispensed with, or read only for form, as the whole art of medicine was couched in the compass of a single line.

" All diseases are sthenic, or asthenic," and the whole mystery of the practice consisted in raising or depressing the powers of the constitution; in bleeding and purging, on the one hand, or in liberally supplying the patients with wine, brandy, and opium, on the other. That the professor was a complete convert to his doctrine, he gave the most incontrovertible proof, for being of an asthenic constitution, he found it necessary to have frequent, and almost perpetual, recourse to the stimulant effects of alcohol and opium; but one evening, being obliged, we presume, to take a larger dose than he had been accustomed to, it so completely overpowered his vital energy, that he fell into a profound lethargy, from which he could by no art be roused.

It is curious, and will of course excite the admiration of our readers to learn, that all the wonderful knowledge of diseases, possessed by this great philosopher, was acquired by intuition; as he was scarcely ever known to have visited a sick room, or to have seen any disease, excepting that under which he laboured, and which obliged him to have such frequent recourse to the stimulus of brandy. Yet this did not prevent his having followers, nor his doctrine from spreading to the furthest parts of Europe, perhaps of the world. His favourers, however, like the inventors of new medicines, were in general persons not deeply immersed in practice, and who had therefore abundant leisure for speculation. The fate of his system, as might be expected from its origin, has been to be abandoned and forgotten, almost as rapidly as it was adopted. We have been led into this train of reflection, on pretended discoveries in medicine, from reading the just observations in this Tract on Dr. Kinglake's Dissertation on the Gout. Mr. Hunt seems to think that Dr. Kinglake borrows the idea of his theory of gout, from the Elements of Dr. Brown.

" It is to this very celebrated work, he says, p. 81. that we must look for the first principles of Dr. Kinglake's system. But these learned Doctors," he adds, " did not agree so well in practice,

as in theoretical speculation. Dr. Kinglake proposing to cure gout by the external affusion of cold water, Dr. Brown by the internal use of brandy."

They agreed, therefore, only in attempting to assimilate diseases very different in their natures; and in proposing to cure such different diseases, by one, and the same remedy.

In examining Dr. Kinglake's dissertation, Mr. Hunt has made some pertinent observations on the language, on the theory, and on the cases intended as supports to the theory. That the language of the said dissertation is frequently turgid, and verbose, numerous instances might be given; but the following may be thought sufficient. Speaking of the beneficial effects of blisters, he says, p. 54.

"Topical irritation often operates salutarily derivant from the system, when visceral excitement oppresses, and endangers a vital function. This benefit may be suitably rendered by vesication, pustulation, and rubefacience."

That is, inflammation of the viscera may frequently be relieved by remedies that will irritate and inflame the skin. On the superiority of instinct over reason, Dr. Kinglake says, Diff. p. 34.

"The errors of reason debase humanity below the brute creation, by excluding the light of instinct, which is the direct efficiency of physical or innate power, and an unerring guide to rectitude. The disposition which instinct inspires is irresistibly operative, and infallibly commensurate with its object; but wayward, and visionary reason, acknowledging no controul from facts, no direction from the laws of nature, is the sport of fiction, and the parent of fallacy."

No portion, we may presume, of this wayward and visionary reason, will be found in the fabrication of the Dr.'s theory of the gout. That he was led to it by the irresistible impulse of instinct, we are not however told.

"The nature of gout," Dr. K. says, Diff. p. 131, "is purely inflammatory, and possesses no peculiar or specific properties, to distinguish it from common inflammation, but what are referable to the structure, or organization of the affected parts, which are," he says, "exclusively, the ligaments and tendons. The several appellations of gout, rheumatism, sprain," to which he adds, p. 16, "lumbago, sciatica, white swelling, are only nominally different; they, in fact, describe identity of affection."

Gout, therefore, cannot affect the brain, stomach, or bowels, as has been hitherto erroneously imagined; but those parts may suffer, it seems, by sympathy.

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"The stomach may, indeed, sympathize," Dr. K. says, p. 62, "with inflamed ligaments and tendons, in every degree of violence, from transient pain to positive inflammation; but this sympathy will not have transferred either ligament or tendon to the stomach," which every one will grant the Doctor, though not the consequences he draws from it, viz. that "those parts cannot therefore be affected with gout."

A theory so defective, and so completely at variance with observation and fact, scarcely deserves a serious answer. Was it ever known that inflammation in tendinous and ligamentous parts, occasioned by blows or sprains, would move suddenly from one joint to another, as gout does, leaving the part, originally the seat of the injury, perfectly free from pain? or after being cured, that it returned periodically, at certain seasons of the year, preceded by disorders of the stomach, or other nervous affections? What possible resemblance can be found between white swelling and gout, the one never; the other almost constantly terminating in suppuration? As these diseases, according to Dr. Kinglake, are all of the same nature, the cure of them is to be effected, he says, solely by the application of cold water. The time and manner of using the water are to be regulated by the greatness and continuance of the disease, fresh water being directed to be supplied, until the inflammation, which Dr. K. likens to a conflagration, be entirely extinguished.

"It should not be forgotten," he says, *Diff.* p. 84. "that the object to be effected, is literally the extinction of fire; and that, therefore, it would not be less unwise to desist before its accomplishment, than it would be to check only or repress the conflagration of a building, instead of completely annulling it."

And we are informed that no other aid is wanted.

"The reduction of the distempered heat," the author says, p. 145, "which occasions gouty inflammation, is so readily and completely in the power of cold water, as to preclude the necessity of medical assistance. The avoidance," he adds, "of all dietetic, medicinal, and mental excitement, would likewise greatly co-operate in the intention of cure."

On examining the cases adduced by Dr. K. in proof of the efficacy of cold water in curing gout, Mr. Hunt finds them deficient in various points. The number of patients who had submitted to the proposed mode of treatment, under the immediate care of the Doctor, appears to have been only five; a number by much too small to draw any posi-

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tive inference from it, of the value of the practice. The cases, though described with great pomp of words, when attentively examined, appears to be, what Mr. Hunt calls, "little cases;" that is, where the disease was very light and trifling. They are also deficient in authenticity; neither the names of the patients, nor of any persons who saw them with the Doctor, being given. In the cure, instead of confining himself to the application of cold water to the affected parts, as might be expected, large doses of the volatile tincture of guaiacum and paregoric elixir, (two drams of each) were given to each of the patients every four, six, or eight hours. How the Doctor will reconcile giving these exceedingly hot and stimulating medicines, after saying that all heating and stimulating diet and medicines should be avoided, we cannot tell. Mr. Hunt calls this practice, p. 5, "supporting a constant fire within, and when it makes its appearance on the surface, damping its progress by the application of cold water." There is certainly an inconsistency in the practice requiring explanation. A longer time, Mr. Hunt observes, seems to have been expended in the cures, than would have been required, had different modes of practice been adopted, or than if the cure had been left to the constitution without the interference of art. Such are the arguments used by Mr. Hunt, in opposition to the new theory and practice in the gout. We have the more readily dwelt upon them, having, by some accident, omitted to notice the work of Dr. Kinglake, at the time it was published, in the year 1804. We have now carefully read that work, and readily join Mr. Hunt in the censure passed upon it, in this ingenious performance.

ART. IX. *The Historie and Life of King James the Sext. Written towards the latter Part of the Sixteenth Century.* 8vo. 294 pp. 10s. Constable and Co., Edinburgh. Longman and Rees, and Mawman. London. 1804.

FROM the preface to this volume we learn that it is published for the double purpose of discrediting the *Memoirs of the affairs of Scotland*, written by Crawford, Historiographer to Queen Anne; and establishing the guilt of Mary Queen of Scots by the testimony of a contemporary, supposed partial to her cause. That the publication must contribute much to the former of these purposes is indisputable;

putable; but we have seen in it nothing to alter our opinion respecting the innocence of the unfortunate Queen.

Towards the end of the long preface to his memoirs, Crawford says,

"I had all the substance of these sheets from an ancient MS. presented me by my very good friend *Sir James Baird of Saughtone-Hall*, who purchased it by meer accident from the necessitous widow of an episcopal clergyman. As for the author's fortunes, or particular character, I am wholly in the dark. However, thus much may be easily gathered from his *works*, that he was a man of sense, and one that made not a very mean figure in the world, as appears by the justness and solidity of his reflections, and his more exact and particular account of the various transactions and turns of state in his time, than is to be met with from any one author upon the same subject." P. xxxvii.

The history before us is published, we are told, from the identical manuscript from which Crawford says that he had all the substance of his memoirs; but if the author of that manuscript was, in the reign of Queen Anne, so utterly unknown, how came the Historiographer to talk of his *works*? One short history cannot be called *works*; and though Crawford seems to have been a literary coxcomb, not capable of writing in a pure style, we cannot help suspecting, from his inadvertently employing this word, that he knew more of the author of the ancient manuscript, than he found it expedient to acknowledge. Be this as it may, after ascertaining the period at which the manuscript was probably written, he thus proceeds:

"I declare solemnly I have not (that I know of) *written any of his words, to add to one man's credit or impair the honesty of another, and having no manner of dependance upon any party (for though the persons are dead, the parties, for ought I know, may be alive still) I have neither heightened nor diminished any particular character or action, but kept as close as possible to his meaning and sense.* If I had delivered things in his own style, it would have proved tedious and heavy to the nice reader, and by many in our neighbouring nation could hardly have been understood without a dictionary.—The common and commendable practice of our neighbours, in making new translations of innumerable books written in old English, before their language was polished and improved, as it is since the restoration of King Charles II. shields me from any just censure for putting this important piece of history in a more modern dress, than that in which its author left it. I must acquaint my reader too, that he had not fully digested his matter into form and method, having marked down things (as it

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seems)



seems) just when they happened, or when they came first within the reach of his knowledge." P. xxxviii.

Such are Crawford's protestations of impartiality; and such the reasons which he assigns for having corrected a language that, as observed by Whitaker, was "equal to his own; and reformed a method that was better than his own." His reasons are ridiculous; while his *conduct has been such as no reasoning could justify*. This, however, the public is not now to learn from the volume before us. So long ago as the year 1734, Keith informed his readers\*, that he "took all his quotations from a MS. copy, which was taken from the very MS. made use of by Mr. Crawford before he caused it to be printed;" adding, that "there are considerable variations betwixt the manuscript and the print." This was observed by Whitaker, who, with the candour of truth, having severely censured Crawford for "adding to the whole, subtracting from the whole, and making bold and daring alterations in it," proceeds to compare† the quotations in Keith with the corresponding passages in the printed memoirs; and from that comparison draws the following just conclusion.

"All serves to hurt the reputation of these Memoirs. Amidst so many evidences of corruption, we hardly know where to find the text in its original integrity. Our references to it at present, therefore, except where we have the original preserved by Keith, must be made with a dubiousness of confidence. And I notice the necessity of this in order to be faithful to the truth; and in hopes of inducing some gentleman of Edinburgh to procure either Crawford's MS. or Keith's copy of it, and to give it unsophisticated to the world."

To enable our readers to judge for themselves of the obliquity of Crawford's conduct, as well as of the value of this history of James the Sixth, we shall extract from it a few passages, contrasting them with the corresponding passages in the memoirs; and we shall select such as seem to be of some importance, and have not been already brought before the public by Whitaker.

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\* *Hist. of Scotland*, p. 330, note f.

† Vol. III. Appendix, No. 1g.

HISTORY.

1. "The Queene being then at Jedburgh, and understanding the certain report of this accident, was so heichlie greevit in heirt, that shee took na repose in bodye till shee sawe him, and therefore with all expedition addrest herself to a castell in Liddisdail, callit the Armetage, quhair the said Earle then lay for curing of his woundis; and when shee had considerit of her estate to be in greet danger of lyff, immediately that same night shee returnit to Jedburgh: quhair, quhat for weeriness of that suddaine and long travill, and greet distres of hir mynd for the hurt of the said Earle, shee contractit a burning corruptit feever, that occupyt hir in sick a heiche degree, that hir senses for the twa pairt of the first day were diminisht. Bot thereafter shee convalescit a little, and finding hir bodye oppressed with sickness tending to the deeth (as shee thought,) *shee causit send advertisement to all the kirks next adjacent to pray for hir: and in the meene tyme was resolute to render hir spirite to God, &c.*" P. 2.

MEMOIRS\*.

1. "The Queen, who could not but value the Earl as of all men living the most constant and best affected to her service, was heartily uneasy for this misfortune, and apprehending his danger to be greater than indeed it was, posted with all imaginable haste to *Hermitage* (a castle in *Cliddisdale*!) where he then lay to be cured of his wounds. She had not been there above half an hour, when she began to consider that the house not being impregnable, and the robbers grown bold with this new victory, she run the hazard of falling into their hands; and all her attendants being of the same opinion, she took horse immediately, and rid that very night to *Jedburgh*, where she fell ill of a burning fever, contracted by the fatigue of so sudden a journey, or by the sharpness of the night air, after having been so long confined to her chamber.

"During the first two days of her illness, she was extremely out of order, but upon the third day she recovered the use of her reason. Yet finding, herself very weak, and being apprehensive of death, she called for all those who waited upon her, and with a serene countenance, though feeble voice, told them she believed a few hours would remove her from this life to a better. That though she had ever been fond enough of life, yet now she found it nothing

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\* We quote the original edition of 1706.

2. "The caus quhairfore he (the King) was thus evil handled, was that Queene Marie being servit be ane David Rizio Italiene as Secretare, and this office of his being prejudicial to Secretare Maitland off Lithingetoun, he addrest himself (being a mon of subtile braine) to a faction direct repugnant to the Queene in all respectis. And in the meene tyme the King he informit to conceive in mynd, that this Italiene Secretare had *carnell copulation with the Queene*, to the end he might induce some of the nobilitie to trouble the estate, as it followit thereafter: for King Henrie being a young prince, na ways experimentit in polittique affaires, was easilie seducit, nat weying ather the caus or the end aright quhat should fall out of that actioun; For they made him beleve that they should caus him be absoluslie crownit King of Scotland." P. 6,

hard to resolve upon death, &c." P. 2.

2. "The Queen had employed, as her Secretary, (especially in French affairs) one David Rizio, a Savoyard, a man ignobly born, of a piercing wit, dilligent and honest; but who, to ballance his good qualities, was notoriously proud and haughty, at once despising his most powerful enemies, and undervaluing the assistance of his most constant friends; as if he had scorned to owe his greatness to any thing but the favour of his prince and the merit of his own conduct. There was at the same time her Secretary—Maitland, of *Lithington*, a man of great parts, well versed in all the intreagues of the court, and the inclinations of the common people; singularly cunning, bold, and eloquent, but prone to changes; and so fond of being great, or of appearing considerable in a party, or cabal, that no ties of honour or friendship could bind him to the interest of his sovereign or his country. He had in vain endeavoured to render David suspected to the Queen, who rarely became diffident of those she once trusted; and therefore joyn'd himself underhand with a discontented factious party (of which Murray and Mortone were the heads) who either as secret pensioners of England, or for by-ends of their own, had constantly opposed all her measures.—They send for the young King, (who indeed was naturally weak, irresolute, and credulous,) and there, after a long, smooth preamble of affection for his person, and sincerity for his interest, inform

3. "Na.

3. "Nather did King Henrie cum there (to the baptisim of the prince,) albeit he was in Strivling all that quhyle, nather was he permittit or requyrit to cum oppinly: And theirefore he addrest himself to Glasgow, quhair he became extreme seik, and his heill bodye brak out in evil favourit pustullis, be the force of young age that potentlye expellit the poyson quhilk was given him to heist the end of his dayes. Sa that the Queene, *whither it was for pittie or hypocrisie* (I will not dispute) tuike journey toward him to Glasgow, and remainit by him by the space of ten dayes, and causit him to be transportit to Edinburgh, quhair he was placit in a desert ludging neer the west end faulxburg of the town, callit the Kirk of Field, preparit for a wicked intent, as the malicious actors performit with their pestilent hedis, perceiving that the poyson quhilk they hade givin him did take na effect, devyisit this uther purpose. To lay trains of gron powder about and within the wallis of the hous in greet quantity. Bot first they come in be sight of false keyes quietlie to the King's chamber, quhair he was repoling in bed,

and

inform him, *that he was of late become a cypher at court, despised by his wife, and neglected by the people; and all this by the artifices and treachery of Rizzio, who first procured the banishment of his friends, and now prosecuted them. That the only way to retrieve and secure his honour, was to remove that encroaching villain, without which nothing was to be done.*" Pp. 5, 6, 7, 8.

3. "There was nothing wanting to complete the universal joy, but the presence of the King, who, though he was in Stirling, was so far from appearing in public upon this solemn occasion (having perhaps stomach'd his late reception from the Queen at Jedburgh) that he went off privately to Glasgow, where he was suddenly seized with a dangerous illness, which was generally reported the effect of poyson. The Queen was no sooner informed of his danger, than she hastened after him, and notwithstanding her resentment of the past injury, *was extremely moved to find him in so bad a condition,* and waited very carefully upon him for the space of ten days, till the strength of his nature overcoming the venom of his disease, he was able to abandon that place, and travel (though slowly) to Edinburgh, the metropolis of the kingdom, where he might be better attended, and have the convenience of being served by the best physicians.

"When he came thither (being not perfectly recovered) he was lodged in the *Kirk of Field*, in the suburbs, where the air was good, either to shun the

E 4

noise

and his servend sleeping nar by. First they stranglit the King, and nixt his servend. They heist their deed bodies out in a desert zaird by a bak dore, quhilk they had prepared before, fitt for the purpose, and then handlit their traine of gron powder quhilk inflamit the timber of the heill house in sic sort, and troublit sa the wallis theirof, that gret stones, of the lenth of ten fute, and of breid five fute, were fund distant from that hous be the space of a quarter of a myll. This was devyfit to deceive the people, to make them believe that the hous and bodies was expellit and demolistit by the chance of suddene fire, and na utherwayes: Bot Bothwell and his men were sein neare hard by, to the end the wicked purpose should not fail to tak effect, as by progress of this hystorie shall the better be knowin. This tragicall murther was committed the 9 of Februer; and upoun the fyft day theirafter his body was buriet in the tombe of the Kings at Halierruidt-hous quyetlie in the night, without any kind of solemnitie or murning herd among all the persons at court." Pp. 8, 9, 10.

noise of the court, or to discountenance those who had used him as the tool of their ambition and revenge in the murder of the Secretary; or perhaps by the cunning contrivance of those who designed his death, which soon after followed: for upon the ninth of February, the house in which he lay, was blown up by gun-powder, and his body found at a considerable distance from the ruins. The whole city was startled with the crack, which was in the night time, but more with the news of the King's death, whilst the manner of it was no less variously censured than reported. Some thought it merely accidental, others (and of the first rank in the nation) firmly believed *Murray* and *Mortone* the authors; many accused *Bothwell*, as one who had of late shown more than the common affection of a subject for the Queen's interest; and who, by removing *Henry*, made way for himself: But the most prevailing opinion was, that the Queen herself (resenting too deeply the murder of her servant, and her injured reputation) had an hand in the matter; and that by her contrivance, or at least connivance, the King and his servant had been first strangled as they lay asleep and a-bed, and their bodies carry'd to that place where they were found after the house was blown up." Pp. 12, 13.

4. "In the moneth of Marche of the nixt zeere, 1567, James, Earle of Bothwell, finding himself havilye slanderit for the murther of King Herie, and divers precheris speaking oppinly in that mater, to the pre-

4. "Bothwell having for some time slighted the common opinion of the populace concerning him, in hopes it would die away, or be worn out by length of time, found himself at last under a necessity of taking particular

judice of his honor and honesty in that matter and action, thought expedient, *be advyce of the Queene* (as the end declarit) to put himself to the cognition of a Jure oppinlie, as thought na person durst conspire to avow it; and it was proclamit to the 28th day of that moneth. Bot quhen he was compeirit, my Lord Justice proroget the day to the 12 of Aprile ensueving. Bot before that day, James, Earle of Muray, demandit licence from the Queene to return furth of Scotland for fyve zeeres, quhilk was grantit; and he depairit immediatly toward England: So as the 12 day drew neire, the Earle of Lennox *addrest himself to the town of Edinburgh*, to accuse the Earle of Bothwell for the murder of his sone; and the Queene perceaving that, *sent advertisement to him to enter the town in a private manner, accompanyit with his household servants only*; quhilk he refusit to doe: Sa that the *partiall jure* proceedit, to Bothwell's great contentment, bot in na securitie from slander, and acquytit him of all suspitioun of action of murder of the King: Becaus nayther was it provit be witnesses, nayther notified be probabill accusation. *And therefore, to the end that na thing in this maner shal be observit, bot all parties may be knowin in their awin cullors, it is requisite that the names of this honorabill Jure be plainly notified."* Pp. 11, 12.

ticular notice of what at once struck thus at his life and honour. It had been hitherto only whispered about as a secret that every body knew, but it was now openly thunder'd from the pulpit by some of the factious Clergy, that he was undoubtedly the regicide, and the matter so plain and clear, that it was impossible for him to justify himself, even before the most partial judge. To remove, therefore, so powerful an handle from his enemies, and to obviate all objections against him, upon the day of March, 1567, he *willingly surrender'd himself a prisoner*, and desired he might be brought to a public tryal. The 28th of the same month was appointed for that effect; but then thinking that too sudden, and wisely foreseeing that it might be objected by his enemies, that in so short a time they could not muster all their evidences, *he easily prevailed* with the Lord Justice General to prorogue the court to the 12th of April following.

"When that came, the Earl of Lenox made what haste he could to *Edinburgh*, in order to accuse him, and approached the city with a numerous attendance, completely arm'd. The Queen sent him word either to dismiss or disarm some part of his followers; but he thought fit to obey neither. The trial nevertheless went on, and Bothwell was unanimously acquitted by a very honourable Jury, of all suspicion, as well as action, of murder, *not so much as one probable circumstance being adduc'd against him."* Pp. 16, 17.

These

These instances of interpolation, &c. and we might have produced many more of equal importance, prove with the force of demonstration, that Crawford, under pretence of correcting the language, and reforming the method of his author, "has luxuriated (as Whitaker observes\*) in alterations, suppressed notices, inserted circumstances, and unwittingly encroached upon the very confines of imposition and forgery." Mr. Laing, the editor of the *Historie*, indeed says, that the discovery of the manuscript, from which Crawford professes to have transcribed his memoirs, "affords a complete detection of the earliest, if not the most impudent literary forgery ever practised in Scotland; and that every circumstance in the manuscript, unfavourable either to Mary or to Bothwell, or favourable to their adversaries, is, in the *Memoirs*, carefully suppressed." In the correctness of this accusation, we cannot acquiesce. The second extract, which we have given from the *historie*, seems to be at least as unfavourable to the adversaries of the Queen, as that which Crawford has substituted in its stead; whilst the third and fourth are obviously much more so.

If it was Crawford's determination to white-wash the Queen at the expence of truth, he would not surely have suppressed any circumstance calculated to blacken her enemies, and to apologize for her coolness towards her husband during the last six months of his life. Yet he makes no mention of the tale told by Lethington to the King of the criminal connection between the Queen and Rizio, or of the "injury, which, according to the *historie* (p. 7) he did to hir with words as shee sat at supper," when he had introduced into her chamber the murderers of Rizio! To the adversaries of the Queen no circumstances could be more unfavourable than these; and yet they are carefully suppressed by Crawford.

In the third extract the Historiographer says, that "the most prevailing opinion was, that the Queen herself had a hand in the murder of her husband;" but the original author says no such thing, though he directly accuses the Earl of Bothwell.

In the fourth extract Crawford, without any authority from the ancient manuscript which he professes to have so faithfully translated, says, that *Bothwell easily prevailed* with the Lord Justice General to prorogue the court from the 28th of March to the 12th of April, while he suppresses the

very important circumstance that, between these two days, "James Earl of Murray obtained licence from the Queen to retire out of Scotland for five years, and departed immediately towards England." The interpolation does not appear to us favourable either to the Queen or to Bothwell; while there is not on record one circumstance more unfavourable to the adversaries of Mary, than this departure of Murray from the kingdom, which Crawford has so unaccountably suppressed.

But though the publication before us will undoubtedly prevent Crawford's Memoirs from being again quoted as authority, it seems not entitled to be quoted as authority itself. It is anonymous; and of its author no probable conjecture has yet been formed. Whitaker naturally enough supposed\*, from Crawford's view of the work, that it was compiled by Sir John Gordon of Lochinwer, who was appointed by Queen Mary Justiciary to the Stewartry of Galloway, was brother-in-law to the gallant Lord Harris, and one of the jury at the trial of Bothwell: but this supposition must now be abandoned. Sir John Gordon might indeed have spoken of that *honourable* Jury as Crawford speaks; but it is not conceivable that, in order to make the *pairties knawin in their awin cullors*, he would have made use of the terms employed by the ancient author.

Mr. Laing supposes the author to have been "secretly a Roman Catholic, and of the Hamilton faction;" but this supposition must likewise be abandoned. Of the Hamilton faction he *may* have been; but no Roman Catholic, capable of writing any kind of history, would have represented the Queen as, during her sickness at Jedburgh, "sending advertisement to all the adjacent kirks to pray for her!" Every Roman Catholic knows that, by the decrees of Councils and the rescripts of Popes, the members of his church are prohibited, under the penalty of excommunication, from participating with heretics in any kind of religious worship. A rescript to that purpose had been, a short time before, issued by Paul the fourth to the English Catholics; and it is not conceivable that either Mary, who was strongly attached to her religion, or the bishops of Galloway and Ross, who attended her at Jedburgh, would have treated with contempt such high authority. Like other Catholic princes she doubtless commanded her Protestant subjects to give that test of their allegiance, which was implied in praying for her



as their sovereign in the public service of the church; but we may rest assured, that she, who would not at her execution listen to the Dean of Peterborough's prayers, because "it would in her be a heinous sin," sent no such advertisement from Jedburgh to the adjacent kirks, as, being an act purely religious, would have brought her under the sentence of excommunication. If this reasoning stood in need of any support, it would be sufficient to observe, that the author appears (p. 213) to have confounded the *Council of Trent* with the *Holy League*,—a mistake into which it is not to be supposed that a Roman Catholic could have fallen.

Whether the author of this history was a man of that consequence, which it was Crawford's interest to represent him, may, we think, be reasonably doubted. It is certain that his work contains nothing which was not previously known, and is at the same time entitled to credit. He appears not to have been much, if at all, about court, either during the life of Darnley, or immediately after his death; and his account of the transactions there, is far from deserving the character which Crawford bestows on it. Thus, in the fourth extract which we have made from his work, he says, that when Lennox was approaching Edinburgh to accuse Bothwell of the murder of his son, the Queen *sent an order to him to enter the town in a private manner, accompanied only by his household servants*; but there is not the slightest evidence that such an order was ever sent. It is not mentioned by Robertson; and Lennox himself, in his correspondence with the Queen on the subject of the trial\*, does not even allude to it. He attributes his absence from the trial to sickness, with which he had been seized on the road; and requests that "the day of law might be differed to sic ane reasonable time as he *might convene his friends* for keeping of the seim according to the laws of the realme;" as the letter, containing this request, is dated at Stirling on the day immediately preceding that which had been fixed for the trial, it seems to be complete proof, that Lennox had received from the Queen no such advertisement as the author mentions.

That the same author, whoever he may have been, made not that figure at court which Crawford supposes, is further evident from the character which he has drawn of Darnley.

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\* Keith, pp. 365—376.

"He was," says he, "a comely prince, of ane faire and large stature of bodye, pleasant in countenance, *loving and affabill to all men*, devote after the Catholique maner, weill exercieist in martiall pastymes upoun horsbak as any prince of that age." Pp. 10, 11.

That Darnley was a handsome man is universally known; and though we never before heard of his *devotion*, he *may* have been devout *after the Catholique maner*; but he was so far from being *loving and affable to all men*, that he is allowed by all parties to have been a vain, insolent, and capricious tyrant.

Even this author's reasonings and reflections do not indicate that good sense, which to Crawford he appeared to have possessed. He writes indeed with just severity, and in terms highly ironical of every faction under the government of the four Regents; but when he says that the blowing up of the house in which Darnley was lodged, was devised to *deceive the people*, and to make them believe that it was *demolished by sudden fire*, he talks like an idiot. No man could confound the explosion of a tremendous mine of gunpowder, with the accidental burning of a dwelling house; nor is it credible that the murderers of Darnley, whoever they were, expected to deceive the people by such a device.

Mr. Laing seems to consider him as a party-writer on the side of the Queen, because he repeatedly condemns rebellion against lawful authority; but the following picture of Scotland, at the commencement of the regency of Lennox, is sufficient to make any man revere the sovereign authority, and write with abhorrence of rebellion.

"Heir the mater began at sic stryffe, that the haill realme of Scotland was sa devydit in sectiounes, that it was hard for anie peaceabill man, as he redd out the hie way, to profess himself opialy ather to be a favorer of the King or Queene. All the people were cassin sa louse, and were become of sic dissoluit myndis and actiones, that nane was in account but he that wald ather kill or ryve his nybour. All gude pollice and law, justice, and equiety was buriat, as it becomes for the maist part of all comon-wealthes, yea even of the private families, that when ather of theme are destitutt of their lawfull and ordiner heid or governor, ilk private persoun reules as he list, or may perforce, for his awin preferment and commoditie, without regaird of right or reasoun." Pp. 84, 85.

Even the Protestant Clergy, who were never suspected of undue partiality to their unfortunate sovereign, felt the misery

misery of their country, which some of them seem to have had the courage to attribute to the rebellion of their own chiefs.

“ For a certene minister hapnit to affirme, that he (Morton) defendit ane unjust caus, and that he should repent quhen tyme should not permit : this minister was apprehendit and committit to prisoun ; and being demandit, be whais comand, or at whais instigation or persuasioun, he awitt these wordes, he answrit that it was be the persuasioun of na mortall createur, bot onlie be instigation of the holy Spirite. Bot Moirtoun not content with this answere, causit put him to torture, quhairby he grew sa weike, that he could not steire from his bed ; notwithstanding quhairof, he causit him to be borne to the gallous, quhair he was hangit to the death.” P. 167.

Were we to hazard a conjecture concerning this anonymous author of this “ Historie,” we should say that he was probably a Protestant Clergyman of this description ; and, for our opinion, we think that we could urge one or two plausible arguments. The question, however, is of no importance ; for it is evident, that, whatever may have been his profession or rank in life, he was not admitted to the secrets of any party, and that his work throws no light on the transactions of the period of which he writes. It informs us, indeed, that there was a very general suspicion in Scotland that the Queen was criminally attached to Bothwell before the murder of her husband ; that Bothwell was certainly one of the perpetrators of that murder ; that though he was formally tried for the crime, the trial was in fact a mockery of justice ; that after the captivity of the Queen the nation was divided into two parties, of which the one adhered to her, and the other to her son ; that all parties were ready to break faith with each other ; and that the Regents, but more especially Morton, trampled on law and equity ; but we have long known all this on authority much more to be depended on than that of an anonymous author, who, though apparently impartial, had never been within the limits of the court, and therefore could not give an exact and particular account of the various turns of *state* in his time.

## BRITISH CATALOGUE.

## POETRY.

ART. 10. *Poems on various Subjects: dedicated, by permission, to the Right Hon. Countess of Essex. By Henrietta Harris.* 12mo. 141 pp. 5s. Worcester, printed. Walker, London. 1805.

The poems of Henrietta Harris are exactly of a stamp to receive the encouragement of a liberal subscription, which they appear to have obtained. They are sufficiently good to justify the protection of the subscribers; though not sufficiently vigorous to have made their own way, without the aid of patronage. They are marked by ingenuity and modesty; and prove the writer to be estimable in character, and not devoid of genius, if not transcendent in it.

The following little poem, though not entirely faultless, will give, we think, a favourable impression of Mrs. Harris's poetical powers.

## ON A ROSE TREE,

*Transplanted from a Garden in the Country to the Town, where it died.*

" Say, drooping shrub, why bows thy head  
So sadly to the gale;  
No more thy shoots luxuriant spread,  
Nor balmy sweets exhale.

" Yet, Spring her genial warmth bestows;  
Round thee her Zephyrs play:  
See at thy side the jasmine blows,  
And woodbines wanton stray.

" On thee alone, a fruitless show'r,  
The vernal rains descend:  
O! say, ill-fated, with'ring flower,  
Why dost thou sapless bend?

" Is it that thou wert rudely torn  
From off thy native bed?  
Thy parent stem thou seem'st to mourn,  
Whose sever'd fibres bled.

" Or, haply, near where thou hast blown,  
Some fav'rite myrtle twin'd,  
Whose branches tangled with thy own,  
From infancy were join'd.

" Or,

“ Or, seated near thy blushing bough,  
 The lover told his mind:  
 Perchance, you witnessed the vow,  
 While round the bow’r you twin’d:  
 “ And art thou robb’d of each delight  
 That hail’d thy early bliss?  
 Hath cank’ring sorrow caus’d this blight;  
 And bow’d thy head so low?  
 “ So fares it with the village maid,  
 By artful flatt’ry won:  
 Like thee she quits her native shade;  
 Like thee she is undone.  
 “ See, from her cheek the colour flies;  
 She fades; and pines with care;  
 For home, and infant joy she sighs,  
 The victim of despair.” P. 38.

The subjects of this lady’s compositions afford proofs of patriotism, gratitude, and many other virtues.

ART. 11. *The Wanderer of Switzerland; and other Poems, by James Montgomery.* 12mo. P. 4. Vernor and Hood. 1806.

*The Wanderer of Switzerland* relates the fate of that unhappy country in six cantos, and in stanzas of eight syllables, which are generally spirited and impressive. The other Poems are miscellaneous, and chiefly in the same measure; of which this which follows is no inelegant specimen.

A FIELD FLOWER;

*On finding one in full bloom on Christmas Day, 1803:*

“ There is a flower; a little flower,  
 With silver crest and golden eye,  
 That welcomes every changing hour,  
 And weathers every sky.  
 “ The prouder beauties of the field  
 In gay, but quick succession shine,  
 Race after race their honours yield;  
 They flourish and decline.  
 “ But this small flower, to nature dear;  
 While moons and stars their courses run,  
 Wreathes the whole circle of the year,  
 Companion of the sun:  
 “ It smiles upon the lap of May,  
 To sultry August spreads its charms,  
 Lights pale October on his way,  
 And twines December’s arms.

“ The

" The purple heath and golden broom  
O'er moory mountain catch the gale;  
O'er lawns the Lily sheds perfume,  
The Violet in the vale.

" But this bold floweret climbs the hill,  
Hides in the forest, haunts the glen,  
Plays on the margin of the rill,  
Peeps round the fox's den.

" Within the garden's cultured round,  
It shares the sweet Carnation's bed;  
And blooms on consecrated ground  
In honour of the dead.

" The lambkin crops its crimson gem,  
The wild bee murmurs on its breast;  
The blue fly bends its penfile stem,  
Light o'er the sky lark's nest.

" 'Tis Flora's page:—in every place,  
In every season, fresh and fair,  
It opens with perennial grace,  
And blossoms every where.

" On waste and woodland, rock and plain,  
Its humble buds unheaded rise;  
The Rose has but a summer-reign,  
The Daisy never dies.

ART. 12. *Home, a Poem.* 12mo. 5s. Longman. 1806.

This is a delightful Poem, and well deserves our most distinguished commendation. In the restricted meaning of the word *Home*, the writer, in spirited and harmonious verses, represents all the various images which the imagination can connect with the subject. The pains, the pleasures, the hopes, the fears, the actual presence, at, absence from, return to, and finally *Home*, in every aspect in which it can be considered. Some beautiful Episodes are also introduced, with all of which the genuine lover of poetry will be well pleased. It is only necessary to insert the following apostrophe to justify all that has been said.

" But that fair form,—her view delight restores,  
My heart descries her, and my soul adores;  
'Tis she in every evil faithful proved,  
'Tis she than health, life, liberty, more loved;  
And thou sweet child whom many a tie endears,  
Source of a thousand hopes, a thousand fears,  
Where art thou? Why not to my bosom prest!  
Oh come in smiles, and give my soul its rest.

See

See lightly darting o'er the green she flies,  
 Health on her cheeks and pleasure in her eyes;  
 Breaks through the thicket, o'er the low fence springs,  
 And round me shouting with delight she clings.  
 Adieu the pangs of absence, hence alarms,  
 I hold my heart's best treasures in my arms.  
 Sickness or pain, do they our home invade,  
 As erst their fire polluted Eden's shade;  
 No mercenary stranger loiters near,  
 Bribed to cold kindness, taught to drop the tear,  
 That never held communion with the heart,  
 The hand of Love performs each tender part.  
 The pillow smooths, the draught, the cordial brings,  
 And steals from anguish unawares its stings.  
 The sigh scarce formed, her watchful glance descries,  
 Th' unspoken wish is open to her eyes.  
 And all the virtues that in happier hours  
 We praised, but coldly praised, half hid their powers;  
 Now with the charms, and port of angels move,  
 And boundless admiration join to love,  
 Such good from evil springs, &c. &c.

Still happier specimens might have been found, though parts of this are exquisite. Some slight inaccuracies might be pointed out; for instance, it excites surprise that so pure and pleasing a writer should use *barassed* accented on the last syllable, and made to rhyme to past. We know of no good poetical authority for *reverb*, but these are of small importance. We have not lately met with so agreeable and so interesting a poem.

### DRAMATIC.

ART. 13. *A Hint to Husbands: A Comedy. In Five Acts. Now performing at the Theatre Royal, Covent Garden. By Richard Cumberland, Esq.* Third edition. 99 pp. 2s. 6d. Lackington. 1806.

Of the various dramatic works of Mr. Cumberland, some have been so eminently successful, that in estimating the merit of his subsequent performances, instead of comparing them with those of contemporary writers (in general), we have been too apt to take for our criterion the best of his own. Undoubtedly the comedy before us will not bear so severe a test; but, if it does not greatly add to Mr. Cumberland's dramatic fame, it certainly ought not to detract from it. The venerable author has very properly rested his claim on the intrinsic merits of his comedy, and disdained those meretricious arts, by which so many of his contemporaries obtain a transient applause. The approbation it received was therefore genuine, and appears to have been earned by

by the good sense and just morality which pervade this piece, and the interest which some of the characters inspire. The fable might indeed have been constructed more artificially, and wrought to a higher degree of interest. The principal character is a capricious peer, who has become tired of his virtuous and amiable wife, and even goes the length of sending her back to her father. He at last becomes sensible of his error, and a reconciliation takes place. This outline is filled up by an attempt of the husband to intrigue with the wife of a friend, and a design by that friend on the virtue of the heroine. Both offenders, however, are disappointed and become penitent. It is remarkable, that Mr. Cumberland, having written so many comedies in prose, has in this instance (and we believe in very few others) produced one in blank verse. When the characters are not quite modern, the graver scenes have, we think, a good effect in such verse; but the humour of the lower characters (of which indeed there are not many in the comedy before us) must, surely, lose something by the constraint of metre; and, in our judgment, even the higher personages, if, as in this case, they pass for our contemporaries, may better adopt the familiar rhythm of conversation. It is needless to say of Mr. Cumberland, that his blank verse is easy and yet energetic, and his language pure and elegant.

### MEDICINE.

ART. 14. *An Answer to Dr. Mosely, containing a Defence of Vaccination, by John Ring, Member of the Royal College of Surgeons in London.* 8vo. 291 p. Price 6s. Murray, 1805.

Whether the Cow pox will ultimately prove a safe and permanent preventative against the infection of the small pox, that is, that the person inoculated will be secured to the end of their lives, must now be left to the decision of time. Those who deny that it possesses that power, can only speak from conjecture; and though they who contend for the existence of such a power, have a few cases to produce of persons, who, for 20 or more years, after taking the cow pox, remained unsusceptible of the small pox, yet the number of such cases is too small to build upon them a solid system, and certainly too small to convince persons who are engaged in supporting the contrary opinion. The same objection was made to inoculating the small pox, when that practice was first introduced. It was soon found, that persons who had been inoculated with the matter of the small pox, were as completely secured against being infected, by associating with others full of the disease, as those who had received the complaint in the ordinary, or, as it was called, in the natural way; but they were warned, that this guarantee would only last for a time; that



that at the end of a few years, the efficacy of it would be worn out, and they would be again liable to the disease. Time has shown the futility of this prediction, and both reason and analogy serve to show, that the power the cow pox manifests of securing the constitution from the small pox will be equally permanent; but though this is highly probable, yet it does not at present amount to certainty.

Another charge brought against the cow pox is, that it either puts in act the seeds of diseases that were dormant in the constitution, or that it actually produces new and frightful diseases of the eruptive kind. That children, after being inoculated with the matter of the small pox, or of the cow pox, are frequently troubled with eruptions on the skin, is certainly true; that they are more subject to such eruptions than those that have not been inoculated, or than they would have been if they had not been inoculated, though it is confidently asserted, yet it must be extremely difficult to prove; few persons having a sufficiently extensive practice to enable them to make so many comparative trials, as would be necessary for the purpose.

Dr. Woodville, the late physician to the Small-pox Hospital, who certainly had no reason to befriend the new practice, did not find, that children who had been vaccinated were more subject to eruptions than those who had been inoculated with the matter of the small-pox. His authority, one would think, should be conclusive, for no man in this country enjoyed equal opportunities of comparing the two diseases, and of learning the effects they produced on the constitution. Had the patients vaccinated by him, or at the hospital, been found to be more frequently troubled with eruptions than those inoculated with variolous matter; but particularly, had any new and exceedingly foul and loathsome disease broke out upon them, as is pretended by Drs. Rowley, Squirrel, and Moseley, he was bound by every tie of interest and of duty to declare it. That no such circumstance occurred to him, in the course of his extensive practice, we have the most convincing proof, as he continued to practise vaccination, and to recommend inoculating the cow pox, in preference to the small pox, to the last day of his life.

Against this testimony, and the concurrent testimony of nearly all the most respectable practitioners of medicine in the kingdom, Dr. Moseley, without experience, listening only to his prejudices, or to the vague reports of ignorant or interested persons, has ventured to condemn the practice of vaccination, and has defended his opinion by the production of a number of cases, in which it is contended by him, the cow-pox had failed in securing the parties from the small pox, or had given rise to various foul and even fatal diseases, in the parties who had been subjected to vaccination. With the view of answering these charges, Mr. Ring has been at the pains of inquiring into, and examining the cases

adduced

adduced by Dr. Mosely, and has detected numerous errors and misrepresentations, which show, at least, that Dr. M. had not been very exact in requiring evidence of the facts he relates. Mr. Ring has added to this the testimonies given by the physicians and surgeons, who were examined before the committee of the House of Commons, prior to their voting the reward to Dr. Jenner; also the voluntary testimonies of those gentlemen, with that of many others, which have been published in newspapers, medical journals, &c. reports from several of our admirals of the success attending the practice in the navy; reports from the Jennerian and other societies. Particularly he has given the plan of the society for the extermination of the small pox in France, by means of vaccination. From this we will give a short extract, which will show in what estimation the cow pox is held in that country.

"During the four years, they say, that this Committee have pursued, with no less zeal than impartiality, the progress of vaccination, not a single fact has occurred that could shake the public confidence. It has been proved, that all which has been written to the contrary, has been the result of ignorance or of falsehood." That society, we should add, is liberally and actively supported by the government; and under their auspices the practice of vaccination is disseminated through the whole kingdom. A great deal more of collateral evidence is here produced by Mr. Ring, in favour of vaccination, and in refutation of the charges brought against the practice; but for this, we shall refer our readers to the work, which is calculated, we think, to give as full satisfaction on the subject, as the nature of it will permit.

ART. 15. *Observations on the Utility and Administration of Purgative Medicines in several Diseases.* By James Hamilton, M.D. 8vo. p. 320. 6s. Murray. 1805.

The author having recommended the exhibition of purgative medicines in the course of this work, in cases in which they have generally been thought to be improper, or even mischievous, and having given them more liberally than common practice admits, thinks it necessary to apprise the reader, that the observations are the result of a very extensive practice, in two public institutions; where journals of the cases, and of the regimen, and medicines employed, and often the rationale of the practice, are kept by the secretaries; no doubt, therefore, can be entertained of their authenticity. To strengthen further, the evidence in favour of his doctrine, which he is aware, may be objected to, as not according with the usual practice and opinions, he has given, in an Appendix, a variety of cases, selected from his private practice also, in which the practice of administering purges was followed in the same manner as at the hospitals.

The diseases in which purgative medicines have been given by Dr. Hamilton, and which, from experience, he thinks they are competent

competent to cure, with little, and often, no other assistance, are, "typhus fever, scarlatina, marasmus, a particular species of hæmatemesis, or vomiting of blood, chorea sancti Viti, chlorosis, with a few other chronic diseases." These complaints, though apparently so different, are all, he thinks, derived from, or much aggravated by constipation of the bowels, and are only to be remedied by removing the load of fæces, which will invariably, in his opinion, be found accumulated in them.

The difference between the author, and that of his medical brethren, consists not so much in his giving purgative medicines, in the several diseases enumerated, for we believe it is the pretty general practice to begin the cure of these, and of most other diseases, by clearing the first passages; but he stands single, perhaps, in supposing that the diseases depend altogether on constipation, and therefore insisting on the repetition and continuance in a course of purgative medicines, until the disease is conquered, and health restored. In compliance, indeed, with the practice and prejudices of his medical brethren, he permits the patients sometimes to take tonic medicines to complete the cure; but thinks that, in general, they are unnecessary, and the place of them much more usefully supplied, by exercise in the open air, and a cordial and nourishing diet. "I have not," he says, p. 83, "felt the necessity of having recourse to tonic medicines; under a proper regimen of light and nourishing food, and of exercise in the open air, my patients, in general, quickly recover their strength. But many practitioners set a value upon tonic medicines; and the usual routine of practice demands them."

We shall not venture to give an opinion of the author's doctrine, which can only be appreciated, as he rightly observes, by experience; but while we admit that some practitioners are too remiss and inattentive to the state of the alvine discharges, it may be, that the author attributes to them, more than their due weight. Still, however, he deserves commendation for drawing the attention of his brethren to the subject, on which he appears to have bestowed much useful labour. But we cannot help observing, that he has fallen into a usual error, of extending his cases much beyond what was necessary. If, instead of copying out his whole journal, he had confined himself to giving two or three of the best marked cases, under each class, and had informed us how many more patients, similarly affected, had been treated in the same manner, such an abstract would have been read with more attention, and would have been full as satisfactory as the long details he has inserted, which occupy nearly two thirds of his volume.

As the author has adopted the new nomenclature of the College of Edinburgh, which has not yet been introduced into the London pharmacopœia, he has given tables of the old, and of the new titles of the medicines employed.

- ART. 16. *Observations, &c. on the Epidemic Disease which lately prevailed at Gibraltar, intended to illustrate the Nature of Contagious Fevers in general.* By Seguin Henry Jackson, M.D.  
8vo. 104 pp. 2s. Callow. 1806.

The author conceiving that he can throw some light on the nature of epidemic fever, which appears to be involved in much obscurity, and has been hitherto, he thinks, much mistaken, is induced to lay the result of his investigation into the subject before the public. In performing this duty "he has adopted the plan," he says, "of publishing his illustration of the Gibraltar fever, and of epidemic fevers in general, in parts. The part before us embraces general observations on the science of medicine, and on the present opinions of febrile and sensorial pathology. The second part will comprise such communications, with occasional remarks, as have already been received on the particular subject of the late Gibraltar fever. The third part will consist of commentaries on those communications, and on the treatment of the said disorder, in the light both of an ordinary pestilential distemper, and in the way the author has conceived of it, namely, as an epidemic phrenitis, or brain fever. The fourth part will particularly have in view practical observations on the whole; with indications appropriate to the future prevention and cure of such a truly local or phlegmasial disease."

It will hence be observed, that the opinion which the author attempts to establish is, that the plague, yellow fever, &c. are local diseases, taking their origin from inflammation of the brain, or some other of the viscera: that they are not contagious nor untractable to medicine, so that when physicians shall have attained to a true knowledge of them, "we shall never again hear of such a mortality of the human race," he says, p. 10, "in this, or in any other part of the world, as was so recently experienced at Gibraltar." The grounds of this opinion, and the experiments by which it is supported, will be gradually developed in the course of the work. We only here incidentally learn, that part of the evidence, proving that the fevers are local diseases, is derived from appearances observed in the bodies of persons who have died of what are called infectious fevers. Care, however, must be taken to distinguish those appearances of derangement in the brain, or other viscera, which were the consequences from those which had occasioned the disease.

As the complete development of the author's system will be contained in the second and third parts of the work, which are nearly ready, he informs us, for the press, we shall defer giving any opinion on the subject, until opportunity shall be given us, to examine the whole of the system, together with the evidence on which it is founded. We may however observe, that in the part before us, containing only preliminary matter, and intended to lead the student in medicine regularly, and by steps, as it were,

to the principal subject, we see sufficient marks of diligence to enable us to recommend it to the attention of that class of readers for whose use it seems, in a particular manner, to have been designed.

## BIOGRAPHY.

- ART. 17. *An Account of the Life of James Beattie, LL. D. Professor of Moral Philosophy and Logic, Aberdeen. In which are occasionally given, Characters of the principal Literary Men, and a Sketch of the State of Literature in Scotland during the last Century.* By Alexander Bower. 12mo. 5s. Baldwins. 1804. pp. 230.

To afford an early gratification of the curiosity which Dr. Beattie's death excited, was probably the object of the author of this crude and hasty sketch. Of Dr. Beattie, however, he appears to have known little but what common report afforded; and that little he has contrived to eke out with remarks and digressions on many persons and subjects which have no natural connection with the Life of Dr. Beattie, more, at least, than with the life of any other Scotch Professor, who may have flourished during the same period. But although this volume conveys very little information to the distant scholar, those who are locally connected with the history of the University of Aberdeen, will be pleased to find many curious, and we are told, authentic notices, of the progress of literature, and the history of literary men, in that quarter, for above half a century. In all other respects, it must give place to the more elaborate and elegant Memoirs of Dr. Beattie, published by Sir William Forbes, Bart. of which we hope to be able to present our readers with an early account.

## LAW.

- ART. 18. *A Compendious Report of the Trial of Henry Viscount Melville, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanors.* 8vo. 250 pp. 3s. 6d. Asperne. 1806.

This account of the trial was published very speedily after its conclusion, to meet the eager wishes of the public. Even now, when the full account has been published from the work of the short hand writers, it may be more acceptable perhaps to many readers than the particular detail of every question and answer, whether significant or not. The parts that are important are here given in sufficient detail, the speeches of Mr. Whitbread, Sir S. Romilly, and Mr. Plumer; nor do we conceive that a person,

son, who shall carefully peruse this report, can be materially deficient in his information respecting this very momentous and remarkable trial.

## BOTANY.

ART. 10. *A Synoptical Compend of British Botany, (from the class Monandria to Polygamia inclusive) arranged after the Linnæan System: and containing the essential Characters of the Genera, the specific Characters, English Names, Places of Growth, Soil, and Situation, Colour of the Flowers, Times of Flowering, Duration, and References to Figures.* By John Galpin, A.L.S. 12mo. 97 pp. 10s. 6d. Salisbury, printed. Bagster and White, London. 1806.

Convenience of size and elegance of form are among the immediate recommendations of this Synopsis; which is intended to supply the place of Smith's *Flora Compendium*, in the hands of those who are not qualified to use a Latin work. The particulars it contains are sufficiently enumerated; for the absence of the class *Cryptogamia* this decisive reason is given, that it would have extended the publication to thrice its present bulk. The whole is thrown into the form of tables; which, having the class and order supercribed, as a running title, are divided beneath into eight columns, exhibiting these objects. 1. Linnæan names; the generic names being printed in capitals, the specific names in smaller characters. 2. The English names. 3. Soil or situation. 4. Colour of the flowers. 5. Time of flowering. 6. Duration. 7. References to figures. 8. Specific characters. Prefixed to each class is also a smaller table; giving a view of the Orders, and Genera, with the generic characters. To enable the author to compress so much information into so narrow a compass, he has had recourse to many abbreviations; but as these are clearly explained in a table prefixed, a very little use will render them familiar. The Genera are numbered, both in the generic tables at the head of each class, and in the margin of the tables which exhibit the species.

Nothing can exceed the clearness of this whole arrangement; and among many particulars which cannot fail to be pleasing to the English botanist, the references to plates deserve particular notice. In these, Mr. G. refers to the following works. Sowerby's English Botany, *Flora Danica*, Curtis's *Flora Londinensis*, Jacquin's *Flora Austriaca*, and *Hortus Vindobonensis*, Transactions of the Linnean Society, Lobel's *Icones*, *Flora Scotica*, Martyn's *Flora Rustica*, Petiver's English Herbal, Ray's Synopsis, Stillingfleet's Misc. Tracts, Withering's Botanical Arrangements, Woodville's Medical Botany. This method will enable the young Botanist generally to verify his discoveries, or satisfy his curiosity, as to what he cannot find; and

and it has the additional advantage of pointing out what English plants are not yet figured in any of the above works. Complete indexes of the Genera, and of the English names, are subjoined. We object to nothing in the whole but the unusual and barbarous word *COMPEND*, in the title page; the Latin word *Compendium* having been long completely naturalized in our language.

### DIVINITY.

*ART. 20. A View of the Old and New Way of Doctrine, Discipline, and Government, in the Churches of Christ. Including Remarks on Baptism, the Lord's Supper, the Plurality of Elders, their Ordination, &c. By David M' Rae, A. M. 12mo. 204 pp. 2s. For the Author, Inverness. 1805.*

This poor man announces to his readers, that "having completed his studies at the King's College, Aberdeen, and having attended the divinity hall there, during *three months*, he commenced an itinerant preacher, in 1801." He was then advised, after "labouring in the work of the Lord" near twelve weeks, to be ordained: and the history of his ordination is sufficiently curious. "Being unconnected," he says, "with any denomination of professing Christians, after some hesitation, he was ordained at Huntly. Though he perceived very *evidently*, that the three ministers who engaged at his ordination, were not agreed among themselves, in regard either to *doctrine, discipline, or government*," a pretty kind of ordination! "yet he submitted to the laying on of their hands." He was not, however, likely to agree with them, for "twelve months after his ordination, he had informed one of them, by letter, that he disapproved of several things in the writings of *Calvin, Harvey, Marshall, Boston, Erskine*, &c. &c. and observed briefly, that many sentiments in their performances were *anti-scriptural*." This gave great offence to these holy brethren, and, instead of being allowed to argue with them, he was every where treated by them with gross abuse. He is, however, confessedly singular, for he owns that, "among all the different characters in the north, whether professors or profane, he does not know, *except those who meet with him as a church*, but very few who seem to accord with his views."

This is surely an edifying picture of those who set up churches, every man on the basis of his own imagination, without regard to authority, or any regular system of instruction. It is a chaos of endless confusion: and Mr. M' Rae may state as he pleases the *old and new way*, there is no way but to chaos, where it all ends and is completed. It would be of little use to pursue this *trinitarian* divine to the various peculiarities of his opinions. They are confessedly disclaimed by those to whom he most nearly approaches.

approaches. We disclaim both him and them, and stand on the foundations of the Apostles and Evangelists. This is the OLD WAY, which the Reformers of the Church of England took; and in no *newer way* would we, on any account, have our footsteps found.

ART. 21. *The Overflowings of Ungodliness: a Sermon on the Times; preached at St. James's Church, Bath; on Sunday, January 19, 1806. By the Rev. Richard Warner. 8vo. 25 pp. 1s. 6d. Cruttwell, Bath; Cuthell and Co., London. 1806.*

In the short preface to this discourse, which assigns three reasons for publishing it, the second reason is remarkable.

"2dly. Aware that the subject was offensive to a *few* of my hearers, *who quitted the church during the delivery of the discourse*, I am fearful that the same *basiness* which occasioned this *very novel* mode of expressing disapprobation, may also produce a mistaken representation of its *language and tendency*; and feel anxious, therefore, to present the sermon to an impartial public, that a candid estimate may be formed of the *disgust* it was calculated to excite, and of the *propriety* of adopting the above-mentioned method of manifesting it."

We should imagine that the preacher, in this case, deceived himself; and that one or two persons quitting the church from some accidental and irrelative cause, gave him the suspicion of their having taken offence. When we read this passage, we certainly were led by it to expect something extraordinary in the discourse; and perhaps, to excite such an expectation, might not be far from the author's wish; who knows, by experience, that to excite the disgust of some, is to rouse the curiosity of more, and to obtain an extended circulation. But, having read the sermon throughout, we can amply testify for it, that it contains nothing that ought to excite such disgust; nor, in our opinion, could do so. One passage in p. 19, is tinged with the political prejudices of the author, but it is not violent; and for the rest, it is only a strong censure of some prevalent vices, not likely to offend individuals, but very likely to rouse some to reflection, who might otherwise transgress blindly, by following the multitude to do evil. It is a discourse, in truth, honourable to the writer, in various ways. That it was intended as a charity sermon could not indeed have been suspected, but from a short passage, with a note, in p. 8; and from a timely accommodation to the subject introduced in the conclusion. But, for "a Sermon on the Times," as it is properly called in the title-page, it is far from being a bad one; and contains no offence, but such as every sermon ought to contain, against sin, and the encouragers of it; not individually but generally.

Mr. W. may suppose us prejudiced against him; but he shall find us always, as at present, ready to do justice to him. We  
see



see that he has had the courage to reprint our observations on his *anti-volunteer sermon*, at which we rejoice, as it may add a little to their publicity. As to his letter to the *theological Reviewer*, we have not had the curiosity to read it. If it misrepresents us or our argument, the detection happily stands by it : if it combats our opinions, we cannot feel so much deference for the writer's judgment, as to suppose that they can, for that reason, require revision or correction.

### MISCELLANIES.

ART. 22. *Essays and Reflections, Religious and Moral.* By Mr. Apperley. Second Edition, with Additions. 12mo. 174 pp. Gloucester, printed; Longman, &c. London. 1806.

Very far beyond the proportion of its magnitude is the value of this little book. It is the genuine work of a Christian Philosopher; of a Layman, employing his knowledge of religion, and his knowledge of life, to illustrate one another; and applying both to the formation of instructions truly practical, and reflections truly wise. It was written, as the author informs his reader, for the instruction of his children when young, and was privately printed in 1793; it is now reprinted and made public, and is certainly well worthy of being presented to the public.

The Essays are short, and therefore the more calculated to catch the attention, and impress the memory of young readers; but almost every one contains some observation, either new in itself, or placed in a new light, and always sound and useful. The subjects are very important. 1. Observance of Sunday. 2. Employment of Time. 3. Miracles. 4. Doubt, implying Evidence. 5. The Passions. 6. Christianity. 7. Knowledge of God derived from Revelation. 8. Faith and Infidelity compared. 9. Anticipation. 10. Unitarianism. 11. Rewards and Punishments. 12. Long Life, why desirable. 13. Revelation, not necessary to be fully comprehended. 14. Education for the next Life. 15. Prayer. 16. Sudden Death. 17. Study of Natural History. 18. On frequently thinking on Death. 19. Acquaintance with Grief. 20. On reading the Holy Scriptures. 21. On taking God's Name in vain. 22. Self Reverence. 23. Study of Biography. 24. The Faith of Infidelity. 25. Consciousness. 26. Habits. 27. Early Education. 28. Family Love. 29. Duty to our Families. 30. Solitude. 31. Excessive Passion. 32. Immoderate Grief. 33. Peace. 34. Premature Death, and advanced Age. 35. Contentment. 36. Worldly good Things. 37. Censoriousness. 38. Natural and revealed Religion. 39. Reflections.

The last section, entitled Reflections, is long and various, but it is full of valuable observations, of which the following may serve as a specimen:

“ It

"It has been weakly said, 'that where mystery begins religion ends.' Nothing was ever advanced more repugnant to reason and common sense; it immediately leads to absolute Atheism. All natural religion, is by such an assertion annihilated; for every operation of nature, from the formation of the universe to the creation of a mite is, to us, an inexplicable mystery; so is equally the very being and existence of the Deity; his omnipresence, his omniscience; space and eternity; all is mystery. How careful should we be, not to be misled by specious assertions which have no foundation!" p. 160.

The very perusal of the titles will show the book to be the production of a man who has thought of almost every thing essential to the instruction of the young; yet without bigotry, without exaggeration of any useful principle. How happy the children, who in their parent found such a teacher! How prudent those parents who, not having the means within themselves, or the opportunity to exert them, shall adopt what is here offered.

ART. 23. *A concise Account of the Commerce and Navigation of the Black Sea, from recent and authentic Information.* 8vo. 2s. Cadell and Davies. 1806.

This is a very sensible and intelligent pamphlet, deserving not only the attention of all who are inclined to commercial adventure and speculation, but also of those who from their official situations, have the means of making the experiments and investigations here recommended. It is very singular, and involving something like reproach to us, that while the French have many masters of vessels who have a good practical knowledge of the navigation of the Black Sea, we perhaps have not one.

The object of the pamphlet is to point out the advantages and the means of carrying on a commerce there, particularly as it regards Malta, and that competition with the French nation, which sooner or later will take place in these regions.—The traffic they will carry on in these parts will be for their own manufactures, wines, and oil, which they will export, and for naval stores, which they will bring back.

Mr. Eton is generally considered as the author of this production, who was sent by government a few years since to obtain information on the subject which he here illustrates, but which, in some future work, he proposes to explain more in detail. Why should not government send a brig with an astronomer to the Black Sea to make a complete survey of the coast.—The French have already done this.

- ART. 24. *An Essay on Light and Shade, on Colours, and on Compositions in general.* By M. Garside. 4to. 11. 11s. 6d. Gardiner. 1805.

The author of this tract is a female, and evidently well qualified for the part she has undertaken to perform. She complains that the far greater part of the ladies whom she has been called upon to instruct in the elegant art of flower-painting, have desired to begin immediately *to paint*, without first submitting to the irksome, perhaps, but certainly indispensable, discipline of learning the theory and principles of the art of drawing. She illustrates by a plate, and by many sensible observations, the necessity of being acquainted with the rules of perspective. This is the first part of her work; her next is a dissertation on light and shadow; and here her directions to her pupils are again enforced and illustrated by a very neatly executed plate. We next meet with an essay on colours, and their arrangement in groups, with instructions for the harmonizing the composition of colours. This is a valuable lesson for young students, and contains some as pertinent and judicious remarks as we have ever seen in any performance of the kind. The immediate object of the publication is to give both general and particular rules for those who wish to be accomplished in the art of painting flowers; but the remarks on the composition of colours will be found of universal application.

- ART. 25. *Fortune's Football.* 12mo. Price 2s. Tabart. 1806.

This publication is a brief account of the life of an unfortunate, but apparently, deserving object, who having in childhood suffered the fracture of almost all his limbs, has nevertheless contrived to maintain himself by the employment of his pencil. It is written in an easy, unaffected style, suitable to the capacities of children; and may be recommended as an agreeable addition to juvenile libraries. It is published for the benefit of the author.

- ART. 26. *A Letter from Philosiddle to the Public, on the Management of the Opera.* 8vo. 30 pp. 1s. Ginger. 1805.

An ironical Letter to the public; particularly that part of it which pays subscriptions to the opera: tending to inform them that they are imposed upon by the manager, and ought to seek for redress. On matters of so very *momentous* concern, it would be rash for us to hazard an opinion. The public will doubtless read, and decide for itself.

- ART. 27. *Memoirs of the Professional Life of the late Most Noble Lord Horatio Nelson, Viscount and Baron Nelson of the Nile, and of Burnham Thorpe in the County of Norfolk; Baron Nelson of the Nile and of Hilborough, in the said County; Knight of the Most Honourable Order of the Bath, Vice Admiral of the White Squadron of the Fleet, and Commander in Chief of his Majesty's Ships and Vessels in the Mediterranean. Also, Duke of Bronte in Sicily, Knight Grand Cross of the Sicilian Order of St. Ferdinand and of Merit, Member of the Ottoman Order, of the Crescent, and Knight Grand Commander of the Order of St. Joachim. Comprehending authentic and circumstantial Details of his glorious Achievements under the British Flag, and a Sketch of his Parliamentary Conduct and private Character. With Biographical Particulars of contemporary Naval Officers. To which is added, by Way of Supplement, a correct Narrative of the Ceremonies attending his Funeral. By Johna. White, Esq.* 12mo. Price 8s. Cundee. 1806.

The author of this sketch of the Life of Lord Nelson assures us, that it has passed through three editions. It is very neatly printed, and records the more particular circumstances of the life of the hero in plain unaffected language. The prints which accompany the work, though slightly executed, give a very satisfactory idea of the scenes they are intended to represent.

- ART. 28. *The Transport's Monitor; or Guide to Masters of Transports, Victuallers, Hired Tenders, &c. &c. Being a practical Treatise on the Duties of Commanders of those and other Hired Vessels; containing useful Rules for their Conduct; with full Explanation of the principal Documents and Vouchers required to be kept by them whilst in the Service of Government. The whole calculated to facilitate the Passing of their Accounts through the several Public Boards, thereby enabling the Owners to receive from the Commissioners their Freight Money without Difficulty or Delay. The Second Edition. By Henry Abbott, of the Inner Temple, Agent.* 8vo. Cawthorne. 1805.

The first object of surprise that struck us on perusing the title-page of this book, was that a work of this nature should be at all necessary. It certainly seems extraordinary that the master of a hired transport is obliged to produce so intricate a set of vouchers, and to pass such formal accounts, before the owner of the vessel can obtain the freight money, or himself his wages. We understand this, however, to be the fact: Mr. Abbott, therefore, is undoubtedly entitled to some credit for his exertions in representing so perspicuously to the captains of these vessels the precise documents expected of them by Government: and we conceive the service to be indebted to this gentleman for the present publication. That he has fully succeeded, there appears to us not the least doubt.

This

This is a second edition, and we felt a pleasure in arriving at a knowledge of the success of this treatise since its first publication. The sale of an edition in a period of time hardly exceeding six months, if it proves merely utility and the want of such a work is at least an important object with the author.

Being perfectly of Mr. A.'s sentiments as to the preference of matter to manner (although it is by no means our opinion there is a want of the latter in the book before us) we shall conclude with his own words.

"Should the case of ship owners receive any support from this effort, that of the commanders of their vessels cannot fail experiencing, in an equal proportion, its beneficial effects; and if it shall be found to conduce one jot to the public good, such a merit will go far to compensate for its deficiency in the more ornamental, but less valuable, recommendations of style and language."

The owners and masters of transports will do well to furnish themselves with this volume.

**ART. 29.** *Biographic Scotica; or Scottish Biographical Dictionary; containing a short Account of the Lives and Writings of the most eminent Persons, and remarkable Characters, Natives of Scotland, from the earliest Ages, to the present Time. By J. Stark. Embellished with Portraits. 12MO. 5s. Murray. 1805.*

This is a very entertaining little volume, and will, we doubt not, experience an extensive circulation in Scotland. We have noticed very few either of important omissions or inaccuracies; but there should either have been more portraits or none at all. These consist but of four, which are, however, of tolerable execution. We at least expected to have seen one of the "admirable Crichton." We repeat, without reluctance, that it is an interesting and entertaining little volume. Dr. Granger, the author of the Sugar Cane, deserved to have a more detailed account; and less, perhaps, might as well have been said of some other individuals.

**ART. 30.** *Observations on the South Carolina Memorial upon the Subject of Duelling. In a Letter to a Friend. By Posthumus. 8vo. 32 pp. No Publisher's Name. 1805.*

The fatal duel in America between two distinguished leaders of parties in that country, occasioned, it seems, a Memorial to the Legislature of South Carolina from several inhabitants of that state, requiring more severe laws against duelling. This Memorial the writer before us attempts to answer; and, among other things, ventures to argue, that it is not contrary to any divine or human law; or rather, that it does not (as alleged in the Memorial) *ple* upon them; quibbling upon the term used by the M.  
Duelling.

Duelling (according to this author) may or may not be murder, according to circumstances. But we should be glad to know under what circumstances a man can be justified in deliberately taking away the life of a fellow-creature, though he risks, at the same time, his own; or, (since we presume the laws of America are, on this subject, similar to those of Britain) how a man, who constitutes himself the avenger of his own real or supposed wrongs, and openly defies the law which condemns such a practice, can be said not "to trample on the laws of his country?" But it would be useless to pursue this author through his flimsy reasonings. This work is not owned by any publisher, and, if it were, is not likely to be much read. Two important facts, however, are admitted in this pamphlet. There are, it seems, "more duels fought in the United States of America than in any other country;" and the cause of this is allowed to be "the excess of party heats and animosities." When we recollect how seldom in this country a duel arises from any political controversy, we shall, perhaps, be less eager than some writers have been to extol the American character; or to paint the delights of a region, in which party differences can generate a rancour extinguishable only by blood.

ART. 31. *Account of the State of France, and its Government, during the last three Years, particularly as it has Relation to the Belgic Provinces, and the Treatment of the English; by Israel Worsley, detained as a Hostage.* 12mo. 5s. Johnson. 1806.

The author, had established a school in France after the Revolution; the troublesome times which ensued drove him back to England, whence he again returned to his occupation after the Peace of Amiens. He was arrested among the rest of his countrymen at the commencement of hostilities, and after various removals from place to place, finally made his escape to Holland. He has now published a detailed account of his adventures, with observations on the state of France, under its new government. The work is entertaining, and at p. 158 we find an account of some French troops, of which we had never heard, called *Leapers*.

"The French have some battalions of troops unlike any that we know; they are called *Leapers*, and are trained to the greatest agility and skill in corporeal movements. They accompany a corresponding number of cavalry into the field, whose horses are accustomed to carry double, and not to start when a man leaps up behind the rider. Their evolutions are made with wonderful rapidity: they gallop away to the place where they are required to be, and immediately the Leapers jump down, form themselves into a line of battle behind the horses, and become a separate army. When their orders are executed, or they meet with a repulse,

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repulse, they jump up again each behind his companion, and are carried off in safety to another place."

ART. 32. *The History of England, for the Use of Schools and Young Persons. By Edward Baldwin, Esq. Author of Fables, Ancient and Modern. With Thirty-two Heads of the Kings engraved on Copper-plate, and a striking Representation of an ancient Tournament.* 12mo. Price 4s. Hodgkins. 1806.

We much approved of this author's fables, and recommended them accordingly. This also is a very suitable book for children, and we particularly like the short characters of the Kings of England, which introduce the work itself. Of the engravings we cannot speak in very high terms; but the book is remarkably well printed. The tables also at the end, of the various subjects treated of in the preceding pages, with particular references, is also highly useful, as it may be so easily impressed upon the memory.

ART. 33. *Picture of Edinburgh; containing a History and Description of the City, with a particular Account of every remarkable Object in an Establishment connected with the Scottish Metropolis. By J. Stark. Illustrated with a Plan, and upwards of thirty Engravings on Wood.* 12mo. 5s. Murray. 1806.

This is a neatly printed and convenient little book. It is also well written, and gives a very satisfactory, though necessarily, a succinct account of all the more memorable circumstances in the history of Edinburgh. It would, however, have been quite as well without the engravings on wood, which are almost the meanest things of the kind that we have ever seen, and not much better than those which are prefixed to half-penny ballads. The plan of Edinburgh is, however, neatly executed.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The New Testament of our Lord Jesus Christ, with Observations and practical Instructions: being an Abridgement of the large and valuable Work of an ancient Expositor, the Rev. Mr. William Burkitt. By the Rev. Samuel Glasie, D. D. F. R. S. 2 vols. 4to. 3l. 3s.

Fifty-three Discourses, containing a connected System of Doctrinal and Practical Christianity, as professed and maintained by the Church of England; particularly adapted to the Use of Families,

milies, and Country Congregations. By the Rev. Edward Brackenbury, A. B. Vicar of Skendleby, in the County of Lincoln, and formerly of Lincoln College, Oxford. 2 vols. 8vo. 15s.

An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings; in a Series of Sermons, preached, for the Lecture founded by the Honourable Robert Boyle, Esq. in the Parish Church of St. Mary le Bow, from the year 1802 to the year 1805. By William Van Mildert, M. A. Rector of St. Mary le Bow, London. 2 vols. 8vo. 16s.

Forty Sermons, on Doctrinal and Practical Subjects, selected from the Works of the Rev. Dr. Samuel Clarke, for the Use of Families; to which is prefixed a Sketch of his Life. By the Rev. Samuel Clapham, M. A. Chaplain to the Earl Camden, and Editor of the Abridgment of the Lord Bishop of Lincoln's Elements of Christian Theology. 8vo. 9s.

A Sermon, preached at the Assizes, held at Dorchester, March 14, 1806. By the Rev. John Williams, M. A. Vicar of Merston Magna, Somerset. 4to. 1s. 6d.

A Charge delivered at the Visitation of the Rev. the Archdeacon of Sarum, on the 17th, 18th, 19th, and 20th of June, 1806. By the Rev. Charles Daubeny, Archdeacon of Sarum. 1s.

An Address to the Lower Class of his Parishioners, on the Subject of Methodism, from the Minister of their Parish. By the Author of a Letter to a Country Gentleman, on the same Subject. 1s.

A Third Part of Notes on the Revelation of St. John, compared with itself and the rest of Scripture, exhibiting a Harmony, Paraphrase, and Accomplishment of the Prophecy, the Result of the Comparison of the Book with itself, and with the rest of Scripture, and with History. 1s.

#### BIOGRAPHY.

A Sketch of the Professional Life and Character of John Clark, M. D. By J. R. Fenwick, M. D. 2s.

Memoirs of the Life of the Rev. Dr. Trusler. Part I. 14s.

Some Account of the Life and Writings of Lope Felix de Vega Carpio. By Henry Richard Lord Holland. 8vo.

Biographical Memoirs of the late Rev. Jos. Warton, D. D. to which are added, a Selection from his Works, and a Literary Correspondence between eminent Persons, reserved by him for Publication. By the Rev. J. Wooll, A. M. Vol. 1st. 4to. 1l. 7s.

Memoirs of a Traveller (Mr. Dutens) now in Retirement, Written by himself. 5 vols. 12mo. 1l. 5s.



## AGRICULTURE.

The English Practice of Agriculture, exemplified in the Management of a Farm in Ireland. By Richard Parkinson. 8vo. 9s.

## TRAVELS.

An Account of Prince Edward's Island, in the Gulph of St. Lawrence, North America. By John Steward, Esq. 8s.

The Stranger in Ireland. By John Carr, Esq. 4to. 2l. 5s.

## MEDICAL.

A Letter to Mr. Birch, in Answer to his late Pamphlet against Vaccination. By a Member of the Royal College of Surgeons in London. 1s. 6d.

## LANGUAGES.

Italian Extracts; or a Supplement to Galignani's Lectures. By A. Montucci Sances, LL. D. 7s.

## LAW.

An Address to the Visitors of the incorporated Society of Doctors of Civil and Canon Law. Parts First and Second. By Nathaniel Highmore, L. L. and M. D.

A Report of the Trial of Mr. Joseph Kelly, Paymaster of the 32d Regiment of Foot, for the Murder of Capt. William Harrison, of the same Regiment, before the Right Hon. Justice Mayne, at the Spring Assizes for the County of Cork, Saturday, April 5, 1806. 6d.

An Abridgement of the Law of Nisi Prius. Part I. 9s.

Protests against the Decision in Westminster-Hall, on the Articles exhibited by the Knights, Citizens, and Burgesses in Parliament assembled, against Henry Lord Viscount Melville: with Extracts from the Evidence, as adduced in the Course of the Trial. 2s.

## POLITICAL.

Proposals tending to augment the Force of this Country, and encourage the Martial Spirit of the People. By James York, Esq. 6d.

An Answer to the Inquiry into the State of the Nation, with Strictures on the Conduct of the present Ministry. 8vo. 4s.

Letter to the Right Hon. C. J. Fox, on the Subject of his Conduct upon the Charges made by Mr. Paull against Marquis Wellesley. 2s. 6d.

An Examination of the alleged Expediency of the American Intercourse Bill, respectfully inscribed to Robert Curling, Esq. and

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and the other Gentlemen who compose the Committee of Ship Owners. 1s.

Remarks on the Oudé Question. 3s. 6d.

Free Thoughts on Public Affairs; or, Advice to a Patriot: in a Letter addressed to a Member of the Old Opposition.

A Plan or Proposal for the Regular Army of the Line. By Military Officers. 2s. 6d.

The Affairs of Asia, considered in their Effects on the Liberties of Britain, in a Series of Letters, addressed to the Marquis Wellesley. By Charles Maclean, M.D. 5s.

The Science of Legislation, from the Italian of Gaetano Filangieri. By Sir R. Clayton. 2 vols. 15s.

Peace and War considered. By a Barrister of Lincoln's Inn. 2s.

The Vidette, or Curfory Remarks on the Policy of the East India Company. 1s. 6d.

*Jefferys v. the Prince of Wales.*

A Review of the Conduct of the Prince of Wales, in his various Transactions with Mr. Jefferys, during a Period of more than Twenty Years, containing a Detail of many Circumstances relative to the Prince and Princess of Wales, Mrs. Fitzherbert, &c. 3s. 6d.

Diamond cut Diamond, or Observations on a Pamphlet, entitled "A Review, &c." and comprising a free and impartial Review of Mr. Jefferys, as a Tradesman, Politician, and Courtier, during a Period of twenty Years. 3s.

A Letter to N. Jefferys, on the Subject of his extraordinary Pamphlet, with an Examination into the Motives of the Publication, and its probable Consequences. 2s.

A complete Vindication of his Royal Highness the Prince of Wales, relative to his Creditors: but not quite so complete a Vindication of the Right Hon. William Pitt, relative to his Royal Highness. 1s. 6d.

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Essay and Poem on the Public Life of the late Mr. Pitt. By Thomas Shirley. 1s. 6d.

The Spirit of the Mountains; with other Poems. By George Taylor, of the Bank of England. 5s.

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Miscellaneous Poetry: consisting of Translations from the Icelandic, Italian, Spanish, Portuguese, German, &c. By the Hon. William Herbert. 2 vols. 16s.

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DRAMATIC.

## DRAMATIC.

The Fall of the Mogul. A Tragedy, founded on the Event of Nadir Shah's Invasion of India, in 1738, with other occasional Poems. By Rev. Thomas Maurice. 7s.

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## MISCELLANEOUS.

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The Doctrine of Equivalents; or, an Explanation of the Nature, Value, and Power of Money. By George Crawford, Esq. 6s.

Extract of a Letter from the Cape of Good Hope, relative to an Expedition that has failed against the Settlement of Rio de Plata, in Spanish America. 1s.

An Account of Two Attempts towards promoting the Improvement and gradual Civilization of the Indian Natives of North America. 2s.

A Musical Grammar. In Four Parts. By Dr. Calcott, Organist of Covent-garden Church. 12mo. 8s.

Chironomia; or, a Treatise on Rhetorical Delivery: comprehending many Precepts, both ancient and modern, for the proper Regulation of the Voice, Countenance, and Gesture; together with an Investigation of the Elements of Gesture, and a new Method for the Notation thereof: illustrated by many Figures. By the Rev. Gilbert Austin, A.M. 4to. 2l. 2s.

The Third Report of the Proceedings of the Committee for managing the Patriotic Fund, from March 1, 1805, to Feb. 28 last. 8vo 7s. 6d.

The Prose Works of John Milton, with a Life of the Author, interspersed with Translations and Critical Remarks. By Charles Symmons, D.D. of Jesus College, Oxford. 7 vols. 8vo. 3l. 13s. 6d.

## FRENCH BOOKS

## JUST PUBLISHED HERE.

*L'Etat politique et religieux de la France, devenu plus déplorable encore depuis le Voyage de Pie VII, et suite à la controverse pacifique, par le même Auteur. 1. Vol. 8vo, 7s.*

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*Dumitant's Tables of the French, Italian, Spanish, and Portuguese Languages*, being the 4. first of the 12 now publishing on the same Scale, and comprising the *French, Italian, Spanish, Portuguese, German, Dutch, Swedish, Danish, English, Russian, Latin and Greek languages*: arranged according to their relation with each other, and digested agreeably to that plan of uniformity set forth in the prospectus for simplifying and assimilating the System of Grammar in general; the said twelve Tables, with their corresponding Grammar, having throughout the same *Definitions, the same Divisions, the same Denominations*, as may be ascertained by comparing together, in different languages, the square to which the same numbers or figures are affixed, and which contain nearly the same matter. Each Table 10s. 6d.

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*L'Imagination*, Poème, par l'Abbé Delille, 2 Vol. 18mo. 10s. Ditto. 2 Vols. 8vo. 1l. Ditto, 2 Vols. 8vo. pap. velin. 2l. 10s.

*Les Bucoliques de Virgile*, trad. en Vers François. 1 Vol. 8vo. 10s.

*Almanach Imperial*, pour l'An 1806. 14s.

*Julie, ou le Toit Paternel*, par Dueray Duménil. 4 Vols. 12mo. br. 14s.

## ACKNOWLEDGEMENTS TO CORRESPONDENTS.

The book mentioned by *Anglo-Scotus* was duly received.

*Veritas* asks for proofs, where proofs are superabundant, and puts questions which have been often answered. We refer him to some of our medical articles for the present month. We have not heard of any *wrong sort of Gout-pox*; but that inoculation, we presume, may be imperfect as well as others.

*Dr. Binns* has written to assure us that his account of the *Scarlatina* has never been published, except in *Dr. Wilson's*

*Jan's* treatise, for which it was expressly drawn up. So much, therefore, as relates to those observations in our XXVIIIth volume, p. 268, must be deducted from the account of obligations to printed works.

We really think that, not only no injustice was done to *Socrates*, in the first instance, but that indulgence was shown. We have, therefore, nothing more to say on the subject.

### LITERARY INTELLIGENCE.

*Mr. Jobnes*, having succeeded so well with *Froissart*, is now occupied in translating *Joinville*, and has made some progress in the work.

A new edition of the *Dean of Westminster's Voyage of Nearchus* is in the press.

*Mr. Combe*, of the British Museum, will soon publish an Appendix to his father, *Dr. Combe's*, valuable work, entitled, *Nommi veterum Populorum et Urbium qui in Musæo G. Hunter, M. D. asservantur*.

*Mr. Park's* enlarged edition of *Walpole's Royal and Noble Authors*, extended to five volumes octavo, will appear before Christmas.

The *Rev. Roger Kingdon* is at present engaged in translating another part of *Dr. Lef's Geschichte der Religion*. The part on which he is now employed is the *Beweis der Wahrheit der Christlichen Religion*. The translation will probably come from the press early in the ensuing year.

*Mr. Boyd's* translation of *the Triumph of Petrarch*, is in considerable forwardness.

New edition of *Leland's Life of Philip, King of Macedon*, the father of Alexander, is just ready.

It is not exactly literary intelligence, but it will be acceptable to many literary men, to inform them, that a Society for the Encouragement of Practical Chemistry has lately been planned; and that a committee of its founders has established a laboratory at No. 11, Old Compton Street, Soho. It is to be denominated, *The London Chemical Society*.

### ERRATA.

In our last, p. 652, in the title of ART. IX. insert "By the *Rev. Robert Nares, A.M.*" &c.

P. 681, in the title of ART. 33. for *Steward* read *Stenard*.

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THE  
BRITISH CRITIC,  
For AUGUST, 1806.

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Πᾶσι ἀναγίσκεται ἰδικῶς τις πρὸς τὸ ἄκρως καλὸν, καὶ πληροικεῖ ἕτερον  
ἴτην, ὅτι ἂν ἰδῶμεν τὰ ἰνδιόσια ἢ.

MAX. TYRIDS.

"In every work there is something wanting of complete perfection, and one is preferable to another in proportion as it has fewer deficiencies."

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ART. I. *An Account of the Life and Writings of James Beattie, LL.D. late Professor of Moral Philosophy and Logic in the Marischal College and University of Aberdeen. Including many of his Original Letters. By Sir William Forbes, of Pitligo, Bart. one of the Executors of Dr. Beattie. 2 vols. 4to. 2l. 12s. 6d. 840. pp. Longman, &c. 1806.*

IT is with much pleasure we introduce our readers to a work, which forms a very important addition to the literary history of the last half-century. The writings of Dr. Beattie amply deserve the monument here raised to his fame by Sir William Forbes, a gentleman, whose private character, we understand, affords a pledge for the soundness of his principles, as well as for the fidelity with which he has executed the trust reposed in him. The bold stand which Dr. Beattie made against the progress of scepticism, at a time when it seemed to proceed without any impediment, deserved what he received, the munificent patronage of his Sovereign, and the esteem and veneration of every supporter of religion and morality. That his efforts in the cause of truth were able,

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has been repeatedly acknowledged by the most distinguished characters who flourished in his day; but a more decided proof, that these efforts were not only able but effectual, is afforded in the rancour with which he was treated by the friends of Mr. Hume; who, to this day, cannot forgive the contempt brought on their favourite sophistry, nor bear the name of Beattie mentioned without accompanying it with one of those epithets which poorly conceal the consciousness of defeat. Of such a champion for Christianity, it is surely desirable to know all that can be known; and we are here gratified, not only by such memoirs of Dr. Beattie as are interesting and satisfactory, but with such valuable additions to the literary history and characters of his contemporaries, as ought not to be received without ample acknowledgment.

The plan adopted by Sir William Forbes is that of Maſon in his *Life of Gray*, and of Hayley in his *Life of Cowper*, conſiſting of an alternation of biographical detail, and of correſpondence. This plan we have ever thought judicious, and to us therefore leſs apology ſeems neceſſary than Sir W. F. has thought proper to offer for the introduction of epiſtolary correſpondence, "not originally intended for the preſs." The propriety of printing ſuch letters will not admit of a diſpute, if the queſtion be fairly ſtated, and if the taſk be placed in judicious hands. The practice is neither univerſally right, nor univerſally wrong. All depends upon the judgment employed in the ſelection; and if that be made in ſuch a manner, as neither to injure the feelings of the living, nor diſgrace the memory of the dead, the public is benefited, and the writers are honoured. We may obſerve, however, that while Sir W. appeals to the authority of Maſon and Hayley, he is leſs correct in referring to that of the editor of Lord Orford's Works. The letters in his lordſhip's volumes, we know, were *prepared*, and very carefully prepared, by his lordſhip for the preſs. What has become of the originals we know not, but we have ſeen enough of his unpublished correſpondence to convince us that he had more ways of writing than one.

As it is our object rather to exemplify the valuable contents of theſe volumes, than to anticipate the pleaſure which our readers will find in the peruſal of them in connection, we ſhall paſs over cursorily the incidents of Dr. Beattie's *early* life, which in him, as in moſt men of literary fame, are not very intereſting. It appears that he ſtruggled with conſiderable difficulties, owing to the narrow circumſtances of his family, but that he very early drew the attention of a *local* public

public by his poetical attempts. As soon as he commenced his academical course, (at Aberdeen) he became noted for uncommon proficiency. In his 23d year he was chosen one of the ushers of the Grammar-school of Aberdeen, and, humble as this appointment was for a man of his talents and acquired knowledge, it served to bring him into a society, where his merits could be more duly appreciated, and where he had the opportunity of cultivating the friendship of persons of taste and learning.

Such was the fame he acquired here, that, a vacancy happening in the Marischal College, he was appointed Professor of Moral Philosophy, and began in 1760-1 (in his 25th year) to deliver a course of lectures, which he continued to improve by gradual study, till he brought them to that perfection, of which some idea may be formed from the publication of the compendium of them, entitled "Elements of Moral Science." His literary associates, at this time, were principally Drs. Gerard, Campbell, Reid, and Gregory, men, whose attainments are too well known to require recapitulation here. In 1760 he published his first collection of Poems, under the title of "Original Poems and Translations." This volume was very favourably received by the public, but the author did not, upon mature consideration, join in the praises it received, and suppressed the greater number of pieces in his subsequent editions. In 1765, he published his "Judgment of Paris," which, after a second edition, he also thought proper to suppress. Instances of an author suppressing what is in its fair progress towards popularity, are surely rare, but whether from timidity, or just taste, Dr. Beattie was both rigidly severe in criticising, and peremptory in suppressing his early poetical productions.—The "Verses on the Death of Churchill" appeared soon after, with the author's name, and, we are told, had a rapid sale, and the author was partial to them. Of this poem, however, we have never seen a copy, nor can we find any notice of it in the literary journals of the time. Sir W. F. promises it in his Appendix, but when we refer to that, he appears to have changed or forgotten his intention.

We now advance to what may be considered as the most interesting part of this work, that in which we are presented with the correspondence of Dr. Beattie and his friends, on the subject of his celebrated "Essay on Truth," his first thoughts, his original design, the necessity there was for such an attempt, and the encouragement and discouragement he met with in accomplishing his purpose. With respect to his views, they are explained, in a letter to Dr. Blacklock, at



considerable length, but in a manner which unfolds the character of the writer so plainly, that we shall make no apology for extracting some part of it.

" Perhaps you are anxious to know what first induced me to write on this subject; I will tell you as briefly as I can. In my younger days I read chiefly for the sake of amusement, and I found myself best amused with the classics, and what we call the *belles lettres*. Metaphysics I disliked; mathematics pleased me better; but I found my mind neither improved nor gratified by that study. When Providence allotted me my present station, it became incumbent on me to read what had been written on the subject of morals and human nature: the works of Locke, Berkeley, and Hume, were celebrated as masterpieces in this way; to them, therefore, I had recourse. But as I began to study them with great prejudices in their favour, you will readily conceive how strangely I was surprised to find them, as I thought, replete with absurdities: I pondered these absurdities; I weighed the arguments, with which I was sometimes not a little confounded; and the result was, that I began at last to suspect my own understanding, and to think that I had not capacity for such a study. For I could not conceive it possible that the absurdities of these authors were so great as they seemed to me to be; otherwise, thought I, the world would never admire them so much. About this time some excellent antiseptical works made their appearance, particularly Reid's "*Inquiry into the Human Mind*." Then it was that I began to have a little more confidence in my own judgment, when I found it confirmed by those of whose abilities I did not entertain the least distrust. I reviewed my authors again, with a very different temper of mind. A very little truth will sometimes enlighten a vast extent of science. I found that the sceptical philosophy was not what the world imagined it to be, nor what I, following the opinion of the world, had hitherto imagined it to be, but a frivolous, though dangerous, system of verbal subtilty, which it required neither genius, nor learning, nor taste, nor knowledge of mankind, to be able to put together; but only a captious temper, an irreligious spirit, a moderate command of words, and an extraordinary degree of vanity and presumption. You will easily perceive that I am speaking of this philosophy only in its most extravagant state, that is, as it appears in the works of Mr. Hume. The more I study it, the more am I confirmed in this opinion. But while I applauded and admired the sagacity of those who had led me into, or at least encouraged me to proceed in, this train of thinking, I was not altogether satisfied with them in another respect. I could not approve that extraordinary adulation which some of them paid to their arch-adversary. I could not conceive the propriety of paying compliments to a man's *heart*, at the very time one is proving that

that his aim is to subvert the principles of truth, virtue; and religion; nor to his *understanding*, when we are charging him with publishing the grossest and most contemptible nonsense. I thought I then foresaw, what I have since found to happen, that this controversy would be looked upon rather as a trial of skill between two logicians, than as a disquisition in which the best interests of mankind were concerned; and that the world, especially the fashionable part of it, would still be disposed to pay the greatest deference to the opinions of him who, even by the acknowledgment of his antagonists, was confessed to be the best philosopher and the soundest reasoner. All this has happened, and more. Some, to my certain knowledge, have said, that Mr. Hume and his adversaries did really act in concert, in order mutually to promote the sale of one another's works; as a proof of which they mention not only the extravagant compliments that pass between them, but also the circumstance of Dr. R.\* and Dr. C.† sending their manuscripts to be perused and corrected by Mr. Hume before they gave them to the press. I, who know both the men, am very sensible of the gross falsehood of these reports. As to the affair of the manuscripts, it was, I am convinced, candour and modesty that induced them to it. But the world knows no such thing; and, therefore, may be excused for mistaking the meaning of actions that have really an equivocal appearance. I know likewise that they are sincere, not only in the detestation they express for Mr. Hume's irreligious tenets, but also in the compliments they have paid to his talents; for they both look upon him as an extraordinary genius, a point in which I cannot agree with them. But while I thus vindicate them from imputations, which the world from its ignorance of circumstances has laid to their charge, I cannot approve them in every thing; I wish they had carried their researches a little farther, and expressed themselves with a little more firmness and spirit. For well I know, that their works, for want of this, will never produce that effect which (if all mankind were cool metaphysical reasoners) might be expected from them. There is another thing in which my judgment differs considerably from that of the gentlemen just mentioned. They have great metaphysical abilities; and they love the metaphysical sciences. I do not. I am convinced that this metaphysical spirit is the bane of true learning, true taste, and true science; that to it we owe all this modern scepticism and atheism; that it has a bad effect upon the human faculties, and tends not a little to sour the temper, to subvert good principles, and to disqualify men for the business of life. You will now see wherein my views differ from those of the other answerers of Mr. Hume. I want to show the world, that the sceptical philosophy is contradictory to itself,

\* "Dr. Reid."

† "Dr. Campbell."

and destructive of genuine philosophy, as well as of religion and virtue; that it is in its own nature so paltry a thing, (however it may have been celebrated by some) that to be despised it needs only to be known; that no degree of genius is necessary to qualify a man for making a figure in this pretended science; but rather a certain minuteness and suspiciousness of mind, and want of sensibility, the very reverse of true intellectual excellence; that metaphysics cannot possibly do any good, but may do, and actually have done, much harm; that sceptical philosophers, whatever they may pretend, are the corrupters of science, the pests of society, and the enemies of mankind. I want to show, that the same method of reasoning which these people have adopted in their books, if transferred into common life, would show them to be destitute of common sense; that true philosophers follow a different method of reasoning; and that, without following a different method, no truth can be discovered. I want to lay before the public, in as strong a light as possible, the following dilemma: our sceptics either believe the doctrines they publish, or they do not believe them; if they believe them, they are fools—if not, they are a thousand times worse. I want also to fortify the mind against this sceptical poison, and to propose certain criteria of moral truth, by which some of the most dangerous sceptical errors may be detected and guarded against.

“ You are sensible, that, in order to attain these ends, it is absolutely necessary for me to use great plainness of speech. My expressions must not be so tame as to seem to imply either a diffidence in my principles, or a coldness towards the cause I have undertaken to defend. And where is the man who can blame me for speaking from the heart, and therefore speaking with warmth, when I appear in the cause of truth, religion, virtue, and mankind? I am sure, my dear friend Dr. Blacklock will not; he, who has set before me so many examples of this laudable ardour; he, whose style I should be proud to take for my model, if I were not aware of the difficulty, I may say the insuperable difficulty, of imitating it with success. You need not fear, however, that I expose myself by an excess of passion or petulance. I hope I shall be animated, without losing my temper, and keen, without injury to good manners. In a word, I will be as soft and delicate as the subject and my conscience will allow. One gentleman, a friend of yours\*, I shall have occasion to treat with  
much

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\* “ The gentleman here alluded to by Dr. Beattie, as a friend of Dr. Blacklock's, was Mr. Hume, who had patronised Dr. Blacklock at an early period, and done him several acts of kindness, which Dr. Blacklock never failed to acknowledge. But all intercourse between Mr. Hume and him had ceased (through no fault on the part of Dr. Blacklock) many years before the  
period

much freedom. I have heard of his virtues. I know he has many virtues; God forbid I should ever seek to lessen them, or with them to be found insincere; I hope they are sincere, and that they will increase in number and merit every day. To his virtues I shall do justice; but I must also do justice to his faults, at least to those faults which are public, and which, for the sake of truth and of mankind, ought not to be concealed or disguised. Personal reflections will be carefully avoided; I hope I am in no danger of falling into them, for I bear no personal animosity against any man whatsoever; sometimes I may perhaps be keen; but I trust I shall never depart from the Christian and philosophic character.

"A scheme like this of mine cannot be popular, far less can it be lucrative. It will raise me enemies, it will expose me to the scrutiny of the most rigid criticism, it will make me be considered by many as a swollen and illiberal bigot. I trust, however, in Providence, and in the goodness of my cause, that my attempts in behalf of truth shall not be altogether ineffectual, and that my labours shall be attended with some utility to my fellow-creatures. This, in my estimation, will do much more than counterbalance all the inconveniences I have any reason to apprehend. I have already fallen on evil tongues (as Milton says), on account of this intended publication. It has been reported, that I had written a most scurrilous paper against Mr. Hume, and was preparing to publish it, when a friend of mine interposed, and, with very great difficulty, prevailed on me to suppress it, because he knew it would hurt or ruin my character. Such is the treatment I have to expect from one set of people. I was so provoked when I first heard this calumny, that I deliberated whether I should not throw my papers into the fire, with a *Si populus vult decipi, decipiat*; but I rejected that thought; for so many persons have told me, that it was my duty to publish these papers, that I almost began to think so myself. Many have urged me to publish them; none ever dissuaded me. The gentleman, named in the report, read the essay, and returned it with the highest commendations; but I do not recollect that he ever spoke a syllable about publishing or suppressing it. But I have certainly tired you with so long a detail, about so trifling a matter as my works. However, I thought it necessary to say something by way of apology for them, for I find that your good opinion is of too much consequence to my peace, to suffer me to neglect any opportunity of cultivating it." P. 130.

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period here spoken of. In consequence of what Dr. Beattie says here, of Mr. Hume's being a friend of Dr. Blacklock's, I find among Dr. Beattie's papers a long letter to him from Dr. Blacklock, giving a detail of the whole of the intercourse between him and Mr. Hume, from its commencement to its close."

The "Essay" being prepared, many difficulties occurred in procuring it to be published. The bookfellers (times are happily altered) were afraid to venture on the purchase! Sir W. F. therefore, and Mr. Arbuthnot, (a learned and amiable friend) undertook the management of what required some pardonable artifice, which is thus explained.

"In this dilemma it occurred to me, "Sir W. F.," that we might, without much artifice, bring the business to an easy conclusion by our own interposition. We therefore resolved, that we ourselves should be the purchasers, at a sum with which we knew Dr. Beattie would be well satisfied, as the price of the first edition. But it was absolutely necessary that the business should be glossed over as much as possible; otherwise, we had reason to fear he would not give his consent to our taking on us a risk, which he himself had refused to run.

"I therefore wrote to him (nothing surely but the truth, although, I confess, not the whole truth), that the manuscript was sold for fifty guineas, which I remitted to him by a bank-bill; and I added, that we had stipulated with the bookseller who was to print the book, that we should be partners in the publication. On such trivial causes do things of considerable moment often depend. For had it not been for this interference of ours, in this somewhat ambiguous manner, perhaps the "Essay on Truth," on which all Dr. Beattie's future fortunes hinged, might never have seen the light. It also strongly marks the slender opinion entertained by the bookfellers at that period, of the value of a work which has since risen into such well-merited celebrity." P. 147.

What renders this negotiation all of a piece, as to the "slender opinion," is, that Dr. Beattie immediately sent a grateful letter to his friends, in which he says, that "the price really exceeds his warmest expectations!"

In May 1770 this Essay was published. Of Hume, thus powerfully attacked by a young man, comparatively of no celebrity, Sir W. F. speaks with candour, and yet with firmness, as a man who "at an early period of his life, imbibed the principles of a cold-hearted and gloomy philosophy, the direct tendency of which was to distract the mind with doubts, on subjects the most serious and important, and, in fact, to undermine the best interests, and dissolve the strongest ties of human society."—No sooner did the "Essay on Truth" make its appearance, than it was assailed by the admirers of Hume, (unfortunately a very numerous body in his own country) as a violent and personal attack on that writer. The correspondence which occurs in this part of these

these memoirs, gives a curious account of the various methods they employed, and which will be thought very little to the credit of their *philosophy*. Mr. Hume's own objection is thus mentioned in a letter from Dr. Beattie to Dr. Blacklock.

"I have heard, from very good authority, that he speaks of me and my book with very great bitterness (I own, I thought he would rather have affected to treat both with contempt); and that he says, I have not used him like a gentleman. He is quite right to set the matter upon that footing. It is an odious charge; it is an objection easily remembered, and, for that reason, will be often repeated, by his admirers; and it has this farther advantage, that being (in the present case) perfectly unintelligible, it cannot possibly be answered. The truth is, I, as a rational, moral, and immortal being, and something of a philosopher, treated him as a rational, moral, and immortal being, a sceptic, and an atheistical writer. My design was, not to make a book full of fashionable phrases and polite expressions, but to undeceive the public in regard to the merits of the sceptical philosophy, and the pretensions of its abettors. To say, that I ought not to have done this with plainness and spirit, is to say, in other words, that I ought either to have held my peace, or to have been a knave. In this case, I might perhaps have treated Mr. Hume as a gentleman, but I should not have treated society, and my own conscience, as became a man and a Christian. I have all along foreseen, and still foresee, that I shall have many reproaches, and cavils, and sneers, to encounter on this occasion; but I am prepared to meet them. I am not ashamed of my cause; and, if I may believe those whose good opinion I value as one of the chief blessings of life, I need not be ashamed of my work. You are certainly right in your conjecture, that it will not have a quick sale. Notwithstanding all my endeavours to render it perspicuous and entertaining, it is still necessary for the person who reads it *to think a little*; a task to which every reader will not submit. My subject too is unpopular, and my principles such as a man of the world would blush to acknowledge. How then can my book be popular! If it refund the expence of its publication, it will do as much as any person, who knows the present state of the literary world, can reasonably expect from it." P. 171.

In a letter from Dr. Gregory to Dr. Beattie, we have the following animated sentiments on the same subject:

"In short, the spirit and warmth with which it is written, has got it more friends and more enemies than if it had been written with that polite and humble deference to Mr. Hume's extraordinary abilities, which his friends think so justly his due.

due. For my own part, I am so warm, not to say angry, about this subject, that I cannot entirely trust my own judgment; but I really think, that the tone of superiority assumed by the present race of infidels, and the contemptuous sneer with which they regard every friend of religion, contrasted with the timid behaviour of such as should support its cause, acting only on the defensive, seems to me to have a very unfavourable influence. It seems to imply a consciousness of truth on the one side, and a secret conviction, or at least diffidence of the cause, on the other. What a difference from the days of Addison, Arbuthnot, Swift, Pope, &c. who treated infidelity with a scorn and indignation we are now strangers to. I am now persuaded the book will answer beyond your expectations. I have recommended it strongly to my friends in England." P. 174.

In that country, indeed, he was amply repaid for the neglect or opposition of the friends of Hume. In 1771, a second edition, corrected and improved, was published, to which he added a postscript in defence of the manner he had employed in confuting the sceptical writers. But this postscript he previously thought fit to submit to the judgment of his friends, Sir W. F., Dr. Gregory, and Mr. Arbuthnot, who remarked, that "the warmth of his zeal in the cause of truth, and his desire to vindicate himself from some attacks which been made upon him, as he conceived most unjustly, had led him to express himself, in some instances, with a degree of acrimony which they thought had better be corrected. And they did not scruple to state to him their sentiments on this head, with the freedom which friendship permitted, and which the trust he had done them the honour to repose in them, fully demanded. A letter from Dr. Beattie, which follows this, shows that such freedom will never be taken amiss by a really liberal mind. He received their observations with thanks, and complied with their wishes in every respect,

Soon after the publication of the second edition of the "Essay on Truth," Dr. Beattie produced the first Canto of "The Minstrel," a poem so universally known and admired, that we think, with the biographer, "it is scarcely necessary to say any thing farther in its commendation." The correspondence on this subject, however, with Lord Lyttelton, Mrs. Montague, Mr. Gray, &c. will be found very interesting, and contains much sound and elegant criticism. In 1771, the author visited London, where his fame as a philosopher, and now as a poet, having preceded him, his reception was highly flattering. He became, on this occasion, personally acquainted with Mrs. Montague,  
Lord

Lord Lyttelton, Lord Mansfield, Dr. Johnson, Dr. Hawkeſworth, Dr. Armſtrong, &c. His ſervices to the religious world ſoon after procured him what we know was often the boalt and ſolace of his life, the friendſhip of the preſent Biſhop of London; who is juſtly characteriſed in a letter from Dr. Percy (now Biſhop of Dromore) as “one of the higheſt ornaments of the church of England,” and a “man of the moſt engaging and amiable manners, and moſt diſtinguiſhed abilities.” The following ſentiments in Dr. Porteus’s firſt letter to Dr. Beattie muſt have been highly gratifying. “Whatever unjuſt aſperſions may be thrown upon you by your own countrymen, let this be your conſolation (if you need any) that in England your book has been received with univerſal applauſe. In the range of my acquaintance, which is pretty extenſive, both among the clergy and the laity, I have never yet met with a ſingle perſon, of true taſte and ſound judgment, who did not ſpeak of your “*Effay*” in the warmeſt terms of approbation. In this they have always had my moſt hearty concurrence, and I was glad of an opportunity of giving ſome public teſtimony of my great eſteem for your writings; as you will ſee I have done in a note\*, which very honeſtly expreſſes my real ſentiments, and ſays nothing more than is juſtly your due.”

In answer, Dr. Beattie obſerves, “I can never forget what I owe to the candour and humanity of the Engliſh nation. To have obtained the approbation and patronage of thoſe who have ſo long been, and who will, I hope, continue to the laſteſt ages to be, the patrons of truth, and the great aſſertors of the rights of mankind, is an honour indeed, of which I feel the high value. While animated by this conſideration, I can overlook, and almoſt forget, the oppoſition I have met with from a powerful party in this country, who, ſince the publication of the “*Effay on Truth*,” have taken no little pains to render my condition as uneaſy as poſſible. In other countries, infidels appear but as individuals; but in Scotland they form a party, whoſe principle is, to diſcountenance and bear down religion to the utmoſt of their power.”

Sir W. F. we obſerve, refers from this paſſage to a preceding page, in which he ſeems to be of opinion, or rather wiſhes to think, that “the character of the age” is amended, as far as reſpects infidelity among men of parts in Scotland. We hope the caſe is ſo, and ſhould be unfeignedly ſorry to

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\* To a Sermon of Dr. Porteus, published in 1772. *Rev.*



be unjust to any class of men; yet very recent events, and some personal knowledge, incline us to think that the party who supported Hume in defiance to revelation, may yet be traced; and that their arrogance, when they find an opportunity of showing it, is not much diminished. It would be strange, indeed, if the miseries brought on a neighbouring nation by its club of infidels, did not suggest some portion of temporizing caution.

But "empty praise" was not the only way in which Dr. Beattie's English friends wished to gratify their feelings. It appears that they considered him as a fit subject for advancement, and were only at first perplexed to know in what way this could be brought about with most effect, and at the same time with most delicacy. We find, among other friendly efforts, a letter from the late Archbishop of York, (Dr. Drummond) in which his Grace suggests to Dr. B. the propriety of entering the church of England, but this the Doctor declined, for reasons assigned in a subsequent part of his correspondence. In 1773, he again visited England, in compliance with the wishes of other friends, who meditated some addition to his income. This ended finally in a pension from his Majesty, the process of procuring which does honour to all parties concerned. His friends (of whom a numerous list is given in a note \*) included such a number of persons not only of rank and influence, but of genius and personal worth, that it would have been wonderful indeed if their efforts to serve him had failed. The University of Oxford conferred upon him at the same time the degree of LL.D. and, in addition to his many honours on this occasion, his Majesty was pleased

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\* He could have been no common character who engaged the friendship and enjoyed the intimacy of the persons here mentioned. "Mrs. Montague, Lord Lyttelton, the Archbishop of York, the Earl of Dartmouth, Lord Mansfield, the Duchess Dowager of Portland, Sir William and Lady Mayne, (afterwards Lord and Lady Newhaven) Lord Carysfort, Dr. Porteus, Dr. Markham, now Archbishop of York; Dr. Percy, now Bishop of Dromore; Dr. Moss, Bishop of St. David's; the Bishop of Bristol (Newton), Lord Dartry, Dr. Parker, rector of St. James's, Dr. Halifax, professor of law at Cambridge; the Archbishop of Canterbury (Cornwallis), Dr. Moore, the late Archbishop of Canterbury; Dr. Douglas, Bishop of Salisbury; Sylvester Douglas, now Lord Glenbervie; Dr. Hurd, Bishop of Worcester; Sir Joshua Reynolds, Sir John Pringle, Mr. Burke, Mr. Garrick, Dr. Johnson, Mr. Langton, Mrs. Carter, Mr. John Hunter, Dr. Majendie, Dr. Goldsmith, Mr. Hawkins Browne."

to intimate that a private interview at Kew would be acceptable. Of this interesting event we have the following account from Dr. Beattie's Diary.

"Tuesday, 24th August, set out for Dr. Majendie's at Kew-Green. The Doctor told me, that he had not seen the King yesterday, but had left a note in writing, to intimate, that I was to be at his house to-day; and that one of the King's pages had come to him this morning, to say, "that his Majesty would see me a little after twelve." At twelve, the Doctor and I went to the King's house, at Kew. We had been only a few minutes in the hall, when the King and Queen came in from an airing, and as they passed through the hall, the King called to me by name, and asked how long it was since I came from town. I answered him, about an hour. "I shall see you," says he, "in a little." The Doctor and I waited a considerable time, (for the King was busy) and then we were called into a large room, furnished as a library, where the King was walking about, and the Queen sitting in a chair. We were received in the most gracious manner possible, by both their Majesties. I had the honour of a conversation with them, (nobody else being present, but Dr. Majendie) for upwards of an hour, on a great variety of topics, in which both the King and Queen joined, with a degree of cheerfulness, affability, and ease, that was to me surprising, and soon dissipated the embarrassment which I felt, at the beginning of the conference. They both complimented me, in the highest terms, on my "Essay," which, they said, was a book they always kept by them; and the King said he had one copy of it at Kew, and another in town, and immediately went and took it down from a shelf. I found it was the second edition. "I never stole a book but one," said his Majesty, "and that was yours; (speaking to me) I stole it from the Queen, to give it to Lord Hertford to read." He had heard that the sale of "Hume's Essays" had failed, since my book was published; and I told him what Mr. Serahan had told me, in regard to that matter. He had even heard of my being in Edinburgh, last summer, and how Mr. Hume was offended on the score of my book. He asked many questions about the second part of the "Essay," and when it would be ready for the press. I gave him, in a short speech, an account of the plan of it; and said, my health was so precarious, I could not tell when it might be ready, as I had many books to consult before I could finish it; but, that if my health were good, I thought I might bring it to a conclusion in two or three years. He asked, how long I had been in composing my "Essay?" praised the caution with which it was written; and said, he did not wonder that it had employed me five or six years. He asked about my poems. I said, there was only one poem of my own, on which I set any value, (meaning the "Minstrel")  
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and that it was first published about the same time with the "Essay." My other poems, I said, were incorrect, being but juvenile pieces, and of little consequence, even in my own opinion. We had much conversation on moral subjects; from which both their Majesties let it appear, that they were warm friends to Christianity; and so little inclined to infidelity, that they could hardly believe that any thinking man could really be an atheist, unless he could bring himself to believe, that he made himself; a thought which pleased the King exceedingly; and he repeated it several times to the Queen. He asked, whether any thing had been written against me. I spoke of the late pamphlet, of which I gave an account, telling him, that I never had met with any man who had read it, except one Quaker. This brought on some discourse about the Quakers, whose moderation, and mild behaviour, the King and Queen commended. I was asked many questions about the Scots universities, the revenues of the Scots clergy, their mode of praying and preaching, the medical college of Edinburgh, Dr. Gregory, (of whom I gave a particular character) and Dr. Cullen, the length of our vacation at Aberdeen, and the closeness of our attendance during the winter, the number of students that attend my lectures, my mode of lecturing, whether from notes, or completely written lectures; about Mr. Hume, and Dr. Robertson, and Lord Kinross, and the Archbishop of York, &c. &c. &c. His Majesty asked what I thought of my new acquaintance, Lord Dartmouth? I said, there was something in his air and manner, which I thought not only agreeable, but enchanting, and that he seemed to me to be one of the best of men; a sentiment in which both their Majesties heartily joined. "They say that Lord Dartmouth is an enthusiast," said the King, "but surely he says nothing on the subject of religion, but what every christian may, and ought to say." He asked, whether I did not think the English language on the decline at present? I answered in the affirmative; and the King agreed, and named the "Spectator" as one of the best standards of the language. When I told him that the Scots clergy sometimes prayed a quarter, or even half an hour, at a time, he asked, whether that did not lead them into repetitions? I said, it often did. "That," said he, "I don't like in prayers: and excellent as our liturgy is, I think it somewhat faulty in that respect." "Your Majesty knows," said I, "that three services are joined in one, in the ordinary church-service, which is one cause of those repetitions." "True," he replied, "and that circumstance also makes the service too long." From this, he took occasion to speak of the composition of the church-liturgy; on which he very justly bestowed the highest commendation. "Observe," his Majesty said, "how flat those occasional prayers are, that are now composed, in comparison with the old ones." When I mentioned the smallness  
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of the church livings in Scotland, he said, "he wondered how men of liberal education would chuse to become clergymen there," and asked, "whether in the remote parts of the country, the clergy, in general, were not very ignorant?" I answered, "No, for that education was very cheap in Scotland, and that the clergy, in general, were men of good sense, and competent learning." He asked, whether we had any good preachers at Aberdeen? I said, yes, and named Campbell and Gerard, with whose names, however, I did not find that he was acquainted. Dr. Majendie mentioned Dr. Oswald's "Appeal," with commendation; I praised it too; and the Queen took down the name, with a view to send for it. I was asked, whether I knew Dr. Oswald? I answered, I did not; and said, that my book was published before I read his; that Dr. O. was well known to Lord Kinross, who had often proposed to make us acquainted. We discussed a great many other topics; for the conversation, as before observed, lasted for upwards of an hour, without any intermission. The Queen bore a large share in it. Both the King and her Majesty showed a great deal of good sense, acuteness, and knowledge, as well as of good nature and affability. At last, the King took out his watch, (for it was now almost three o'clock, his hour of dinner) which Dr. Majendie and I took as a signal to withdraw. We accordingly bowed to their Majesties, and I addressed the King in these words: "I hope, Sir, your Majesty will pardon me, if I take this opportunity to return you my humble and most grateful acknowledgments, for the honour you have been pleased to confer upon me." He immediately answered, "I think I could do no less for a man, who has done so much service to the cause of Christianity. I shall always be glad of an opportunity to shew the good opinion I have of you." The Queen sat all the while, and the King stood, sometimes walking about a little. Her Majesty speaks the English language with surprising elegance, and little or nothing of a foreign accent. There is something wonderfully captivating in her manner, so that if she were only of the rank of a private gentlewoman, one could not help taking notice of her, as one of the most agreeable women in the world. Her face is much more pleasing than any of her pictures; and in the expression of her eyes, and in her smile, there is something peculiarly engaging. When the Doctor and I came out, "Pray," said I, "how did I behave? Tell me honestly, for I am not accustomed to conversations of this kind." "Why, perfectly well," answered he, "and just as you ought to do."—"Are you sure of that?" said I.—"As sure," he replied, "as of my own existence: and you may be assured of it too, when I tell you, that if there had been any thing in your manner of conversation, which was not perfectly agreeable, your conference would have been at an end, in eight or ten minutes at most." The Doctor afterwards

afterwards told me, that it was a most uncommon thing for a private man, and a commoner, to be honoured with so long an audience. I dined with Dr. and Mrs. Majendie, and their family, and returned to town in the evening, very much pleased with the occurrences of the day\*." P. 268.

Soon after Dr. Beattie's return to Scotland, the chair of moral philosophy in the University of Edinburgh was offered to him, and, no doubt, in a manner very flattering and honourable, but this he thought proper to decline; the reasons he assigns, in a letter to Sir W. F., appear to us so obvious, that we are rather surpris'd they did not occur to the parties who made the offer. The letters, however, which pass'd on this subject, may be perus'd with much advantage by those who happen to be plac'd in a similar dilemma. It is not the least merit of the correspondence in these volumes, that it mostly relates to affairs which "come home to the bosoms and business" of literary men, and affords excellent instances of moral propriety in many situations of life, and such illustrations of the intimacies of enlightened and honourable minds as are seldom to be met with in the common intercourse of mankind.

[To be concluded in our next.]

ART. II. *A Treatise of Mechanics, Theoretical, Practical, and Descriptive.* By Olinthus Gregory, of the Royal Military Academy, Woolwich. 8vo. 2 volumes, with a Third Volume of Plates. 547 and 514, pp. 55 Plates. Kearsley. 1806.

IN the preface this author justly censures the opinion of those who imagine that a person may become a great proficient in philosophical sciences, and especially in the construction of machinery, though he is completely unacquainted with the principles of mathematics: and to the prevalence of this opinion, Mr. Gregory attributes the rapid decline of the mathematical sciences in Britain. He then shows, (after the example given by the illustrious Newton in the immortal work of the *Principia Mathematica*, &c. and from other considerations), that the great improvements in the practice of every subject, and especially in mechanics,

" \* MS. Diary, 24th August, 1773."

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are to be expected from the exertions, and the assistance of theoretical men. "For some years, *he says*, I have seen, (or thought I have seen), and often regretted, that a forbidding distance and awkward jealousy seem to subsist between the theorists and the practical men engaged in the cultivation of mechanics in this country: and it is a desire to shorten this distance, and to eradicate this jealousy, that has been a principal stimulant in the execution of the following performance."

After this, he gives a sketch of his work, and assigns his reasons for the plan he has adopted.

The first volume of this work is devoted to the theory; the second, to the practical and descriptive branches. Though these volumes are of the octavo size; yet as the type is small, and the page full, they contain a vast quantity of materials. The contents of the first volume, which is divided into five books, and each book into chapters, are as follows.

"Book I. Statics. Introductory definitions and remarks. i. Axioms or laws of motion and rest. ii. On statical equilibrium, and the composition and resolution of forces. iii. Of the centre of gravity. iv. On the mechanical powers or simple machines. v. On the strength and stress of materials. vi. On chords, arches, and domes.

"Book II. Dynamics. Introductory definitions and remarks. i. On motion, uniform and variable. ii. On the descent and ascent of heavy bodies in vertical lines, the motion of projectiles, descents along inclined planes and curves, the vibrations of pendulums, &c. iii. On central forces. iv. On the rotation of bodies about fixed axes, and in free space: with theorems relative to the centres of oscillation, gyration, percussion, spontaneous rotation, &c. v. Physico-mathematical theory of percussion. vi. On the motion of machines, and their maximum effects.

"Book III. Hydrostatics. Introductory definitions and remarks. i. On the pressure of non-elastic fluids. ii. On the determination of the specific gravities of solid and fluid bodies. Extensive table of specific gravities. iii. On the equilibrium, stability, and oscillations of floating bodies. iv. On the phenomena of attraction in capillary tubes.

"Book IV. Hydrodynamics. Introductory observations. i. On the discharge of fluids through apertures in the bottoms and sides of vessels, and on spouting fluids. ii. Account of experiments made by different philosophers on the discharge of water through apertures and tubes, and the practical deductions from those experiments. iii. On the effect of water upon the motion

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of water wheels. iv. Account of Mr. Smeaton's experiments on water wheels.

“ Book v. Pneumatics. Preliminary remarks on the mechanical properties of atmospheric air. i. Equilibrium of elastic fluids. ii. On the admeasurement of altitudes with the barometer and thermometer. iii. On the motion of air when the equilibrium of pressure is removed. iv. On the theory of air pumps, and pumps for raising water. v. On the resistance of fluids to bodies moving in them. vi. Experiments on the resistance of fluids.

The preliminary definitions, with which the first book commences, are clearly stated, and are accompanied with very proper observations. The following is a specimen.

“ Among other forces it has been customary to speak of the *vis inertiae*, or *inert force* of matter; applying the term to that property of bodies by which they tend to retain their present state, or are indifferent to motion or rest. But while we admit that much of the language relating to powers, forces, actions, &c. is metaphorical, we must object to such use of it in the present case; this property being improperly called a force: 1st. Because were it actually such, it must be of some definite quantity in a given body, and therefore an impressed force less than that would not move the body; whereas any impressed force, however small, will move any body however great: 2dly. Because it seems to indicate an active power resident in matter; or rather, it implies an absolute contradiction, namely, that a body should be both active and inactive at the same time. It is desirable, therefore, that only the term *inertia*, or *inertness*, should be retained: for this term will imply, as it ought to do, that matter is a merely passive thing.”

The first chapter contains the three well known Newtonian laws of motion and rest, which are briefly illustrated. These are with propriety placed immediately after the definitions; since they are the axioms, or the fundamental principles, upon which the subsequent enquiries are almost entirely dependent.

The subject of the second chapter is, (after the statement of a few necessary propositions relative to the equilibrium, composition and resolution of forces) subdivided into four parts under the titles, 1. Of forces disposed in one plane, and concurring in the same point. 2. Of forces directed to one point, but not confined to one plane. 3. Of forces, situated in one plane, but applied to different points of a body. And 4. Of forces not confined to one plane, directed to various points of a body.

Each

Each of those subdivisions contains a series of propositions concerning its peculiar title. Those propositions are illustrated and demonstrated by references to the diagrams in the plates of the 3d volume.

In the third chapter, (on the centre of gravity) this author investigates some general theorems, which may be useful in finding the centre of gravity of any proposed body; and after this he proceeds to demonstrate other propositions belonging to the same subject; such as to find the centres of gravity of different figures, of different solids, and so forth. In the same chapter he also treats of what is called the *Centrobaryc method*. His words are as follows.

"Among the several uses to which the doctrine of the centre of gravity may be appropriated, one, which for its elegance and simplicity deserves being mentioned here, is that which is called the *Centrobaryc method*, and by which the magnitudes of surfaces and solids may often be determined with great facility. The relation between the centre of gravity and the figure generated by the revolution of any line or plane, which is the foundation of this method, was first distinctly stated by Pappus in the preface to his seventh book: but it was not completely discussed till the time of father Guldin; who in the second and third books of his treatise on the centre of gravity, treated this method very fully, and exhibited its utility in a variety of examples. The doctrine is comprised in the following proposition, and the corollaries which naturally flow from it.

"Prop. If any line, right or curved, or any plane figure, whether it be bounded by right lines or curves, revolve about an axis in the plane of the figure, the surface or solid generated will be respectively equal to the surface or solid whose base is the given line or figure, and its height equal to the one described by the centre of gravity of the said generating line or figure."

On account of its reference to a diagram, it is not in our power to add the demonstration of this curious proposition.

The simple machines, or the mechanical powers, are described in the fourth chapter, which contains the propositions relative to the powers, the actions, and the different forms of those machines; namely, of the lever, of the wheel and axle, of the pulley, of the inclined plane, of the screw; and of the wedge.

The fifth chapter treats of the strength and stress of materials. This subject, which is of the utmost consequence to the practical branch of mechanics, is far from being easily investigated; nor have the efforts of the greatest philosophers and mathematicians been able to form it into a theory sufficiently accurate and satisfactory. Indeed, whoever, for a



moment reflects on the heterogeneous and variable nature of wood, metals, ropes, and other materials that enter in the construction of machines, will easily conceive, that the best approximation to the true state of the matter in any particular case, must be obtained from actual experiments instituted upon the materials themselves. Agreeably to this obvious remark, Mr. Gregory prefers Galileo's simple theory originally laid down in his dialogue "On the cause of the coherency of solids," when assisted by proper experiments.

"That the resistance of solids might be subjected to calculation, Galileo supposed first, that bodies were composed of solid fibres, parallel to one another; he then enquired what was the force with which they resist the action of a power stretching them in a direction parallel to their length, and found that it was proportional to the number of integral fibres: next, considering the fibres as subjected to an effort perpendicular to their length, he found that the resistance of the integral fibres, was proportional to their sum multiplied by an arm of a lever, which is always at a certain part of the vertical dimensions of a solid in the plane of its rupture. The length of this arm of lever was regulated, according to Galileo, by the position of the centre of gravity of the plane of rupture, according to others, by the centre of percussion, &c. But the distinctive character of Galileo's hypothesis consists in this, that the resistance of each of the fibres is independent of their quantity of extension at the instant of their rupture."

A general maxim deduced from the examination of this subject is, that

"When several pieces of timber, iron, or any other materials are introduced into a machine or structure of any kind, the parts not only of the same piece, but of the different pieces in the fabric, ought to be so adjusted with respect to magnitude, that the strength may be in every part as near as possible in a constant proportion to the strain to which they will be subjected."

This chapter also contains the results of experiments made relative to the strength of various sorts of wood, and of other bodies; which have been extracted from the works of different authors.

The sixth chapter of this first book treats of chords, arches, and domes; but in the demonstration of the propositions which relate to them a good deal of the fluxional calculus is employed. They are otherwise too complicated to admit of a very short, and, at the same time, intelligible abstract.

The second book, the subject of which is Dynamics; namely, that branch of mechanics which has for its object the action of forces on solid bodies, when the result of that action is motion, commences with a few definitions and remarks.

The subjects of the six chapters into which this book is divided have been mentioned in the table of contents.

The first chapter contains the propositions which determine the proportion of the times, velocities, spaces, and quantity of matter, of bodies in motion whether uniform or accelerated.

The second subdivision of the second chapter treats of the motion of projectiles; but this intricate subject is not examined in its full extent by Mr. G. He only considers the motion of projectiles under the simplest supposition, viz. as if they moved in vacuo, and then adds a few words on the great difference which exists between this theory, and the result of actual experiments; referring the reader for further information to the works of other authors, such as Robins, Euler, and Hutton.

Of the other parts of this and the remaining chapters of this second book, we may only observe in general, that their various subjects are examined with sufficient minuteness, the propositions are demonstrated with perspicuity, and are arranged with judicious regularity. Several remarks are likewise introduced among those propositions which greatly tend to illustrate the theory.

Fluids are commonly divided into elastic and non-elastic; viz. those which may be compressed into a smaller space, and those which are either incapable of any such compression, or are, at most, compressible only in an exceedingly slight degree. The doctrine of the pressure and the equilibrium of the latter, under the general title of Hydrostatics, forms the subject of the third book of the present work. This book is divided into four chapters, to which several instructive remarks are prefixed.

In the first chapter the pressure of fluids is examined, and the propositions respecting it are demonstrated, both by the algebraical and the geometrical mode of reasoning.

The second chapter, which shows how to determine the specific gravities of bodies both solid and fluid, describes the use of the hydrostatical balance, and of the hydrometer; it gives the rules necessary for determining the specific gravities of bodies, and contains a rather extensive table of specific gravities.

In chapter the third, the equilibrium, stability, and oscillation of floating bodies, are naturally deduced from that which has been explained in the preceding part of the work.

The phenomena of the attraction of fluids between the contiguous surfaces of solids, which is generally known under the title of *attraction in capillary tubes*, are examined

in the fourth chapter. Here, however, Mr. G. only relates the opinions of various philosophers, without attempting to propose any new theory, capable of explaining those phenomena. In short, he leaves this enquiry, as he found it, in a very imperfect state.

In the fourth book, which treats of the motion of non-elastic fluids, and the forces with which they act upon bodies, this author, sensible of the difficulty of reconciling the result of experiments, with the theory of this subject, which is denominated *hydrodynamics*, gives in the first chapter the theory in a regular series of propositions, and then collects in the second chapter the accounts of experiments instituted by Boffut, Venturi, Dr. M. Young, and others.

The reason why the theory of this subject does not agree with the experiments, is, that all the circumstances, which affect the motion of fluids, such as the attraction among their particles, the attraction of the fluids to solids, the resistance of the air, &c. cannot be accurately determined. With respect to the effect of water upon the motion of water-wheels, the same causes of disagreement between the theory and the result of actual experiments, induced this author to give the theory in the third chapter, and the account of Mr. Smeaton's experiments in the fourth chapter.

The mechanical properties of elastic fluid, under the title of *pneumatics*, form the subject of the fifth book. In this, conformably to the plan of the other books, several necessary remarks, describing the mechanical properties of air, and other elastic fluids, are prefixed to the theory. The first chapter contains the propositions which relate to the equilibrium of elastic fluids; and as a consequence of those propositions, the various methods of measuring altitudes by means of the barometer are described in the second chapter. The third chapter contains a series of propositions regularly arranged, and perspicuously demonstrated, relative to the motion of the air, when the equilibrium of pressure is removed.

In the fifth chapter this author treats of the resistance of fluids to bodies moving in them, in which he thus expresses himself.

“ The force with which bodies moving in fluid mediums, as water, air, &c. are impeded and retarded in their motions, is usually termed the resistance of fluids; and as all our machines move either in water or in air, or both, it becomes a matter of importance in the theory of mechanics to enquire into the nature of this kind of force.

“ We

"We know by experience that force must be applied to a body in order that it may move through a fluid, such as air or water, and that a body projected with any velocity, is gradually retarded in its motion, and generally brought to rest. The analogy of nature makes us imagine, that there is a force acting in the opposite direction, or opposing the motion; and that this force resides in, or is exerted by the fluid. And the phenomena resemble those which accompany the known resistance of active beings, such as animals. Therefore we give to this supposed force the metaphorical name of *Resistance*. We also know that a fluid in motion will hurry a solid body along with the stream, and that it requires a force to maintain it in its place. A similar analogy makes us suppose that a fluid exerts force, in the same manner as when an active being impels the body before him; therefore we call this the *Impulsion of a Fluid*. And as our knowledge of nature informs us, that the mutual actions of bodies are in every case equal and opposite, and that the observed change of motion is the only indication, characteristic, and measure of the chapping force, the forces are the same (whether we call them impulsions or resistances) when the relative motions are the same, and therefore depend entirely on these relative motions. The force, therefore, which is necessary for keeping a body immovable in a stream of water, flowing with a certain velocity, is the same with what is required for moving this body with this velocity through stagnant water.

"A body in motion appears to be resisted by a stagnant fluid, because it is a law of mechanical nature that force must be employed in order to put any body in motion. Now, the body cannot move forward without putting the contiguous fluid in motion, and force must be employed for producing this motion. In like manner, a quiescent body is impelled by a stream of fluid, because the motion of the contiguous fluid is diminished by this solid obstacle; the resistance, therefore, or impulse, no way differs from the ordinary communications of motion among solid bodies, at least in its nature; although it may be far more difficult to reduce the various circumstances to accurate computation, or to obtain all the requisite data on which to found the calculus.

"The resistance which a body suffers from the fluid medium through which it is impelled, depends on the velocity, form, and magnitude of the body, and on the inertia and tenacity of the fluid. For fluids resist the motion of bodies through them; 1, by the inertia of their particles; 2, by their tenacity, *i. e.* the adhesion of those particles; 3, by the friction of the body against the particles of the fluid. In perfect fluids the latter cases of resistance are very inconsiderable, and therefore are not taken into the account; but the former is always very considerable, and obtains equally in the most perfect as in the most imperfect fluids,

fluids. And that the resistance varies with the velocity, shape, and magnitude of the moving body is sufficiently obvious.

"We must carefully distinguish between *resistance* and *retardation*: resistance is the quantity of *motion*, retardation the quantity of *velocity*, which is lost; therefore, the retardations are as the resistances applied to the quantities of matter; and in the same body the resistance and retardation are proportional."

A similar disagreement between the theory, and the experiments, to that which has been remarked with respect to some of the above mentioned subjects, induced this author to treat of the former in this chapter; viz. to determine theoretically the force of fluids in motion, or the resistance of fluid against bodies moving in them; and to give an account of the principal experiments that have been instituted on this account, in the sixth chapter, which is the last of the fifth book.

This first volume concludes with an index of the most remarkable particulars in it.

The second volume of this work contains in the first place the practical part of mechanics, which occupy about eighty pages; and after this the rest consists of descriptions of a great variety of machines, and mechanical contrivances, which are very neatly delineated in the plates which form the third volume. The contents of the practical mechanics are:

"On the construction and simplification of machinery. On rotatory, rectilinear, and reciprocating motions. On bevel-gear, and proportioning the number of teeth. On uniformity and smoothness of motion. On the operation and use of a fly. On friction and the stiffness of cords, with the experiments of Vince, Coulumb, &c. An example of the power of the capstan, allowing for friction and the rigidity of cords. On water as a mover of machinery. On wind, as a mover of machinery, with Smeaton's rules relative to wind-mills. On the strength of fired gun-powder. On steam, as a mover of machinery, with the results of Bettancourt and Dalton. On animal strength, men and horses."

As it would protract the present account to too great a length, if we attempted to notice all the particulars that are contained in this practical part of the work, we shall only endeavour to give an idea of the whole, by means of some general remarks, after a concise description of its materials.

This author commences by an enumeration of the general uses of machines, and by recommending to the young engineer

engineer a strict attention to the simplicity of machines; justly observing, that part of the power is lost by the interposition even of the simplest machines; but in more complicated machines, that loss of power, which arises from friction, stiffness of materials, &c. is indeed very great. He then proceeds to show how a rotatory motion may be produced by means of a reciprocating one, how to communicate motion in any direction by wheels, and to construct the wheels proper for the purpose; how to regulate any motion so as to render it uniform, and so forth.

As most of the propositions laid down in the first volume take no notice of friction and the stiffness of ropes; and as the effect of machines is in great measure obstructed by those causes, this author has given a very good account of the experiments made by various ingenious persons, for ascertaining the influence of those obstructions under different circumstances; such as the difference of materials, difference of weight or pressure, &c.

The greatest, and by no means the least useful, part of these practical mechanics, relates to the moving power; and in this Mr. G. gives a concise, but clear and comprehensive view of all the particulars, which have, by long continued experience, been ascertained, or that appear worthy of attention concerning the force of human beings, and of horses, of water, of wind, of steam, &c. The results of experiments are stated in tables or otherwise, some contradictory assertions are in a great measure reconciled, and the opinions of the most accurate and experienced philosophers, and engineers are introduced. The following specimen is extracted from page 75, where this author speaks of the power of the horse.

"It has been stated by Desaguliers (vol. I. page 251) and some others, that a horse employed daily in drawing nearly horizontally can move, during eight hours in the day, about 200lb. at the rate  $2\frac{1}{2}$  miles per hour, or  $3\frac{1}{2}$  feet per second. If the weight be augmented to about 240 or 250lbs. the horse cannot work more than six hours a day, and that with less velocity. And in both cases, if he carry some weight, he will draw better than if he carried none. Mr. Sauveur estimates the mean effort of a horse at 175 French, or 189 averd. pounds, with a velocity of rather more than three feet per second: and this agrees very nearly with our deduction in art. 378, vol. I. But all these are probably too high to be continued for eight hours, day after day; for in our investigation just referred to, we assumed ten feet per second, as the utmost walking velocity of a horse; a velocity which we conceive no horse would be able to continue long.

long. In another place Desaguliers states the mean work of a horse as equivalent to the raising a hoghead full of water (or 550lbs) fifty feet high in a minute. But Mr. Smeaton, to whose authority much is due, asserts, from a number of experiments, that the greatest effect is the raising 550lb. forty feet high in a minute. And, from some experiments made by the Society for the Encouragement of Arts, under the direction of their late able Secretary, Mr. S. Moore, it was concluded that a horse, moving at the rate of three miles an hour, can exert a force of eighty pounds."

The description of machines occupies about five-sixths of the second volume, and they are arranged in alphabetical order; so that air pump comes first, then follows Anemometer, Atwood's machine, balance, &c. Among those descriptions we find most of the latest discoveries and improvements, not barely described with respect to the mechanism, but likewise examined concerning their advantage or disadvantage over machines, their real power, and other particulars; to a great many of those descriptive articles, a short history of the original discovery, together with the subsequent improvements, is prefixed; so that all together it contains a reasonably good history of mechanical contrivances. The number of machines or mechanical contrivances, which are described in this volume, exceeds 150.

Having now given as concise an account of this rather extensive publication as seemed practicable; we shall, with the like brevity, express our opinion with respect to the whole.

In a subject so intricate, so various, and so interesting, as that of mechanics, where much mathematical reasoning, theory and experience, historical information and modern practice, opinions and hypotheses, demand the strictest attention on the part of the author, it is hardly to be expected that the careful examination of a discerning reader should not find some defects, irregularities, or errors, especially in a first edition. And such in fact is the case with the present work; yet it must be confessed that those defects, &c. are, upon the whole, not very material. As an elementary work, this treatise on mechanics is by far preferable to any other work extant, at least in the English language. The style is perspicuous, the arrangement of materials is, in very few places, susceptible of improvement; the information it contains is extensive, and the plates are elegant; we do not, therefore, hesitate to recommend it to the attention of the scientific world; and, with respect to any defects, we are persuaded that the author will endeavour to remove them

them in a subsequent edition; for he concludes his preface with the following modest and satisfactory passage.

"Although," he says, "I have sometimes pleased myself with imagining I have struck out a more satisfactory illustration, or a more convincing demonstration, than has been usually given, I have too frequently found it necessary to rest below that perfection which I had previously fancied within my reach. I am conscious of some deficiencies and of some mistakes in arrangement, especially in the second volume, which were discovered too late to be rectified. I hope, however, none of them will be found of much consequence. Other mistakes, it may be apprehended, will be detected by the acute reader. I shall rejoice if these are but few and of slight importance. Every exertion has been made on my part to render the performance correct, perspicuous, and useful; and if the candid examiner should find, that in the main it possesses these properties, I shall hope to escape severe censure for some imperfections which my want of abilities, not want of care, may have permitted to meet the eye of the public."

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ART. III. *Magna Britannia; being a Concise Topographical Account of the several Counties of Great Britain. By the Rev. Daniel Lysons, A.M. F.R.S. F.A. and L.S. Recter of Rodmarton in Gloucestershire; and Samuel Lysons, Esq. F.R.S. and F.A.S. Keeper of His Majesty's Records in the Tower of London.* 4to. 742 pp. with many plates, 3l. 3s. Cadell and Davies. 1806.

THIS work comes forward with peculiar recommendations, and cannot fail to excite a general interest. It fills up an hiatus in English literature, and as far as can be concluded from this first specimen, it promises to fill it up effectually. The county histories, which are at all popular, or deserve to be so, are remarkably scarce and dear, or exceedingly voluminous. Chauncy's History of Hertfordshire sells for the enormous price of twenty-five guineas, and is not frequently to be had even on these terms. Mr. Nichols's excellent History of Leicestershire already extends to five bulky folio volumes, nor is it yet finished, and as much may be observed of several others. Camden's Britannia, however well executed, still exhibits but a partial view of each particular county. The present undertaking is calculated to obviate both these difficulties; and by representing each county, not in the minute form required in a specific work of topography, and yet in detail far less compressed than the Britannia, will be found, it cannot be doubted,



doubted, adequate to communicate an accurate description and illustration of Great Britain.

The gentlemen who have submitted to the execution of this by no means inconsiderable labour, have already proved themselves well qualified for it. It is unnecessary to say more, as the specimens we are about to subjoin will be a sufficient testimony of their indefatigable diligence, their judgment, and general ability.

The arrangement they have thought proper to adopt is alphabetical, and thus the counties described in this first volume are Bedfordshire, Berkshire, and Buckinghamshire. It is certainly not a little remarkable that of these three counties there are no histories. The labour of collecting materials, and the time occupied in arranging and compressing them, has unavoidably protracted the publication of this first part. The collections, as is properly observed in the advertisement, must have been nearly the same as for so many county histories.

We shall transcribe a specimen from each of the three counties, which as they seem to require little or no comment from us, may properly be left to the reader's decision as to their claims to commendation,

And first of Bedfordshire, where it should appear, we cannot possibly do better than take as an example the very first parish which occurs, and this is

" *AMPTHILL*, anciently *Ametulle*, in the hundred of Redbornstoke, and deanery of Flitt, is a small neat town, pleasantly situated, but in a sandy soil. Its earliest charter for a market bears date 1219 \*; it was then held, as it still is, on Thursdays. It was confirmed by a subsequent charter in 1242 †, with the grant of a fair on the festival of St. Mary Magdalen. The only fair now held is on the 4th of May. The market is not considerable. The town has been much improved by the removal of some old houses which stood very incommodiously in the market-place, where there is now a pump with an obelisk, erected by the Earl of Ossory in 1785. There is no town-hall or other public building; the court of the honour is held in a mean old room called the Moot-house, which, although small, may have been used occasionally as a court of justice. The assizes are said to have been held there in 1684, having been removed thither, as it is said, through the interest of the Earl of Aylesbury: the Epiphany sessions were certainly held there that year ‡. The

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\* " Fin. Rot. 3 Hen. III."

† " C. 26 Hen. III."

‡ " Biograph. Brit. last Edition, vol. i. p. 607, *notes*." number

number of inhabited houses within the parish of Ampthill in 1801, according to the returns made under the Population Act, was 237; of inhabitants 1234. The manor of Ampthill, at the time of the Norman survey, belonged to the baronial family of Albini, from whom it passed by female heirs to the St. Amands, and Beauchamps\*. William Beauchamp, who in right of his wife enjoyed the barony of St. Amand, conveyed Ampthill, in 1441, to Sir John Cornwall†, a distinguished military character in the reigns of Henry IV. and Henry V. By his gallant behaviour in a tournament at York, in 1401, he won the heart of Elizabeth, the King's sister, then the widow of John Holland, Earl of Huntingdon and Duke of Exeter. In the glorious battle of Agincourt he was one of the chosen officers who had the post of honour with the Duke of York in the van‡. Leland says, that he "buildd the castelle of Antehill of such spoils as it is said he won in France." It was not till 1432 that he was created Lord Fanhope, and in 1433 Baron of Milbrook. The account which the learned antiquary above mentioned gives from hearsay, of the manner in which Lord Fanhope's lands came to the crown, and of their being granted by Edward IV. to Lord Grey of Ruthin, as a reward for the part which he took in the battle of Northampton, appears to be wholly erroneous, as Lord Fanhope died in peace seventeen years before that battle, at Ampthill castle§, whither he had retired after the death of his only legitimate son, who was slain in France. In 1453, ten years after the death of Lord Fanhope, Henry Duke of Exeter, his wife's son, entered into a bond of 6000 marks to abide by the arbitration of Sir Thomas Bouchier respecting the manor of Ampthill and other estates||. What became of it immediately after, is uncertain. The Duke of Exeter died in extreme poverty. The manor is next to be traced to the noble family of Grey, but whether they became possessed of it by grant or purchase does not appear. Reginald Grey, Earl of Kent, was possessed of it in 1524. Not long after this it came into the King's hands, probably by an exchange, and was made an honour by act of Parliament. Queen Catherine of Arragon resided at Ampthill whilst the business of the divorce was pending, and was cited thence to attend the commissioners at Dunstable, but refused to obey their summons¶. No accounts of Ampthill Castle, or its inhabitants, are to be discovered during the subsequent reigns; and it is most probable that it was suffered to go to decay. The survey made by order of Parliament

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\* "Bedfordshire Escheats, and Dugdale's Baronage."

† "Clauf. Rot. 19 Hen. VI."

‡ "Dugdale."

§ "Escheat, 22 Hen. VI."

|| "Cl. 31 Hen. IV."

¶ "Holinshed."

in 1649, speaks of it as having been long ago totally demolished. When Fuller, in his "Worthies," mentions Ampthill as one of those three which carried away the credit among the houses of the nobility in Bedfordshire, he meant Houghton Park, then (1662) the seat of the Earl of Aylesbury, and situated partly in Ampthill parish. We are told by Osborn, in his *Memoirs of King James's reign*, that the honour of Ampthill, no small present to be made at one time, as the writer observes, was given by that monarch to the Earl of Kelly. It soon reverted to the crown. In 1612, Thomas Lord Fenton, and Elizabeth his wife, resigned the office of high steward of the honour of Ampthill to the king. The following year the custody of the great park was granted to Lord Bruce, whose family became lessees of the honour\*. The lease continued in that noble family till 1738, when it was purchased by the Duke of Bedford. In the 17th century the Nicolls's were for many years lessees of Ampthill Great Park, under the Bruce's, who reserved to themselves the office of master of the game. The Nicolls's resided at the Great Lodge, or capital Mansion, as it is called in the survey of 1649. After the restoration, Ampthill Great Park was granted by Charles II. to Mr. John Ashburnham, as a reward for the faithful services which he had rendered to that monarch and his father†. In 1720 it was purchased of the Ashburnham family by Lord Viscount Fitzwilliam, who sold it in 1736 to Lady Gowran, grandmother of the present noble owner, John, Earl of Upper Ossory, who, in 1800, became possessed of the lease of the honour of Ampthill, by exchange with the late Duke of Bedford. The site of Ampthill castle, which Leland describes as "standing stately on a hill, with a four or five faire towers of stone in the inner warde, besides the baffe courte," has been denoted by a Gothic column, erected in 1770, by the Earl of Ossory. It is inscribed with the following lines, from the pen of the late Earl of Orford:

"In days of yore here Ampthill's towers were seen,  
The mournful refuge of an injur'd queen;  
Here flow'd her pure but unavailing tears,  
Here blinded zeal sustain'd her sinking years:  
Yet Freedom hence her radiant banner wav'd,  
And love aveng'd a realm by priests enslav'd.  
From Catherine's wrongs a nation's bliss was spread,  
And Luther's light from Henry's lawless bed."

The present mansion at Ampthill is situated near the foot of the hill, yet sufficiently elevated to command a prospect over the

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\* "Duke of Bedford's Records." † "Lord Ossory's Papers."

vale of Bedford, broken by the fine trees in the park. It was built about the year 1694, by the first Lord Ashburnham. The Earl of Ossory has a small collection of pictures at Ampthill; amongst which may be noticed an original portrait of Sterne, by Sir Joshua Reynolds. This mansion felt very severely the effects of the dreadful storm on the 19th of August 1800: not less than 700 panes of glass were broken in the west front by the hail-stones; which, by persons of the strictest veracity, were affirmed to have been seven inches in circumference, and of a flat form. The town of Ampthill, and many of the neighbouring villages, were in an equal degree sufferers; scarcely a window, which was exposed to the storm, escaped being broken.

"The grounds of Ampthill, which are disposed on a steep natural bank behind the house, afford some very beautiful scenery. A survey of Ampthill Park, taken by order of Parliament in 1653, describes 287 trees as being hollow, and too much decayed for the use of the navy. These oaks, thus saved from the axe by the Commissioners' report, remain to the present day; and, by their picturesque appearance, contribute much to the ornament of the place.

"The church of Ampthill contains little that is remarkable. The figures of Lord Fanshawe and the Dutchess of Exeter, mentioned by Sandford, have been removed from the east window of the aisle. The only monument of note is that of Robert Nicolls, of Ampthill Park, Governor of Long Island, who, being in attendance on the Duke of York, was slain on board his ship in 1672. A cannon-ball, said to have been that which occasioned his death, is inlaid in the marble within the pediment; and on the moulding is this inscription:

"*Infrumentum mortis et immortalitatis.*"

The benefice is a rectory in the patronage of Lord Ossory.

"In the year 1654, the name of Colonel Okey, the regicide, occurs in the parish register, attesting the celebration of marriages as a justice of peace. About that time he purchased the honour of Ampthill, as part of the confiscated property of the crown\*, and resided, it is probable, at the Park. The signature of Edmund Wingate the arithmetician, occurs also as a justice the same year. He resided at Woodend, in Harlington.

"About a mile from the town of Ampthill is an hospital, founded in 1690, by Mr. John Cross, for twelve poor men and a reader, and for four poor women. The reader has fifteen pounds per annum, the others ten pounds. They must be unmarried. The Vice Chancellor of the University of Oxford, and the Bishop of that Diocese, are visitors." P. 36.

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\* "*Browne Willis's Papers in the Bodleian Library.*"

As a specimen of the description of Berkshire, we shall take part of what the authors say of Reading.

“ Reading has had a market of much note, from time immemorial. It is a great mart for corn, of which 50,000 quarters are said to be sold annually. The chief corn market is on Saturday. The Wednesday's market is chiefly for butchers' meat, and other provisions. There are four annual fairs, Feb. 2, May 1, July 25, and Sept. 21. Many thousand tons of cheese are brought to the September fair, from the dairy country, and sold in the Forbery. The fair, on the 25th of July, (St. James's day,) was granted by a charter of King Henry II. The founder granted the abbot and convent a fair, at the festival of St. Lawrence, (August 10,) now disused. A new market-house has lately been built for the sale of butchers' meat and vegetables.

“ The clothing manufacture is said to have been introduced at Reading so early as the reign of Edward I. and many stories are told of Thomas Cole, a rich clothier of that period; it is certain that it flourished in this town, during the 15th and 16th centuries: in the civil war it fell to decay, and never revived. There is now no manufacture of any consequence carried on at Reading; but it is a place of great trade, which has of late years been much increased by the navigable canal, brought thither from Newbury. There are several excellent wharfs on the Kennet. The principal articles of exportation are hoops, bark, wool, corn, malt, and flour. The malting trade is very extensive, and it is said that upwards of 20,000 sacks of flour are sent annually to the metropolis. The high bridge over the Kennet was rebuilt in 1785; the same year the town was paved by act of parliament. The streets are, for the most part, spacious and well built.

“ The manor of Reading was given to the abbot and convent by the founder's charter. After the dissolution, it was for some time in the crown, was settled on Anne of Denmark, Queen of James I. as part of her jointure, and, after her death, on Charles, Prince of Wales; who, some years after he came to the throne\*, granted all manerial rights and privileges appertaining to the borough to the corporation.

“ The manor of Coley, or Coley, was at an early period in the Vachells, an ancient family, who appear to have resided at Reading as early as the year 1309. John Vachell was one of the knights of the shire in 1324: his grandson, or great grandson, settled at Coley; and it continued in his descendants † till the

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\* “ Anno 1638.”

† “ It is probable, they were tenants of the abbey: after the dissolution, (anno 1544), Henry VIII. granted to Thomas Vachell

the death of Tanfield Vachell esq. one of the representatives in parliament for the borough of Reading, which happened in 1705. After this, Coley came by purchase to Colonel Thompson, whose daughter brought it in marriage to Sir Philip Jennings Clerk. It became afterwards, by purchase, the property of William Chamberlayne esq. late solicitor to the treasury, whose son has lately sold it to John Mac Connell esq. Coley-house, the family seat of the Vachells, was for a few days the residence of King Charles I. during the civil war \*.

"The manor of Whitley, a considerable estate in the parish of St. Giles, which had belonged to the abbey of Reading, was granted by Queen Mary to Sir Francis Englefield; became afterwards the property of the Vachells; was included in Colonel Thompson's purchase of the estates of that family, and has from him descended to the present proprietor, Miss Frances Jennings.

"Whitley-Park (the abbot's park, mentioned by Leland, as being at the entrance of Reading town) was granted by Queen Elizabeth to Sir Francis Knollys. It was afterwards a seat of the Kendricks; William Kendrick esq. of Whitley, was created a baronet in 1679: the title is extinct. Whitley-Park is now the property of Sir William Johnson bart.

"The manor of *Southcote*, a hamlet in the parish of St. Mary, has belonged, for more than two centuries, to the family of Blagrove. The manor-house was built by John Blagrove, the mathematician: it is probable, that he purchased the manor of the Windfords, who possessed it as early as the year 1558 †. At a much earlier period it seems to have been in the family of Belet. Michael Belet had free-warren in Southcote in 1338 ‡. During the civil war, Southcote was the residence of Sir John Blagrove, nephew to the mathematician, at whose house the Earl of Essex is supposed to have been posted on his advance to the siege of Reading. Daniel Blagrove, his younger brother, represented the borough of Reading in parliament; he was one of the judges of King Charles I. and, upon the Restoration, secured his safety by flight: the family is now extinct in the male line. The manor and mansion of Southcote, now unoccupied, are the property of John Blagrove esq. of Calcot, in the parish of Tylehurst, who married a daughter of the late Anthony Blagrove, of Southcote, the last heir male of that family. Mr. Blagrove,

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Vachell esq. all the abbot and convent's lands in Coley, of which, by the name of the manor of Coley, he is stated to have died seised in 1554. The descendants of Mr. Vachell removed, after the sale of Coley, to Cambridgeshire and Northamptonshire."

\* "See p. 332."

† "Esch. Ph. and Mary."

‡ "Cart. 12 Edw. III."

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of Calcot, was the son of Thomas Blagrove esq. of Watchfield, in Shrivenham, and, it is probable, was descended from a family of that name, who, at an early period, possessed the manor of Blagrove, in Lambourn. The Blagroves, of Southcote, are said to have been descended from a Staffordshire family.

"The manor or farm of Battle, in the parish of St. Lawrence, which had belonged to Reading abbey, was granted to Sir Francis Knollys, in whose family it continued, in a direct line, till the death of the late Sir Francis Knollys, of Fern-Hill, near Windsor. It is now the property of Francis Knollys esq. late Francis Prankard, who succeeded in establishing his claim to the estates of Sir Francis, as the nearest of kin, in the female line, and has since taken the family name.

"There are three parish churches in the town of Reading, St. Lawrence's, St. Mary's, and St. Giles's.

"St. Lawrence's church appears to have been rebuilt, or considerably repaired, in 1434. Among the relics belonging to this church in 1517, was "a gridiron of silver, gilt, with a bone of St. Lawrence therein, weighing three quarters of an ounce, the gift of Thomas Lynd esq." In this church lies buried John Blagrove, the celebrated mathematician, author of the *Mathematical Jewell*, and other works, for which he engraved the plates himself; he died in 1611: his monument has his effigies, a half length, under an arch, habited in a cloak and ruff, holding a globe in one hand, and a quadrant in the other; underneath is the following inscription:

"Johannes Blagrovus,  
Totus Mathematicus,  
Cum matre sepultus."

which he directed by his will: his heirs added some very indifferent English verses. Mr. Blagrove bequeathed 100*l.* for the purpose of making a colonnade on the south side of the church, which was performed by the corporation, pursuant to his intentions in 1619, as appears by an inscription, in which the donor is styled, "*Generosus mathesisque encomiis celeberrimus.*" The church contains no other monument worthy of notice. There are a few memorials for the Hungerfords, of Wiltshire, and a quaint epitaph on a mural monument in the chancel, to the memory of Richard Fynmore, or Finmore, brother, it is probable, of William Finmore, who lies buried at North Hinksey\*; and it seems to have been composed by the same hand who wrote the inscription on his monument: "Under thy feet, reader, lie the remains of Richard Fynmore, his father's Benjamin, and his brother's Joseph; who, coming from Oxon to the burial of a friend, found here his own grave, Feb. 6, 1664."

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\* "See p. 294."

" St. Lawrence's is a vicarage without either tithes or glebe; before the reformation the vicar had his lodging in the abbey, the same allowance of bread and beer as the monks, seven-pence a week for his commons, 20s. yearly for his cloathing, a certain portion of dues and oblations, and a horse kept for him in the abbey stables. The vicar's income now arises from the rent of pews, casual emoluments, and a few small benefactions. In 1640, the patronage was given by King Charles I. through the interest of Archbishop Laud, to the president and scholars of St. John's College in Oxford. Dr. John Pordage, who was vicar of St. Lawrence in 1645 and 1646, was an enthusiast of much celebrity, Baxter places him at the head of the Behmenists; his son Samuel was a dramatic poet: Thomas Gilbert and Simon Ford, his successors in the vicarage of St. Lawrence, were both writers; but their publications were not of much importance.

" The chapel of St. Edmund in this parish, near the west end of Friar-street, was built in 1204 by Lawrence Burgefs, bailiff of Reading, by permission of the abbot, on condition of his giving an endowment for its support; the founder built a hermitage near it, in which he died. This chapel was defecrated in the time of Abbot Thorne, as appears by a memorial presented against him, in 1479, to King Edward IV. for various instances of misconduct: the memorial states, that this chapel, wherein were laid the bones of many Christian people, was then become a barn; it does not appear that it was ever restored to its former sacred use. In 1546 it was represented in a survey as a barn very necessary for the king's farm of Battle; this barn was standing about 40 years ago.

" In the church-wardens' accounts for this parish, which begin in the reign of Henry VII. are many very curious entries, from which the following are selected; some of these are not printed among the copious extracts made by Mr. Coates for his History of Reading.

" 1499. Payed for horsfemete for the horsys for the kynges of Colen, on May-day, 6d.

" — To mynstrells the same day 12d.

" 1507. Paid for brede, ale, and beer, that longyd to the playe in the Forbery.

" — Received Sunday before Bartholomew day for the play in the Forbery, 23s. 8d.

" 1514. Payd for a gallon of ale, for the ringers at the death of the king of Scots, 2d.

" 1516. Received of the young men for the kyng play, 43s. 11d.

" 1518. — of the tree of the kyng play, late stonding in the mercat place, 12d.

" 1528. Received of the kyng game at Whyfountide, 42s. 9d.

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" 1541.



" 1541. Paid to Loreman for playing the p'phett (prophet) on Palm Sunday, 2d.

" 1543. Paid for horse heyr to the dean, and for his labour to play the play in th' abbaye."

" It appears that, so lately as Queen Elizabeth's reign, the church-wardens made gatherings at the king's ale. These extracts illustrate what is called the king-game, or Kingham, in the church-wardens' accounts at Kingston upon Thames\*. The kings of Cologne are, by a legend of the Romish church, supposed to be the wise men who made their offerings to the infant Jesus, and afterwards travelled to Cologne, where they were all buried: this legend gave rise to a kind of rude drama, which seems to have been a great favourite both before and after the Reformation. The king play is mentioned also in the church-wardens' account for the parish of St. Giles: those for the parish of St. Mary make mention of gatherings at May-games and morrice dances, and at Hoctyde.

" St. Mary's church was rebuilt about the year 1551; most of the materials for that purpose were purchased from the abbey-church, then pulled down. In this church is no monument worthy of notice, excepting that of William Kenrick, or Kendrick, said to be descended from the Saxon kings; he was brother of John Kendrick, the great benefactor to this town, and grandfather, it is probable, of Sir William Kendrick, created a baronet in 1679; the monument is the work of John and Matthias Christmas, two brothers, who were artists of some eminence in the reign of King Charles I.

" Sir Francis Englefield having, in 1545, purchased the impropriate rectories of this parish and St. Giles's, with that of the neighbouring parish of Tylehurst, gave them, in 1556, to their respective churches for the celebration of masses and obits; for which reason they became forfeited to the crown, in the first year of the reign of Queen Elizabeth. In 1573 the queen granted the great and small tithes of St. Mary's and St. Giles's to the respective vicars of the several parishes and their successors. Both these endowed vicarages are in the gift of the crown.

" Christopher Fowler, vicar of St. Mary's, who was ejected for nonconformity in 1662, wrote several controversial tracts; his successor, Peter Mews, who had been an officer in the royal army, was afterwards bishop of Winchester: after his promotion to that see he did signal service in his old profession, having the command of the artillery in the battle fought with the Duke of Monmouth's army at Sedgemoor. He quitted this vicarage in 1667, being succeeded by Dr. William Lloyd, afterwards bishop

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\* " See *Environs of London*, vol. I."

of Worcester. The three following vicars, William Reeves, Francis Fox, and Dr. Robert Bolton, were all authors, their works being for the most part on theological subjects. Dr. Bolton published also some treatises on the prevailing vices of the age, and essays on the employment of time, very popular in their day. •

“ Mr. John Kendrick, in 1624, left the sum of 250*l.* to be laid out in lands for the purpose of maintaining daily prayers in this church at six o'clock in the morning. Mrs. Elizabeth Thorne gave 100*l.* for the same purpose.

“ There is an Anabaptist meeting in this parish, established in 1655, which has a small endowment, with a house and burial ground; and three other meeting-houses for the Independents and Methodists.

“ St. Giles's church contains little that is remarkable; the spire, which is 70 feet in height, being of Riga fir, covered with copper, was built in 1790, at the expence of 573*l.* 19*s.* Among the monuments are those of Dr. Nathaniel Resbury, a controversial writer, who died in 1711; and the Hon. William Bromley Cadogan, the late vicar, a popular divine amongst those of the Calvinistic persuasion.

“ Reading has given birth to several eminent persons; Sir Thomas White, founder of St. John the Baptist's College in Oxford, is said by some to have been born there, being the son of William White, a clothier, who removed thither from Rickmansworth\*; to which place Fuller attributes the honour of his birth. Archbishop Laud was born at Reading in 1573, being the son of William Laud, a clothier, who resided in Broad-street. In answer to a speech of Lord Say, who had reproached him with the obscurity of his birth, the archbishop said: “ It is true I am a man of ordinary, but very honest, birth; and the memory of my parents favours very well to this day in the town of Reading, where I was born; neither was I so meanly born as perhaps my lord would insinuate, for my father had borne all offices in the town, save the mayoralty†.” John Blagrave, the mathematician, is supposed to have been a native of Reading; but, perhaps, it is equally probable that he was born at Bulmarsh, the seat of his father, in the parish of Sunning. Joseph Blagrave, an astrological writer, who does not appear to have been any relation to the mathematician, was born in the parish of St. Giles, in 1610. Sir Thomas Holt, Recorder of Reading (mistaken by some writers for Lord Chief Justice Holt), Sir John Barnard, the celebrated alderman of London; James Merrick, the translator of the Psalms; William Baker, a learned printer; Sir

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\* “ See Coates's History of Reading, p. 405.”

† “ Ibid. p. 411.”

Constantine Phipps, Lord Chancellor of Ireland; and Dr. Phanuel Bacon, author of some dramas and several pieces of humour, were all natives of Reading. P. 340."

Mr. Browne Willis had, it seems, made very considerable collections for the History of the County of Buckinghamshire; but no more was published than an account of the town and hundred of Buckingham. What is said in this part of the work of Eton and its celebrated school will, we should think, be as amusing and interesting to the reader as any we can select.

" ETON, in the hundred of Stoke and deanery of Burnham, is separated from Windsor, in Berkshire, by the river Thames, being 22 miles distant from London: it is chiefly noted for its college, founded by King Henry VI. in the year 1440, for a provost, ten priests, four clerks, six choristers, twenty-five poor grammar-scholars, and twenty-five poor men. Henry Sever was the first provost; his successor was William Waynfleet, founder of Magdalen College, in Oxford. This foundation was particularly excepted in the act for the dissolution of colleges and chantries, in the reign of King Edward VI. Its establishment, however, has been somewhat altered, and it consists now of a provost, seven fellows, two school-masters, two conductors, seven clerks, seventy scholars, and ten choristers, besides inferior officers and servants. The annual election of scholars to King's College, in Cambridge, founded by the same monarch, takes place about the end of July, or the beginning of August, when twelve of the head boys are put on the roll to succeed at King's College, as vacancies happen. The average number of vacancies is about nine in two years: at 19 years of age the scholars are superannuated. Eton College sends two scholars to Merton College, in Oxford, where they are denominated post-masters, and has a few exhibitions of 21 guineas each, for its superannuated scholars, towards whose assistance Mr. Chamberlayne, a late fellow, has bequeathed an estate of 80*l. per annum* after the death of his widow. The scholars elected to King's College succeed to fellowships at three years standing. The independent scholars at Eton, commonly called *Oppidans*, are very numerous, this school having been long ranked among the first public seminaries in this or any other country. The average number of independant scholars, for some years past, has been from 300 to 350: when Dr. Barnard was master, under whom the school was more flourishing perhaps than at any other period, the number at one time exceeded 520. To enumerate all the Etonians who have become eminent in the republic of letters, or have distinguished themselves as lawyers, statesmen, or divines, would be no easy task. From Harwood's *Alumni Etonenses*, which is confined to such scholars as have been on the foundation, may be collected, among others, the names of bishop Fleetwood, bishop Pearson,

Pearson, the learned John Hales, Dr. Stanhope, Sir Robert Walpole, and the late Earl Camden. Among such celebrated characters as have received their education at Eton, but not on the foundation, more immediately occur to notice the names of Outred the mathematician, Boyle \* the philosopher, Waller the poet, the late Earl of Chatham, Horace, Earl of Orford, Gray, West, and the late learned Jacob Bryant. A considerable number of the literary characters of the present day, as well as of those who are highly distinguished in public life, have received their education at this celebrated seminary of learning.

" Before we dismiss the subject of Eton School, the ancient custom of the procession of the scholars *ad montem* may be thought not undeserving of notice. This procession is made every third year on Whit-Tuesday, to a *tumulus* near the Bath road, which has acquired the name of Salt-hill, by which also the neighbouring inns have been long known. The chief object of the celebrity is to collect money for *salt*, as the phrase is, from all persons present, and it is exacted even from passengers travelling the road. The scholars who collect the money are called salt-bearers, and are dressed in rich silk habits. Tickets inscribed with some motto †, by way of pass-word, are given to such persons as have already paid for *salt*, as a security from any further demands. This ceremony has been frequently honoured with the presence of his majesty and the royal family, whose liberal contributions, added to those of many of the nobility and others, who have been educated at Eton, and purposely attend the meeting, have so far augmented the collections, that it has been known to amount to more than 800l. The sum so collected is given to the senior scholar who is going off to Cambridge, for his support at the university. It would be in vain perhaps to endeavour to trace the origin of all the circumstances of this singular custom, particularly that of collecting money for *salt*, which has been in use from time immemorial. The procession itself seems to have been coeval with the foundation of the college, and it has been conjectured with much probability, that it was that of the *bairn* or *boy-bishop* ‡. We have been informed, that originally it took place on the 6th of

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\* " Boyle was offered the provostship, but declined accepting it; upon which Waller was actually appointed, but the chancellor refused to set his seal to the appointment, it being contrary to the Statutes (although there had been several precedents for it) that a layman should hold the office."

† " One of the most appropriate perhaps, was "*Mos pro lege*."

‡ " This part of the ceremony has been supposed by some to have originated from an ancient practice among the friars of selling consecrated salt."

December, the festival of St. Nicholas the patron of children; being the day on which it was customary at Salisbury, and in other places where the ceremony was observed, to elect the *boy-bishop*, from among the children belonging to the cathedral \*. In the voluminous collections relating to antiquities bequeathed by Mr. Cole, (who was himself of Eton and King's College,) to the British Museum, is a note, in which it is asserted, that the ceremony of the *bairn*, or *boy-bishop*, was to be observed by charter, and that Geoffrey Blythe, bishop of Litchfield, who died in 1530, bequeathed several ornaments to King's College and Eton, for the dress of the *bairn-bishop*. From whence the industrious antiquary procured this information, which if correct would end all conjecture on the subject, does not appear. We cannot learn that there are any documents in support of it at King's College or at Eton, and the prerogative court of Canterbury, as well as the registries of the dioceses of London, Chester, and Litchfield, where alone there is any probability of its being registered, have been searched in vain for bishop Blythe's will. Within the memory of persons now living, it was a part of the ceremony at the *montem*, that a boy dressed in a clerical habit, with a wig, should read prayers. The custom of hunting a ram, by the Eton scholars, on Saturday in the election week, supposed to have been an ancient tenure, was abolished by the late provost, Dr. Cooke.

" Eton College consists of two quadrangles, In the first is the school, the chapel, and lodgings for the masters and scholars. The other is occupied by the library, the provost's lodgings, and the apartments of the fellows. The chapel, as far as relates to its external appearance, is a very handsome Gothic structure; the inside has none of that ornamental architecture, so much admired in King's College chapel at Cambridge, to which this has sometimes been compared, but is quite plain, and has been much disfigured by some injudicious alterations, which were made in the beginning of the last century, when several of the old monuments were removed, and others concealed behind the wainscot then placed at the east end, by which also was hid a Gothic altarpiece, of stone, enriched with niches. The whole length of the chapel is 175 feet, including the ante-chapel, which is 62 feet in length. Among the eminent persons who lie buried in this chapel, are Richard Lord Grey of Wilton, Henchman to King Henry VIII.; John Longland, bishop of Lincoln, con-

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\* " This mock dignity lasted till Innocents day; during the intermediate time the boy performed various episcopal functions, and if it happened that he died before it was expired, he was buried with the same ceremonies which were used at the funeral of a bishop."

essor to that monarch; Sir Henry Saville, the learned warden of Merton, and provost of this college, who founded the Savilian professorships of astronomy and geometry at Oxford; Sir Henry Wotton, an eminent ambassador and statesman, who was also provost of Eton; Francis Rowse, a distinguished writer among the puritans, and one of the lords of Cromwell's upper-house, who died provost of Eton in 1658; Dr. Allestree, provost of Eton, (an eminent royalist,) who built the new or upper school, with the cloisters beneath, at the expence of 1500*l.* and died in 1680; and Nathaniel Ingelo, who died in 1683. The monuments of some of the above-mentioned persons are not now to be seen. Sir Henry Wotton's tomb has the following singular inscription:

" Hic jacet hujus sententiæ primus auctor—  
Disputandi pruritus fit ecclesiarum scabies."  
" Nomen alias quære."

" Dr. Ingelo was author of a romance, called *Bentevolio and Urania*, which is alluded to in the following singular passage of his epitaph.—"*Cujus stylus, dum dramate pietatem ad Christi morem suaviter insinuat, an ingeniosus an patheticus sit magis, vicissim acriter et diu contenditur; quâ lite nondum sopitâ, feliciter quiescit autor eruditus beatam præstolans resurrectionem, donec decisionis dies supremus illuxerit.*" In the ante-chapel is a statue of the founder, by Bacon, erected in 1786, the sum of 600*l.* having been bequeathed for that purpose, by the Rev. Edward Betham, fellow of the college, who died in 1783; and a monument of the young earl of Waldegrave, who was drowned when at Eton school in 1794. In the school-yard is another statue of the founder in bronze, erected at the expence of Provost Godolphin. In the cemetery belonging to the college is the tomb of the learned John Hales.

" The library of Eton College contains a very large and valuable collection of books, having been from time to time enriched by munificent bequests, particularly by the library of Dr. Waddington, bishop of Chester, consisting chiefly of divinity; that of Mr. Mann, master of the charter-house; that of Richard Topham esq. formerly keeper of his Majesty's records in the Tower, chiefly remarkable for its fine editions of the Classics; and that of the late Anthony Storer esq. containing a great number of early printed and rare books, in various departments of literature, a fine set of Aldus's, and many scarce editions of the Classics, particularly a very rare copy of Macrobius, and a large collection of engraved portraits and other valuable prints, exclusive of what had been bound up at a great expence, with various historical and topographical works, which formed part of his library. Mr. Topham's collection comprises also some very valuable engravings, drawings by the old masters, medals,

medals, &c. Mr. Hetherington bequeathed the sum of 500*l.* to the college, to be expended in books.

"In the provost's lodgings are portraits of Queen Elizabeth, Sir Thomas Smith, a learned statesman, who was provost of the college, Sir Robert Walpole, Provost Stewart, clerk of the closet to King Charles I. Sir Henry Saville, Sir Henry Wotton, Francis Rowse, and several other provosts of the college: here is also a picture, said to be a portrait of Jane Shore.

"In 1452, the college had a charter for a market on Wednesdays, at Eton, with considerable privileges\*, but it has been long disused. Two fairs were granted by the charter of 1444: one for the three days following Ash-Wednesday; the other for six days following the 13th of August. There is now only one fair held on Ash-Wednesday.

"The manor of Eton was acquired by the college in the reign of Edward IV. of the Lovel family, who inherited it through female heirs from the families of Fitz-Other, Hodenge, Huntercombe, and Scudamore. The manor of Eton-Stockdales ~~nam~~ Cole-Norton, in this parish, was for several centuries in the Windsor family. During the last century it has been successively in the families of Ballard, Waffell, and Buckle, and is now the property of John Penn esq. of Stoke-Park. The parish church of Eton, called in ancient records Eton-Gildables, having been suffered to fall to decay, the inhabitants are permitted to attend divine service in the college chapel. The provost of Eton is always rector, and has archidiaconal jurisdiction within the parish. There is a chapel of ease in the town, served by one of the conducts of the college: it was built for the use of the inhabitants, by William Hetherington, the munificent benefactor to the blind and poor of other descriptions, who had been one of the fellows of Eton." P. 556.

We now take our leave of this important and valuable work for the present, but not without reluctance, and certainly with a very anxious wish for its successful prosecution. The errors we have noticed have been few and insignificant. It is a matter of some delicacy and no little judgment to steer clear between the two extremes of dilating, more than is necessary, and of too minute and partial a compression. In the instances we have given by way of specimen, many things occur to us which some persons may think deserved mention. The groves of Ampthill have been celebrated by various poets, and by one beautiful copy of verses, by the late Lord Orford of Strawberry hill. Of Reading also there are a few particulars which enquiring readers will expect in vain.

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\* " See Cart. 27-39 Hen. VI."

If we are not mistaken there are many curious and memorable incidents involved in the history of the Forbery. Of Eton also, it would have been easy enough for the authors to have exhibited much various anecdote and miscellaneous matter. But our opinion is, they have performed the part they had undertaken, and have performed it well. This volume is embellished by twelve plates, illustrative of Bedfordshire, by nineteen of Berkshire, and by thirteen of Buckinghamshire. The maps prefixed to each county are executed with remarkable neatness and elegance. It should have been observed, that the plates are both designed and etched by Mr. S. Lyons. They who wish to have the work perfect and elegant as possible, have the opportunity of purchasing of the publishers of this volume, a set of finished engravings selected from the counties of Bedfordshire, Berkshire, and Buckinghamshire, executed by the late Mr. William Byrne, from drawings by the best masters. It may be added, that this volume, though high in price, may, from its magnitude and embellishments, be considered as remarkably cheap.

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ART. IV. *Essays, biographical, critical, and historical, illustrative of the Tatler, Spectator, and Guardian.* By NATHAN DRAKE, M. D. Author of *Literary Hours, &c.* In three Volumes. 12mo. 470, 352, and 401. pp. 1l. 4s. Sharpe, 1805.

NOTHING can be more pleasing, than to watch the gradual rise of an author to eminence; from the juvenile attempts, which mark ingenuity and the love of letters, to the maturity of his taste, skill, and judgment in writing.— This progress we have seen in Dr. Drake, whose *Poems* in 1793 came, with success, before our then recent tribunal\*; whose *Literary Hours* were approved by us in 1799†; and again, with much improvement and addition, in 1804‡. But we have here a work still more creditable to his abilities, and critical powers; and one which is the more interesting, because it forms an elegant and appropriate monument to some of the best geniuses of Britain.

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\* Brit. Crit. vol. ii. p. 261.

† Vol. xiv. p. 598.

‡ Vol. xxiv. p. 498.



The present Essays have been drawn up as an accompaniment to the truly beautiful edition of the *Tatler*, *Spectator*, and *Guardian*, published by Mr. Sharpe: books which, by their superior elegance, are calculated to attract, and by the aid of these Essays, are enabled to offer new delight and instruction to the purchaser. With such skill indeed are these volumes compiled, that even to those who are acquainted with the chief historical and biographical facts, they afford a very gratifying amusement; and, mingling liberal criticism with judicious moral reflection, are rendered, at the same time, subservient to the best purposes of public instruction. High as this encomium may, at first sight, appear, we have no fear of having it contradicted by any judicious reader; and indeed can safely pledge ourselves to prove, in an article of no unreasonable extent, that what we say is fairly due to the merit of the work before us.

"It was my wish," says Dr. D. in his preface, "when entering upon the execution of the following work, to adopt a plan which, in its arrangement, should be productive of novelty, and, in all its various branches, fertile in literary discussion; which should, in fact, though occasionally digressive in its parts, preserve a perspicuous unity of design, and a mutual subserviency in all its departments." P. i.

The plan is manifestly judicious, and the execution is no less happy: but the detail of the parts will best be given in the words of the author.

"I have therefore," he adds, "urged by the hope of succeeding, in some degree, in this arduous attempt, divided my volumes into *five parts*, and again subdivided these into *Essays*."

"The *first* part, embracing but one essay, and which may be considered as introductory to the whole, contains,

"General observations on periodical writing, its merit and utility, and on the state of literature and manners in this island at the commencement of the *Tatler*, in 1709.

"The *second* part, including every thing relative to Sir Richard Steele, is branched into six essays.

"1. A biographical sketch of Steele.

"2. Observations on his style.

"3. On his taste and critical abilities.

"4. On his invention, imagery, and pathos.

"5. On his delineation of character and on his humour.

"6. On his ethics and morality.

"The *third* part also, which is employed on the character and writings of Addison, receives a similar arrangement, viz.

"1. A biographical sketch of Addison.

"2. Obser-

" 2. Observations on, and specimens of, the progress of English style, and on the style of Addison in particular.

" 3. On the origin and progress of English criticism, and on the critical abilities and taste of Addison.

" 4. On his humour and comic painting.

" 5. On the introduction of oriental imagery into Europe, and on the fable, imagery, and allegory of Addison.

" 6. On the moral tendency of his periodical writings.

" The *fourth* part, consisting of three essays, is occupied by, " Biographical and critical sketches of the occasional correspondents of Steele and Addison ;

" And the *fifth* and *last* part delivers

" Observations on the effects of the *Tatler*, *Spectator*, and *Guardian*, on the taste, literature, and morals of the age." P. i.

Steele and Addison are here made, what they certainly have every right to be, very conspicuous figures in the delineation ; they were the inventors and perfectors of the species of composition here celebrated ; and deserve, undoubtedly, every species of distinction that can be given to, perhaps, the most extensively beneficial moral writers of any age or country. With respect to their coadjutors, all very greatly inferior in the extent, and most of them also in the value of their communications, the plan of Dr. Drake appears to us equally judicious. With respect to these, he says, who amount to more than *thirty*\* in number,

" To have entered at large into *their* biography would have stripped the work of all symmetry, integrity, and proportion ; and the lives of Swift, of Pope, and of Young, who contributed so little in quantity to periodical composition, must have contained a body of criticism on productions totally extrinsic and irrelevant to the subject of illustration. I have dwelt, therefore, at no great length on the biographical part of this division ; and, in general, according to the number and importance of the papers of the respective individuals ; reserving, with few exceptions, the major portion of each article for that province which more immediately falls in with the unity and spirit of our design—the critical consideration of their contributions." P. 6.

Such is the plan of the work, and it will be found, we cannot hesitate to say, so executed, as to offer the reader more novelty than he could possibly expect ; and as much variety of useful instruction as the subject, copious as it is, could, without violence, supply.

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\* In fact *forty-six*, who are at least mentioned. See the contents to vol. iii.

The first Essay, on the general nature of periodical writing, opens with remarks no less just than ingenious, on the peculiar advantages of that species of instruction, to a nation situated as England was at the time of its invention. It is observed also, with propriety, that, though our manners have since changed, we still afford subjects for similar essays, and are capable of being instructed by them. Therefore, says the author,

“ From the first appearance of the *Tatler* to the present day, no period has been absolutely devoid of periodical essays; and it can with equal justice be affirmed, that they form a most splendid and highly valuable branch of our national literature. The greatest masters of our language, the classical writers of their age, have exerted the noblest efforts of their genius, and afforded us the finest specimens of their composition, whilst employed in the execution of those beautiful designs, which, if considered for a moment in the light of highly-finished pictures, how vividly do they express the style and manner of their respective artists! In Addison we discern the amenity and ideal grace of Raphael; in Johnson the strength and energy of Michael Angelo; in Hawkesworth the rich colouring and warmth of Titian; the legerity and frolic elegance of Albani in the productions of Moore, Thornton, and Colman; the pathetic sweetness of Guido in the draughts of Mackenzie; and the fertility and harmonious colouring of Annibale Caracci in the vivid sketches of Cumberland.” P. 20.

Though this comparison of writers to painters is perhaps more fanciful than really illustrative, and has the fault of not including Steele in the enumeration, who assuredly ought not to be omitted, yet, as it winds up the account in a graceful and pleasing manner, we have introduced it; not, however, without assuring our readers, for the sake of the author, that his observations have, in general, more solidity, and less ambition of brilliancy. Dr. Drake proceeds to remark on the variety of these compositions, and concludes with a quotation from a writer, in general not equal to himself, but here undoubtedly worthy of citation.

“ From such an assemblage of diversified excellence, he must be fastidious indeed who receives not the most pleasurable emotions; and incapable of instruction, if he leaves it not a better nor a wiser man. The grave, the gay, the old, the young, will here find something to arrest attention, and to awaken curiosity; to excite the smile of harmless mirth, or draw forth the tear of pity; to illuminate the page of ancient times, or to invigorate the pursuit of virtue. Such is the useful variety with which these writings teem! “ When I hold a volume of these miscellanies,” observes an elegant author, “ and run over with avidity the titles of

of its contents, my mind is enchanted, as if it were placed among the landscapes of Valais, which Rousseau has described with such picturesque beauty. I fancy myself seated in a cottage, amid those mountains, those vallies, those rocks, encircled by the enchantments of optical illusion. I look and behold at once the united seasons. 'All climates in one place, all seasons in one instant.' I gaze at once on a hundred rainbows, and trace the romantic figures of the shifting clouds. I seem to be in a temple dedicated to the service of the Goddesses of VARIETY\*." P. 21.

These remarks are followed by an historical sketch of the *Essays*, of different kinds, which had preceded the publication of the *Tatler*. The author next gives a judicious view of the national manners at that period, and of the necessity for that amelioration which the *Essays* of Steele and Addison were able to produce. This *Essay*, which occupies only 40 pages, forms a truly appropriate introduction to the general design. It is followed by the "biographical sketch of Steele," in which, of course, as in the other narrative parts, much is told that had been frequently related by others. This is, in fact, one of the difficulties which the writer had to encounter; and if he has generally succeeded, as we think he has, in giving the graces of novelty to a very old narration, he has done all that could in reason be expected of him. He has sometimes done even more, for he has illustrated the history of Steele, in particular, by passages from his *Essays*, which become more delightful than ever, when thus viewed as sketches of so favourite an author, drawn from the life by himself. This observation is exemplified, in the very first page of this *Life*, in a manner perfectly affecting. We find no fault, whatever, with the execution of these biographical sketches, except that the compiler has omitted to mention a preceding writer, to whom he must have been indebted, on many different occasions; namely, Mr. A. Chalmers, whose very excellent lives of the authors of the *Spectator*, and other illustrations, we commended with great justice at the time of their appearance†. We shall not give any analysis of Steele's life, the principal features of which are so well known; but shall content ourselves with inserting the concluding reflection of the biographer, which flows but too naturally from the preceding narrative, and well deserves attention, particularly from those who are young enough to receive it as a warning.

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\* D'Israeli's *Miscellanies*, p. 22."

† See *Brit. Crit.* vol. xxiii. p. 548.

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"Let it be impressed, therefore, on every reader of his life, that the most splendid abilities, together with a pleasing temper, a generous and a feeling heart, are, if unaccompanied by well regulated affections, and a due attention to strict justice and economy, not only incapable of producing happiness, but are even frequently productive of extreme misery." P. 184.

We see no reason to controvert any opinion of the author, in this Essay, except where he seems to assent to the suggestion, that the dedication to the tract entitled, "The State of the Roman Catholic Religion throughout the World," addressed to the Pope, was written by Bishop Hoadley (p. 118). To our apprehension, it is so strongly marked by the peculiar humour and vivacity of Steele, as not easily to be mistaken. Besides which, it appears to be distinctly claimed by Steele, in the Epilogue cited in page 125, where, speaking of himself, he says,

"In a few months he is not without hope,  
But 'tis a secret, to convert the pope :  
Of this, however, he'll inform you better,  
Soon as his holiness receives his letter."

As the Letter, or Dedication, is here expressly avowed by Steele himself, no other author can possibly be introduced by surmise or conjecture, in the face of such evidence.

The Second Essay is "on the Style of Steele;" and contains many sound and useful remarks. It is properly observed, that this pleasing writer sometimes offends against grammar, and some instances are given, in proof of the assertion. One of them, however, is erroneous. "It is not *Me* you are in love with," is marked as if *me* was incorrect, which it is not; as may be seen, only by changing the position of the words, "It is not with *me* [that] you are in love;" which is perfectly right, whether the elliptical form be used, or *that* be inserted.

Dr. D. proceeds, in Essay III, to consider "the taste and critical abilities of Steele;" and under that head, he cites one or two passages of his author, on the drama of his day, which, strange to say, apply still more strongly to the present state of dramatic writing than to that of the period, when they were written.

"There is very little," says Steele, "which concerns human life, or is a picture of nature, that is regarded by the greater part of the company. *The understanding is dismissed from our entertainments. Our mirth is the laughter of fools, and our admiration the wonder of idiots; else such improbable, monstrous, and incoherent dreams, could not go off as they do; not only without the utmost scorn and contempt, but even with the loudest applause and approbation.*" P. 208.

O for a Steele to correct our stage again! for to this very point, or rather to one yet lower are we now degraded. Thus also, in the Tatler; he says, what a critical observer must say, yet more strongly, at this hour.

"Of all men living I pity players (who must be men of good understanding, to be capable of being such) that they are obliged to repeat and assume proper gestures for representing things, of which they must be ashamed, and which they must disdain their audience for approving." P. 209.

That Steele could relish Shakespeare, and recommended the use of his dramas to banish this barbarism, is then observed; but some most curious instances are added to show how imperfectly the great bard was known, and how carelessly cited, even by his few admirers, at that period. This Essay, like the preceding, is interesting and judicious.

Essay IV, treats of "the invention, imagery, and pathos of Steele," and the Vth, on his "Humour and delineation of Character." Both of these are illustrated by suitable quotations from the author, and sufficiently establish the opinions of the Essayist. In the sixth Essay Dr. Drake takes up "the Morality of Steele;" and this, which concludes his view of that author's character, is admirably closed by the following summary of the whole.

"Having now considered at some length the principal features of Sir Richard Steele's literary character, as a writer of periodical essays; we may, as the result of our enquiry, affirm, that if he cannot be distinguished as a man of profound learning, he was at least intimate with the authors of ancient Rome, and possessed a keen and critical relish of their elegancies and beauties.

"In vigour, versatility, and penetration of intellect, he was inferior to none of his contemporaries who figured in the department of general literature; and though in purity and delicacy of taste, he was certainly not upon a level with Addison, he was, even in these qualities, superior to most of the then literary world. His countrymen, therefore, justly and deservedly considered him as an able *arbitrator elegantiarum*, and in general submitted to his decisions with deference and esteem.

"If in his style he was neither peculiarly polished nor correct; he was seldom deficient in perspicuity, and his periods usually flow with spirit and vivacity.

"His imagination was fertile, and sometimes brilliant; his memory strong and capacious; his powers of ratiocination, for the most part, clear and persuasive, and his humour and wit, if not conspicuously elegant and chaste, were, at least, original, full of life, and well applied.

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"The great utility of his compositions, however, arises principally from his fertility in the delineation of character, as founded on an extensive knowledge of mankind and its varieties. These sketches, which every where diversify his writings, and give them a dramatic cast, are rendered subservient to the best purposes, by teaching through example, of all modes the most impressive, the noblest lessons of moral wisdom and domestic virtue.

"When we duly reflect, therefore, that the long series of essays, including the *Tatler*, *Spectator*, and *Guardian*, was originally planned, and uniformly conducted by Sir Richard Steele; that to him we owe the incorporation and united exertion of the first literary talents of his time (talents ever directed, under his superintendence and support, towards the real improvement of his species); and that, notwithstanding much calumny and political opposition, much expence and hazard, he vigorously persevered in carrying his views into execution; we shall, without doubt, be convinced, that few men have deserved better of society; and that no one, every circumstance considered, can with greater propriety be termed a benefactor to mankind." P. 289.

We proceed next to the contemplation of Addison, the "biographical sketch" of whom forms the first Essay of a new series. On this we shall not further remark than to say, that it is in general well arranged and pleasingly written\*; and that they who are best acquainted with the general facts, will yet find something here to fix and reward their attention. The following note we insert, because we are among those who are ready to answer the author's question in the affirmative, and to desire the publication of the book. Dr. Drake here mentioned, was, we presume, an ancestor of the present writer.

"I have lately had the pleasure of perusing some manuscript travels in Italy, written upon the plan of Addison, by the late Francis Drake, D.D. They were composed so far back as the year 1750; but embrace a much wider field of illustration, and exhibit a more abundant harvest of classical quotation, than their celebrated predecessor. The style is familiar, but perspicuous; and each scene or object appears to have been viewed with intelli-

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\* A few trifling lapses of the pen seem hardly worth noticing, as a deduction from the merit of the style, for they are in fact very trifling: such as "defalcation" p. 326 rather improperly used, and one or two other instances of still less consequence. "Defalcation" occurs again, for defect, which it does not signify, in Vol. II. p. 141. *Defalcation* means the taking away of something which did exist, not an inherent fault or deficiency.

gent assiduity, and with a warm attachment to the study of Roman antiquity. They would form a handsome volume in quarto; and if it be considered that travels of this nature are, in fact, rendered more valuable by the lapse of time, and the devastations of conquest, their publication at the present period may probably not be deemed altogether useless or ill-timed. I have written this note with a view of enquiring how far such a work may be thought acceptable in the literary world." P. 323.

With this Essay on the Life of Addison, the first volume concludes. The second volume contains five more Essays, all having reference to the genius and merits of Addison, as enumerated in a former part of this article. They all possess considerable merit, both critical and historical; and the first of them, "on the Progress and Merits of English Style, &c." is particularly judicious and instructive; containing examples well selected, and reflections very properly subjoined or premised. If we should differ from the author in his judgment on any example, it would be on that from Shaftesbury, of which he says, that "it is not easy to say whether brilliancy of language or sublimity of imagination be most apparent." Part of this is true; but the language abounds, as prose, with one gross fault, which the critic does not seem to have observed; it runs continually into blank verse; the most abortive effort at elevating a prosaic style that can be imagined. For example,

"Behold, through a vast tract of sky before us,  
The mighty Atlas rears his lofty head  
Cover'd with snow,  
Above the clouds. Beneath the mountain's foot  
The rocky country rises into hills;  
A proper basis of the ponderous mass  
Above:

Where huge embody'd rocks lie pil'd on one another, and seem  
to prop the high arch of heaven.

See, with what trembling steps poor mankind tread,  
The narrow brink of the deep precipices,  
From whence with giddy horror they look down,  
Mistrusting even the ground which bears them; whilst  
They hear the hollow sound of torrents underneath  
And see the ruin of the impending rock,  
With falling trees which hang with their roots upward;  
And seem to draw more ruin after 'em." Vol. 11. p. 90.

In all this passage we have not changed a single word.—  
We remember a modern author coming before us, on whose  
feeble attempts at a fine style we passed no other censure.



than that of showing that it ran thus into blank verse; which we thought, and probably our readers felt, to be the most effectual condemnation. We cannot but regret, therefore, that so sound a critic as Dr. Drake should have overlooked this fault, in the passage thus cited from Shaftesbury, and produced it as a specimen of fine writing. Good examples might perhaps have been found, but this, unfortunately, is not one. In his censure of the faults of the same author, he is perfectly correct.

In the Essay, "on the Critical Abilities and Taste of Addison, (p. 117). Dr. D. introduces an historical view of critical works previously existing in our language, which is pleasing and satisfactory. The Essay "on the Humour and Comic Painting of Addison," (p. 168) evinces a most complete familiarity with his writings, and is happily illustrated by the introduction of the papers in the *Freeholder*, in which the character of the Tory Fox-hunter is drawn with such inimitable skill and pleasantry. The fifth Essay "on the Fable, Imagery, and Allegory of Addison," (p. 219) is particularly rich in elegant illustrations, and contains a view of oriental poetry, which, on the authority of Professor Carlyle and others, happily rescues it from the much too general imputation of turgidity; and shows that, in the best ages of Arabian composition, both their prose and verse were distinguished by true taste and elegant simplicity.

"So early," says he, "as the commencement of the 7th century, the Arabian poetry and language had obtained considerable excellence; and from the age of *Lebid*, a poet contemporary with Mahommed, to the extinction of the Khalifat by the Tartars, the compositions of the Arabians ceased not to do honour to their country and their genius.

"During this illustrious period, and especially during the first five centuries of the Hegira, the elegant literature of the Arabians, both in prose and verse, was remarkable for its simplicity, energy, and beauty of style; and whether a poem or a tale were produced, true taste was seldom violated by the introduction of glaring metaphor, or pompous language." P. 222.

On this ground he justly contrasts to their ancient productions, those of a modern date, such as *the Tales of Innatulla*; and adds with great truth—

"It is to be regretted, that, either from ignorance or false taste, the imitators of oriental fable have, in general, rather chosen to copy the tumid style, which, for some centuries, has prevailed among the prose writers of Persia, than the pure and correct manner of what may be termed the classical authors of Arabia.

Arabia. Hence we have been deluged with such a quantity of bloated composition, under the title of oriental tales. A most striking exception, however, to this erroneous taste, we possess in the writings of Addison, whose eastern tales and apologues are written in language of the greatest simplicity and purity." P. 226.

In the third volume, Dr. Drake had, perhaps, the most arduous part of his task to perform. He was there to give short accounts of forty-six different authors; and yet to avoid both trite remark, and sameness of composition. In this, we think, he has very fully succeeded. He has touched his subject, where common, so as to adorn it; and has brought forward a few notices of authors, whose memorial has seldom before been traced. To give specimens of these memoirs, would render us much too diffuse in our account, but we particularly recommend to the notice of the reader the synoptical tables of the writers in the *Tatler*, *Spectator*, and *Guardian*, which are inserted in pages 376—379 of vol. iii.

As the first Essay in this work describes the state of English society, when these periodical papers were taken up, so the last, with propriety, examines into their permanent effect on morals and behaviour. The conclusion is so important, and so just, that we cannot deny ourselves the pleasure of transcribing it entire.

"The result," he says, "of the publication of the *Tatler*, *Spectator*, and *Guardian*, has been of the first national importance. The diffusion of private virtue and wisdom must necessarily tend to purify and enlighten the general mass; and experience in every age has proved, that the strength, the weight, and prosperity of a nation, are better founded on knowledge, morality, and sound literature, than on the unstable effects of conquest or commerce. Rational liberty, indeed, can only be supported by integrity and ability; and it is of little consequence to the man who feels for the honour of his species, and who knows properly to value the character of a freeman, that his country has stretched her arms over half the globe, if, at the same time, she be immersed in vice, in luxury, and sensuality, and subjected to the debasing caprices and controul of tyranny.

"It is but just, therefore, to infer, that the periodical writings of Addison and Steele have contributed more essentially to the national good, to the political influence even, and stability of the British empire, than all the efforts of her warriors, however great or glorious. By expanding the intellect, and improving the morals of the people; by promoting liberal education and free enquiry, they have enabled the public to understand, and to

appreciate duly, the principles of genuine liberty; and consequently to value highly, and defend strenuously the constitution under which they live. They have, by diverting and invigorating the energies of society, given a manly tone to the national character; an effect which can never be elicited, beneath the clouds of ignorance and immorality; and which depends not on the fleeting consequences of military prowess, but upon the majority of the people thinking and acting justly for themselves, from that knowledge of political good, and that rational love of their country, from those pure principles, and virtuous motives, which could only have been disseminated through the medium of writers, who, like the authors of the *Spectator*, have permanently and extensively exerted their moral and intellectual influence over the general mind.

“ In short, if we compare the state of society, private and public, as it appeared previous and subsequent to the appearance of Addison and Steele, we shall not for a moment hesitate to ascribe, not only that Great Britain is indebted to these illustrious writers, for a most salutary revolution, in the realms of literature and taste, for a mode of composition, which, in a mere literary view has been of great and progressive utility; but that a very large portion of the moral and political good, which she now enjoys, is to be ascribed to their exertions—to efforts which entitle them to the glorious appellations of genuine patrons and universal benefactors.” P. 400.

Such is the conclusion of a work, which, in every point of view, does credit to the writer. The external appearance of it is also neat and elegant, and, throughout the volumes of the republished essays, doubtless deserves the encomium with which Dr. D. has ventured to conclude his preface. He praises the editor, and the editor has certainly abundant reason to be satisfied with his author. It is in contemplation to prepare similar Essays for the later periodical works, and we have every reason to augur well of their execution, from the specimen which we have now contemplated.

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ART. V. *Sermons by Sir Henry Moncreiff Wellwood, Bart. D. D. and F. R. S. Edinburgh; One of the Ministers of St. Cuthbert's, Edinburgh, and Chaplain in ordinary to His R. Highness the Prince of Wales.* 8vo. 480 pp. 8s. 6d. Whyte, &c. Edinburgh; Longman and Co. London. 1805.

IN the preface to these discourses, the learned author disclaims all pretensions to novelty of argument or illustration;

tion; but yet gives an admirable reason for making them public.

"Though," says he, "the subjects to which the writers of sermons solicit the attention of the public cannot be new, and at this late period of the Christian Church, even novelty of illustration is scarcely to be expected;" yet "the subjects which they profess to discuss are of perpetual importance to mankind, and involve their most permanent interests: and though the truths of religion are always the same, the manners of the world and the characters of men, to which they ought to be applied, are subject to perpetual variations. Though the same doctrines and duties are inculcated in the present age, which were preached in the age of the apostles; and though nothing can be added either to their substance or to their authority; it is of the last importance to direct them to the consciences of men in every age, and to their living manners: to combat the circumstances which rise in succession to obstruct their influence, and to take advantage of the variety of facts and events, which occur in the progress of human affairs, by which they can be enforced and illustrated." P. ix.

Though this is a fair reason to give for the publication of any sermons so good as those of the worthy Baronet, yet he still professes to address them chiefly to the congregation for whom they were originally prepared; among whom, it seems, out of the thirty-four years that he has been a minister, he has officiated thirty.

Much as the learned author disclaims all pretensions to novelty, yet there is certainly no small degree of originality discernible in most of these discourses. They are not common sermons, by any means, and whatever the truths may be that they inculcate, the style and manner in which they are discussed and recommended are for the most part new. The text and title of the second sermon struck us as something singular; "Jesus said to his disciples, gather up the fragments that remain that nothing be lost;" and the title runs, "on the minute improvement of the blessings of Providence," of which the learned author treats under the following heads, "the fragments," of the provision made for our temporal necessities; "the fragments," of our time; "the fragments," of our private comfort or of our personal advantages; "the fragments," of our health or of our vigour." This, we doubt not, will seem new to many of our readers, but the discourse itself is an admirable one, and it our limits would allow of it, and we had it not in view to select some passages as specimens of the work from other parts of the volume, we should gladly insert some extracts from this particular

ticular sermon; the title however leads us to observe that the author seems fond of the term "minute," which he frequently uses, and not unfrequently in a way to which our southern ears are unaccustomed, as "the minute practice of religion," "any other minute examples," "the minute progress of religion," &c. From the 19th sermon preached on the fast-day 1801, we cannot refrain transcribing the following too just picture of modern lovers of pleasure.

"The apostle says of "the perilous times," that men shall then "be lovers of pleasure more than lovers of God."

"Those who are accustomed to observe and to estimate living manners, cannot but perceive, how high the increasing luxury and wealth of our country have raised "the love of pleasure;" how it has grown and spread from the first to the last orders of the people; how almost every interest and pursuit gives way to it among the higher ranks; and how much even the middle orders of men sacrifice to it, of their health, of their precious time, of their money, of their labour, of their private comfort, of their domestic habits, of their serious hours, and of their best duties.

"One class of men pursue it as their chief business; and another class, who profess to cultivate more sobriety of mind, find themselves unable either to restrain or to resist the torrent of fashionable manners, notwithstanding the pressure both of war and of famine\*, and the cries of poverty around them. They admit, that we are receiving the most striking admonitions of Providence; they do not profess to disregard them; and yet at this moment the succession of their festivities is scarcely kept from encroaching on the solemnities of religion. The love of pleasure is the predominating passion of the present times; which gathers fuel and strength from all our prosperity, and which receives scarcely any check from our heaviest and most humbling calamities.

"Can it be seriously denied, that men of the present time "are lovers of pleasures more than lovers of God?" What species or form of pleasures do they deliberately and permanently sacrifice to their sense of God; to the warnings he has given them; to the present aspect of Providence around them; or to the general considerations of duty or religion? They assume "the form of godliness," and are forward in expressing their zeal for maintaining it. But in their personal conduct, do they relinquish either their pleasures or their business, that "they may sanctify the Lord's day, or keep it holy;" or do they give their time, or

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\* The scarcity and exorbitant price of provisions were at this time most severely felt."

give their personal countenance, even to "the form of godliness," for which they profess to contend?

"There is a great variety of characters amongst us. But I say it confidently, that there is in the present time a more marked disrespect to the ordinances of religion, more of the pursuit of pleasure in defiance of the authority of religion, and more open profanations of the Lord's Day, (which becomes more and more a day both of pleasure and of business) than has ever before been observed in this place.

"It is obvious that I do not speak of those who have in any degree imbibed the spirit of irreligion\*. But I refer to multitudes of men who have of late been the most clamorous against the effects of infidelity, and who, from political motives, have expressed much solicitude to preserve our religious institutions.

"If they have ever been in earnest in the attachment they have professed to the ordinances of Christ, they have at least proved themselves "to be lovers of pleasures more than lovers of God." They have at least proved, that in whatever light they regard "the form," they explicitly "deny the power of godliness;" since they do not permit the awe of God either to set bounds to their pleasures, or to determine their conduct.

"What can come more directly home to the apostle's description of the perilous times? Men give themselves to pleasures and not to God. Though they contend for "the forms" of external religion as a political system, "they deny" or disavow "the power of godliness," in as far as it is hostile to their manners, and forbids the pleasures which they will not abandon." P. 123.

The vth sermon "on christian faith and morality," has many passages in it which we could wish to transcribe, but the following are so immediately opposed to the errors of those who are for separating the morality of the gospel from its doctrines, that we think them particularly deserving of attention.

"There are many ways in which unbelievers disguise their aversion to the Christian doctrine, when they are unwilling to avow it, and in which the false pretenders to Christianity conceal their indifference. But there is no expedient which they more frequently adopt, or in which they are more generally united, than that by which they endeavour to set the morality of the gospel in opposition to its doctrines: when they represent the distinguishing doctrines of Christianity, either as matters of no intrinsic importance, or as subjects "of doubtful disputation;" while they affect to extol its morality, as containing within it.

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\* It is printed *religion*, but the author's meaning is manifest.

self every thing which is valuable in religion, or which ought to be interesting to mankind.

"The morality of the gospel is indeed of the last importance; and is pure as the source from which it comes. It embraces the full extent of human obligations. It is the clear and indispensable rule by which the believers of Christianity are required to prove the sincerity and the steadfastness of their faith; the decisive rule by which their characters are to be estimated in this world, and by which their fidelity shall at last be tried at the tribunal of God. I shall be able to shew, under the second branch of the subject, how essential to Christianity its morality is, and of how much importance it must always be, that the believers should be united in maintaining its authority.

"But, in the mean time, let us not be perverted by words or sounds, so as to believe it possible, that the morality of the gospel can, in any instance, be substituted in place of its doctrines, or on any pretence set in opposition to them.

"On this subject, I beseech you to consider,

"(1.) That Christianity has given no new or peculiar delineation of moral duties, different from that which was given under the ancient dispensation; and that it has added nothing to the system of morality, excepting the peculiar principles or authority by which it has enforced it.

"The love of God, and the love of our neighbour, were the summary of moral duties under the law of Moses, as well as by the law of Christ; and the particular duties belonging to each of these departments, were as clearly represented by the one as by the other. The substance of the same morality was even taught to the Heathens as well as to the Jews; though not only without the advantage of a pure religion to illustrate or enforce it, but intermixed with incalculable sources of perversion, resulting from the false and pernicious maxims which the wisest Heathens adopted, as well as from the influence of barbarous superstitions and idolatries.

"The gospel is certainly far superior to every other doctrine or system of moral instruction: but it claims its pre-eminence, not because it lays down moral duties, which were not taught or known before its promulgation, but on account of the peculiar motives or sanctions by which it enforces its morality. For it is impossible not to admit, that Christian morals are brought home to the consciences of mankind, by considerations, of which it was not possible that either Jews or Heathens could avail themselves.

"On the other hand, it must be obvious, that as soon as we take this view of the subject, we admit the importance of the distinguishing doctrines of the gospel; for in them, and in them alone, are to be found the peculiar principles by which Christianity professes to enforce the obligation of moral duties. It represents to us, no doubt, every consideration arising from our present condition which can have any influence in persuading us.

But

But its chief and most impressive arguments for a holy life are such as the following : That " the grace of God, which bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works \* : " That " if God so loved us, we ought also to love one another † : " That Christ died for all, that they who live should not henceforth live to themselves, but unto him who died for them and rose again ‡ : " That " to every one of us is given grace according to the measure of the gift of Christ § : " and that " the small and the great " shall stand at last before the judgment-seat of Christ, to receive sentence, " every man according as his works have been."

" It is impossible to think of morality, as the morality of the gospel, without referring it directly to these, or to similar considerations, by which it is the peculiar office and object of the New Testament to enforce it. Referred to these principles, the morality of Christianity is incorporated with its essential doctrines ; and it cannot be separated from them, without ceasing to be Christian morality.

" The faith of the gospel " not only suggests to us sound or useful motives to holiness of life, but it is, in every instance, the best security both of our ardour and fidelity in our personal duties. The apostle Paul, after enumerating to Titus || the leading doctrines of grace and sanctification represented in the gospel, subjoins to his enumeration these remarkable words : " This is a faithful saying (or, this is faithful and sound doctrine), and these things (or, these doctrines) I will that thou affirm constantly, to the end that \*\* they who have believed in God may be careful to maintain good works : These things are good and profitable unto men." He supposes, not only that the most effectual mode of teaching Christian morality consists in the faithful application of the doctrines of redemption, to inculcate or to enforce moral duties ; but that the peculiar doctrines of Christ are to be constantly taught or affirmed, with the express purpose and design of persuading the believers to be steadfast in " maintaining good works." He who departs from the doctrines of the gospel, under the pretence of extolling its morality, relinquishes the substance of Christian morals, as effectually as he abandons the foundations of a Christian's hope.

" I beseech you to consider,

" (2.) What the morality is, which is industriously separated

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" \* Titus ii. 11—14." " † 1 John iv. 11." " ‡ 2 Cor. v. 15." " § Ephes. iv. 7." " || Titus iii. 3—8." " \*\* i.e.,  
from



from the doctrines of Christianity, or is inculcated independent of its relation to them.

"When I say that morality is separated from Christianity, I do not mean to affirm, that this is always directly done. It happens more frequently, that the doctrines of the gospel are passed over in silence, or are treated as subjects which a very wise or enlightened man does not think it necessary minutely to consider; while moral duties are stated with few exceptions, as if they had no reference to them.

"Is the morality which is thus inculcated, the pure, the universal, the watchful, or the uniform morality represented in the gospel? On the contrary, it is a morality which has seldom any relation to God, or to the duties which we owe to him; a morality which applies chiefly, or entirely, to our present interests; the morality which the fashion, or the general manners of the world, require; the morality which derives its chief motives from present situations, and from present events; the morality of easy, pliant, and conciliating manners, which neither bears hard on the vices, nor goes deep into the consciences of mankind; the morality by which men learn to declaim against religious zeal, and against every thing which has the aspect either of scrupulous holiness, or of earnest religion; but which can teach them to look, without any dissatisfaction or murmur, on the dissipations of the world, on the profane, and on the sensual, and on the oppressors, and on the hardened.

"Men of sound understanding ought to be able to determine for themselves, whether this is the morality of the gospel which is inculcated with scarcely any relation to it, and from every motive rather than the motives of religion; in which the lessons of moral duty, separated from the language of Christianity, are every day brought nearer to the maxims and to the manners of the world; and from which men learn, or are taught to believe, that wretched as their progress is in moral duties, they must derive from it their only hope of salvation.

"The unbeliever, and the false professor of Christianity, insensibly adopt the same language. Under the pretence of setting morality and Christianity at variance, they unite their endeavours to sap the foundations of both. They first banish from their thoughts the substance, or the peculiar tenets of the gospel, as a metaphysical system which may well be spared. When they have effected this, their work is almost done: for the morality which they profess to retain, is easily reconciled to the vices of the world; and though it were pure, soon becomes a dead letter, separated from the principles or motives which can alone support it.

"It is impossible not to remark, besides, that the supple and accommodating morality, which bends to every fashion, and accords with every new opinion; which startles at every approach of zeal for religion, but which fears nothing from the lips of ungodliness or of infidelity; is in its most favourable aspect, at least  
far

far removed from the holiness of heart and life, by which the sound believers of the gospel are represented in the New Testament, as becoming "the temple of God," and as "having the spirit of God dwelling in them\*." P. 142.

"It is impossible not to be sensible of the superior advantage of that morality, which can effectually persuade a faithful man that he possesses, by the spirit of Christ, a strength above his own, which is sufficient to qualify him for every duty, which is equal to every difficulty, and which must be superior to all temptations. He who truly believes this in his own case, will not soon be shaken in his resolution "to keep himself unspotted from the world." Depending on himself, he is often made sensible of his weakness. Relying on the promise of Christ, "he takes to himself the whole armour of God;" and "the God of hope fills him with all peace and joy in believing." "All things are thus made possible to him who believeth;" and he will not shrink from his duty when the day of trial comes." P. 162.

We should not have inserted so long an extract but with a view to particular publications of the present day, which require an antidote of this nature. The length of this quotation however will oblige us to be more concise in regard to the rest of these interesting discourses. They all deserve our commendation notwithstanding some peculiarities of style, and idiomatical expressions. The viith sermon, "on the inheritance of a good man's children," has many interesting passages; the following short one we shall select, as it seems to resemble in some degree the style of Bishop Taylor.

"The testimony of ages shews that this law has its full effect, and warrants the confidence with which devout men commit their children to God. The history of human life is the record of Providence; and it is not the least interesting volume of this record, which contains the events by which Providence has raised up the children of the faithful beyond all the hopes of their fathers.

"One man sends forth his children into the world without wealth and without friends, with no advantages but the instruction he has given them, and his blessing, and his prayers: and the hand of the Lord is with them; and they prosper in their honourable labours; and they gain the esteem and confidence of strangers; and God raises up a friend when they need his help; and the course of unforeseen events opens to them a succession of new resources; and they reach a condition to which they were not born; and they return with wealth and honour into the bosom of their father's house; and he lives still, to give thanks

to the God of his fathers ; and his latter days are happier than his first.

" Another man has only lived to embrace his children, and to commend them to God. They are helpless infants, cast on the care of Providence ; but they are chosen to be eminent examples of the faithfulness of God. He raises up men of different views and characters to fulfil to them the duties of a father. By their means they enjoy more liberal advantages than their parents could have given them ; and even the circumstance which has deprived them of the benefits of paternal care, is used by Providence to assure them of the means of prosperity. They become more the objects of attention, than they would have been in their original situation. They enjoy opportunities of exertion and success, from which a more prosperous beginning would have naturally excluded them. If they experience the help of their father's friends, they are as often indebted to the kindness of a stranger. They are able at last to bring forward one another, and to be useful to other men. And they remember together, with affection and reverence, the virtues and the prayers of a father, which Providence has consecrated as " an inheritance " to them.

" The conduct of Providence in similar cases, is too much diversified to be represented in detail. But if we shall look into the various departments of human life, and consider by whom they are occupied ; if we shall recollect the history of the worthy, the active, the prosperous, the opulent men ; we shall find that no small proportion of them have been the children of Providence. We shall see among them men who have derived nothing from their fathers but the effects of paternal virtues ; men who have been brought forward by the help to which they were conscious of no claim, and of which they had no natural expectations ; men who have been indebted to events which are denominated the accidents of life, which, though unforeseen by men, are the decrees of God ; men who have found patronage and protection where they least expected them, and at the most critical seasons, and whose success has exceeded all their computations ; men who look back with complacency on the humble sphere in which their fathers served God, " in the labour of love " and of good works, and who have the pure satisfaction of believing, that " their prayers and their alms have come up before God, as a memorial " for them." P. 214.

This is throughout an excellent sermon ; it was preached before the Society of the Sons of the Clergy of the Church of Scotland in the year 1792, and gives a most satisfactory account of the institution and of the management and application of the charity. The xth sermon on the general spirit and effects of christianity is not only excellent in itself, but

illustrated by very learned and judicious notes, especially on the superior attention paid to the poor under the gospel, rather than under any other system of religion or politics. The following extract from the xliith sermon is upon so interesting a subject, that we are tempted not to withhold it.

\* We enter naturally into the happiness which we suppose to arise, in the invisible world, from the progress and perfection of the human mind. We anticipate, without an effort, the enjoyments resulting from the full exercise of our faculties, in their most perfect state, on the variety of the works of God. And why may we not suppose, that those who have, in this life, derived their chief delight, and their most important occupations, from the culture and exertion of their intellectual powers, will in a more eminent degree, than men whose minds have been differently directed, derive from the same sources, both their peculiar employments, and the happiness resulting from them; after they shall have risen to a superior order of intelligent spirits, and shall be in a capacity to contemplate, with enlarged and vigorous faculties, the expanded and eternal glory, which is veiled from mortal eyes?

"We can imagine, in like manner, that those who receive their chief satisfactions in this world, from the exercise of kind affections, or from good works; from the ardour with which they assist other men, or from their usefulness and fidelity in the Lord, will receive a proportional distinction and pre-eminence in the world to come. We can believe that this will be the fact, not merely in respect of the relation which the fulness of their reward will bear to their past service, but also, because their peculiar joys, in the kingdom of heaven, will result from the progress and perfection of the same general character, which distinguishes them in the present life; because they are destined to become the ardent and active instruments of happiness to other worlds, or will be permitted to assist the service, and to add to the enjoyments, of the blessed spirits, with whom they are at last to dwell.

"In this view of the subject, it is natural to imagine, that the attachments and recollections of the present life will not be lost in the kingdom of heaven. The gospel uniformly connects the happiness of glorified saints, with their association together, and with the multitude of those who are employed in the same occupations, or enjoy the same felicity. The apostles speak of those who are "their hope, their joy, their crown of rejoicing, their glory, at the coming of our Lord Jesus Christ\*:" And "they that be wise," are affirmed "to shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, for

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\* 1 Thess. i. 19, 20."

ever and ever\*." Our Lord refers his disciples to the day when "he will drink new wine with them, in the kingdom of his Father;" and he transmits it as a fact to every age of the world, that, among those whom he selected for his personal intercourse on earth, there was one disciple†, and one family‡, whom he loved, with a peculiar kindness and affection.

"These circumstances render it at least a probable, as it is a delightful supposition, that those who have been endeared to us, by the affections of the present life, will be peculiar objects of our attention in a happier world. The chief felicity of glorified saints is no doubt derived from their communion with "the everlasting Father," "of whom are all things," and with "the only begotten of the Father, by whom are all things." Every individual creature, in "the Father's kingdom," will besides be qualified to promote the happiness of those with whom he is associated; and, bearing "the image of the invisible God," will himself be an object of general kindness and affection. But we are notwithstanding permitted, or naturally led, to believe, that those to whom we have been intimately united in the present life, and who are with us "partakers of the glory hereafter to be revealed," will be in a peculiar degree, or in a manner peculiar to themselves, the companions of our service, or the associates in our happiness.

"The manner in which we are to exist, after the resurrection of the dead, may have more analogy to our present state, than we can now venture to affirm: and, on the other hand, it is equally certain, that many objects of our present affections, on which we set a value beyond their worth, and which we allow ourselves to regret in vain, will be ultimately lost to us, because they cannot enter into "the kingdom of Christ and of God." But it is a sufficient consolation to believe, that all the happiness, which we have at present good reason, either to value or to regret, and which is capable, from its nature and substance, of being renewed in the invisible world, will be at last restored to us in a better form, than that in which we have enjoyed it in this life. We shall possess it without interruption for ever, incorporated with the views, and with the happiness of superior beings. Like the seraphims who execute the decrees of God, and proclaim his glory, we shall go to our appointed service with those, who are destined to take the most affectionate interest in our felicity. The fidelity, which was begun on earth, will be perfected in heaven; and the service, which is beyond the sphere of mortal beings, will be the signal of everlasting union and activity among the sons of God." P. 435.

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\* Dan. xii. 3." "† St John xiii. 23." "‡ St John xi. 5."

We have endeavoured to do justice to the learned and pious author, by such extracts from his work, as our limits would allow us to insert, but we must confess that they are but few of very many that we could have selected; and we have no hesitation in saying that by far the greater part of the book, if not the whole, will be found equal to the specimens here presented to the reader.

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ART. VI. *The Naval Surgeon; comprising the entire Duties of Professional Men at Sea. To which are subjoined, a System of Naval Surgery, and a compendious Pharmacopœia. The Whole illustrated by Plates. By William Turnbull, A. M. Fellow of the Medical Societies of London and Edinburgh, &c.* 8vo. 412 pp. 9s. 6d. Phillips. 1806.

EVERY attempt to save the lives, and alleviate the sufferings of those valuable men, on whom the glory and safety of Britain depends, deserves encouragement. And perhaps the progress and utility of the art of medicine cannot be more strikingly proved, than by the superior health of seamen in the present day, when compared to their unhappy state in former times. All ancient books of voyages are filled with the most dismal accounts of the mortality and sufferings of the crews from diseases; whereas now seamen hardly suffer more from that cause, than the rest of mankind.

The work before us is composed by a person who is master of a good style, who possesses an extensive portion of medical knowledge, and is practically conversant in the distempers incident to seamen.

It is not to be expected that all parts of the work should be equally well executed. That which relates peculiarly to the sea service is better, than what applies to diseases in general. The author treats at length of the means of preventing diseases; and on the subject of clothing, he observes, that the thoughtless character of seamen who rarely think of the morrow, renders them unfit to be trusted to provide an appropriate dress for themselves. As long as this practice continues, all those complaints which originate either from excess or defect of clothing must continue to abound in our navy.

"Nay, it would be advisable, that a seaman should have little in his power with respect to his own dress. In general individuals

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duals of his class are too indolent to suit their dress to circumstances, unless they are forced to it; nor is any thing more common, than to see some of them with linen trowsers in the severity of winter, and a pair of greasy woollen ones in the hottest summer.

"It is on this principle, that many intelligent naval practitioners have proposed a general uniform for seamen; and it is a matter of astonishment, that such a plan has not been put in practice, as it would both prevent the sale of their clothes, and detect deserters. Apparel might be manufactured of a particular kind of cloth, and an act of parliament passed, to enforce the same regulations and penalties as are usual in the army.

"The uniform should consist of a blue jacket, with a sleeve and cape of the same, and lined with thin white flannel; a waistcoat of white cloth, trimmed with blue tape; blue trowsers or pantaloons, of the same cloth with the jacket, for winter, and linen or cotton trowsers, either striped blue and white, or all white, for summer; check shirt, and black silk neckcloth. A button of metal, or horn, less liable to tarnish, with the letters R. N. upon it. The hat small and round, water proof, with a narrow belt, on which should be printed the name of the ship, which might be conveniently shifted when a man should be turned over to another ship. An outside jacket, of a thicker texture, and flannel waistcoats, might be occasionally supplied, as a defence from cold and rainy weather. Such a style of dress could not fail to be acceptable to the seamen, and it would be highly pleasing in the eyes of the officers and others. The crews of different ships would be known by the name on the hatbands, which would make them emulous to appear clean and orderly. This again would increase the attachment to the service, and to its commanders, and conjointly with this, benefit all the qualities of good discipline.

"But while such an attention may be paid to the dress in general, particular parts of the body, as the legs and feet, will require a more immediate care, especially as they are very much exposed to external injury. It frequently also happens, that, without any apparent symptom of scurvy, such is the predisposition of a seaman's habit to this disease, that on receiving the slightest scratch on the feet or legs, a large, spreading, and often incurable ulcer is produced, which sometimes ends in the loss of a limb, or at best, disables him from duty, till a cure is effected by the usual antiscorbutic remedies. This accident is, next to the scurvy itself, the most destructive malady at sea, particularly in a hot climate. Good shoes and stockings therefore should be freely supplied, and the men should be compelled to wear them, and not permitted to go barefooted in hot weather." P. 19

In the same judicious manner the author treats of diet, cleanliness, and exercise, and suggests many measures likely to be of advantage.

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He next passes succinctly over the diseases which arise in the various climates in which British fleets navigate, and points out in a general way the usual treatment.

A portion is taken up with considering surgical complaints. This we are forced to acknowledge is the most defective part of the work. We were surprised to find a section *on the wind of a ball*. Mr. Bell has clearly demonstrated that no such accident ever occurs. For scorches and burns, linseed oil is recommended; a remedy of no efficacy: and in syphilis we are persuaded, that the slight courses of mercury which are exhibited, would inevitably be the cause of many cases with secondary symptoms.

We think so well of the work, that we wish it carefully revised and corrected, by an attentive perusal of the latest surgical writers; and it will then form a valuable part of the library of every naval surgeon.

ART. VII. *A Treatise on the external Characters of Fossils. Translated from the German of Abraham Gottlob Werner. By Thomas Weaver.* 8vo. 312 pp. G. A. Mahon, Dublin; Longman and Co. London. 1805.

IT appears from the translator's preface, or advertisement, that this publication is not a mere translation of the original work.

"Mr. Werner," he says, "published his work in the year 1744. Since that time a period has elapsed in which rapid strides have been made in every branch of mineralogy; and, as it might be expected, considerable improvements have taken place in the *Treatise on the External Characters of Fossils*. Aware of such, the lovers of mineralogy in Germany have frequently called on Mr. Werner for a new edition of his work. His numerous avocations have hitherto prevented a compliance with the wishes of the public; and the period of its appearance is perhaps still remote. Under these circumstances, the Translator, desirous of completing the integrity of the work, has had recourse to other sources to supply the deficiencies of the printed original. These are principally—copies of Mr. Werner's manuscript corrections and additions as circulated among his pupils, notes taken during his lectures in 1791—1792, and the mineralogies of his disciples Wiedenmann and Emmerling; and to illustrate the extraneous forms of fossils, the *Manual of Natural History* of Professor Blumenbach has been consulted." P. viii.



The infinite variety of appearances under which the mineral bodies are presented to our view, and the multifarious differences of shape, colour, hardness, and other sensible qualities, that are induced on the same body, by the action of time, or air, or the admixture of a very small proportion of other substances, have always rendered it difficult to determine the real nature of a given mineral body from its external appearances. The chemical art removes the difficulty by means of analysis, which separates each component ingredient from the rest, and determines the quantities and qualities of them all. But the operations of chemistry are long, laborious, and expensive; while the method of judging from external appearances, if sufficiently accurate, would be attended with great convenience and expedition. Yet if this last mentioned method be not fully sufficient to answer the purpose, it may undoubtedly afford a considerable approximation towards detecting the nature of a mineral, which in some cases may supersede the necessity of further enquiry, and in others may suggest a shorter and more direct chemical investigation.

It is surprising to see how nearly those who are conversant with mines and minerals, are able to judge of the nature of those bodies from their external appearances; but it is extremely difficult to express that practical knowledge in writing, for the instruction of others; and the difficulty principally arises from the ambiguous and indeterminate meaning of those words which are employed to express the different shades of colour, the various degrees of hardness, the endless variety of forms, &c.

The object of the work, which we are at present examining, is to render this mode of description less ambiguous, more extensive, and systematically regular.—The extent and division of the subject will appear from the following table of contents.

“ Introduction. Of mineralogy in general. Chap. I. Of the characters of fossils in general, and of the pre-eminence and utility of the external characters. Chap. II. History of the external characters of fossils. Chap. III. Of the definition of the external characters of fossils. Chap. IV. Explication of the external characters of fossils. Of the 1st. common generic character. The colour. Of the 2nd. common generic character. The cohesion of the particles. 1. Of the particular generic characters of solid fossils. Characters for the sight.—Of the external appearance. 1. Of the external form. 2. Of the external surface. 3. Of the external lustre. Of the internal appearance. Of the appearance of the fracture. 4. Of the internal lustre. 5. Of

5. Of the fracture. 6. Of the form of the fragments. Of the appearance of the distinct concretions. 7. Of the form of the distinct concretions. 8. Of the surface of separation. 9. Of the lustre of separation. Of the general appearance. 10. Of the transparency. 11. Of the streak. 12. Of the stain. Characters for the touch. 13. Of the hardness. 14. Of the solidity. 15. Of the frangibility. 16. Of the flexibility. 17. Of the adhesion to the tongue. Characters for the hearing. 18. Of the sound. 11. Of the particular generic characters of friable fossils. 1. Of the external form. 2. Of the lustre. 3. Of the appearance of the particles. 4. Of the stain. 5. Of the friability. 111. Of the particular generic characters of fluid fossils. 1. Of the external form. 2. Of the lustre. 3. Of the transparency. 4. Of the fluidity. 5. Of the wetting of the fingers. Of the 3d common generic character. The unctuity. Of the 4th common generic character. The coldness. Of the 5th common generic character. The weight. Of the 6th common generic character. The smell. Of the 7th common generic character. The taste. Conclusion of the chapter. Chap. v. Of the external descriptions of fossils. Description of grey-copper-ore. Green-lead-ore. Red-lead-ore. Mica. Common Talc. Description of specular gypsum. Vitreous-silver-ore. Vitreous-copper-ore. 1. Compact. 2. Foliated. Tinstone. 1. Common. 2. Fibrous. Copper-pyrites. Arsenical-pyrites. 1. Common. 2. Argentiferous. Tin-pyrites. Of the chemical, physical, and empirical characters. System of the external characters of fossils. Index of the fossils employed in illustration of the external characters. Explanation of the figures in plates 1 and 2."

Each of those chapters contains a sufficient, and even an ample account of the particulars which fall under its peculiar title; and besides the more immediate object, much collateral information is contained both in the text and the notes. The second chapter is peculiarly instructive. It gives an historical account of the commencement and progress of describing minerals by their external characters, which is instanced in the works of the principal mineralogical writers from the ancients, such as Theophrastus and Pliny, down to the time of Mr. Werner's first publication of this treatise.

The general method adopted by Mr. Werner for discriminating with more regularity and precision the external qualities of minerals, and their slightest differences, consists in fixing certain well-known degrees of those qualities as primary or principal divisions, and then expressing the intermediate appearances by modifications of those primary divisions. This will be rendered more intelligible by the following extract relative to the colour, and from which the

manner of describing the other qualities, such as the hardness, the form, the fracture, &c. may be easily comprehended.

Mr. W. distinguishes eight principal colours of minerals, viz. white, grey, black, blue, green, yellow, red, and brown. He distinguishes the following varieties of grey.

“ Grey, the second principal colour, proceeds from a mixture of white with a little black; hence it constitutes the transition from the one colour into the other. Consisting for the greater part of white, it is one of the palest of the principal colours.

“ The several varieties of grey arise accordingly as a slight admixture with another principal colour takes place; they are the following :

“ 1. Lead grey—this is a metallic bluish-grey colour, appearing to consist of steel-grey with a slight admixture of azure-blue. Its name is borrowed from lead, to which this colour peculiarly belongs. It is one of the most common in the mineral kingdom, and occurs in common galena, compact galena, sulphurated-bismuth, grey-antimonial-ore, vitreous-copper-ore, molybdæna from Altenberg in Saxony.

“ 2. Blueish-grey—differs from the preceding in want of metallic lustre only. It is found in blueish-grey clay, blueish-grey limestone, and blueish-grey marble.

“ 3. Pearl-grey consists of light blueish-grey with a slight admixture of reddish-violet-blue. Present in pearls, yet rather pale. But in the mineral kingdom it occurs particularly distinct in corneous-silver-ore, pearl-grey quartz, calcedony, porcellanite, and lithomarga. Rarely present in rock-crystal. It borders on lavender-blue.

“ 4. Reddish-grey—is a grey mixed with much red. It is present in granular limestone, felspar, specular gypsum.

“ 5. Smoke-grey—is composed of a rather dark-grey, with a slight admixture of blue and very little brown. Derived from smoke, which is generally of this colour. It is found in dark-grey flint, grey crystallized calcareous-spar, grey hornstone, and grey fluor-spar from Freyberg.

“ 6. Greenish-grey—is a light-grey colour, consisting, sometimes of very pale yellowish-grey, sometimes of very pale smoke-grey, with a slight admixture of verdigris-green. I have met with it only in prehnite, cats-eye, jargon, and some varieties of argillite.

“ 7. Yellowish-grey—is a pale-grey mixed with more or less yellow. It occurs in yellowish-grey argillaceous-iron-stone from Wehrau in Upper Lusatia, yellowish-grey Tripoli, yellowish grey calcedony, yellowish-grey indurated earthy-lead-ore from the mine Rauten Kranz near Johangeorgensstadt.

“ 8. Steel-grey—this is a metallic blackish-grey colour, and which seems to possess a greater portion of black than either of the other grey colours; hence it constitutes the transition from grey

grey into black. Derived from steel, to which it properly belongs. It is very common in the mineral kingdom. In specular-iron-ore, striated grey-ore of Manganese, grey-copper-ore, grey-cobalt-ore.

"9. Ashes-grey—is one of the rarest and the purest of the grey colours, consisting of yellowish-white and black, and derived from wood-ashes not burnt white to which this colour properly belongs. It occurs the most distinct in wacke graduating into basalt, also in argillite." P. 45.

Thus he discriminates the varieties of the other colours; and in a similar manner he endeavours to fix the meanings of the words which express the other qualities of minerals, in their principal as well as in their intermediate states.

In the 5th chapter this author gives three general rules concerning the method of describing minerals from their external appearances; after which, he illustrates the whole by means of examples or descriptions of a few mineral bodies.

As Vogel had denied the possibility of distinguishing even such well known fossils as common talc and mica, Muscovy glass and specular gypsum, from each other, by the mere external description of them, Werner has purposely contrasted the description of these fossils, as a proof of the excellency of his method of discriminating minerals by their external characters. We shall therefore extract their description, in order that our readers may themselves form some idea of this vaunted improvement, which has occasioned an entire alteration in the language of the German and British mineralists.

"Mica, or muscovy-glass.—Its most usual colour is grey, as yellowish, greenish, smoke, or ashes-grey. The yellowish-grey passes, partly into silver-white, partly into tombac, or blackish-brown, as also into copper, or brownish-red, and even into brownish-black; the greenish-grey passes through mountain, and blackish-green, into greenish-black; and the ashes-grey, into greyish-black. Black mica has this peculiarity that when held up to the light in single folia, it appears clove-brown. Some of these colours are at times found spotted.

"Found massive and interspersed, also in thin layers or plates alternating with other stones, as e. g. with quartz (in gneiss, micaceous schistus, &c.) superficial; and not uncommonly crystallized—

"1. In perfect equiangular hexagonal tables, which sometimes adhere to each other by their extreme planes, sometimes by their lateral planes.

"The tables are sometimes thick, and then form the transition into,

" 2. Perfect, hexahedral prisms. These sometimes appear aggregated by their lateral planes round a common axis, forming a kind of cylindrical aggregation with a conical summit.

" The lateral planes of the crystals are smooth, and resplendent—

" Internally it is resplendent, or shining.

" Possesses almost every kind of lustre, even the metallic.

" Fracture most commonly foliated, with a single passage of the folia, and generally curved, sometimes undularly curved; seldom broad-striated, and then partly-parallel, partly scopiform or stelliform-diverging. The internal surface of broad-striated mica is plumiformly streaked.

" Fragments tabular.

" Massive mica consists of granular distinct concretions, of every degree of magnitude; sometimes also it evinces a disposition to the columnar.

" In massive specimens weakly translucent at the edges, but in thin tables semi-transparent or transparent.

" It is soft, yet nearly approaching to half-hard,

" Rather brittle,

" In general very easily frangible,

" In thin tables elastic flexible,

" Feels smooth, yet meagre, and

" Without coldness, and

" Is rather heavy, yet approaching to light.

Specific gravity

2,6546 to 2,9352—Brisson—

" Common talc.—Colour most usually greenish white, also pale apple-green, both closely verging on silver-white; more rarely asparagus, or leek-green, reddish-white, or yellow.

" Found massive and interspersed; seldom in crystals, which apparently are very small hexagonal tables indistinctly aggregated, and forming drusen.

" Internally shining, and almost resplendent.

" Of a perfect mother-of-pearl lustre, sometimes approaching to metallic.

" Fracture foliated, with a single passage of the folia, straight or curved; frequently undularly curved; sometimes seeming to approach to flaty.

" Fragments tabular.

" It is commonly without distinct concretions, but sometimes consists of the granular, of every degree of magnitude; a very rare variety is that composed of the long and curved columnar.

" Varies from translucent to semi-transparent, and in thin tables is transparent

" Is very soft, and softer than specular gypsum.

" Sectile,

" Easily frangible,

" In thin tables common flexible,

" Feels very greasy, and

" Rather

" Rather cold, and

" Is rather heavy, being heavier than flint; and lighter than fluor.

Specific gravity

2,7 to 2,8—Kirwan

2,729—Chaptal.

" *Specular gypsum.*—Is commonly found white, as snow, yellowish, or greyish-white; sometimes yellowish, ashes, or smoke-grey; as also honey-yellow, sometimes partly passing into brown. Seldom shews an iridescent play of colour.

" Generally occurs massive; frequently also crystalized.

" 1. In nearly equi-angular hexædral prisms, with two opposite broad and four narrow lateral planes; both extreme planes bevelled, and the bevelling planes obliquely set on the broad lateral planes, yet those of the one bevelling parallel to those of the other. This crystal has on the whole a rhomboidal appearance. Instead of bevelled, it sometimes seems acumined by four planes, set on the lateral edges.

" 2. In the same prisms, but in which two and two crystals are aggregated by the two narrow lateral planes, hence producing twin-crystals, and forming at the one extremity a salient, and at the other a re-entering, angle

" 3. In the same twin-crystals, but in which the bevelling planes of each prism being set, not parallel to each other but diverging, on the lateral planes, re-entering angles are formed at both extremities.

" 4. In lenticular crystals, which are partly spherical, partly conical, and generally adhere to each other by their lateral planes, hence forming a kind of twin-crystals.

" The crystals No. 1. are sometimes found in stelliform and scopiform aggregations, and occur of almost every degree of magnitude, from an uncommon to a very small size, the former however are very rare.

" In the prisms the two and two opposite lateral planes, which form the more acute lateral edges, are longitudinally streaked; the remainder smooth.

" The surface of the crystals is partly resplendent, partly weakly shining.

" Internally it is specularly-resplendent, in some places also shining, and in general

" Of a common lustre, chiefly glassy, seldomer mother-of-pearl.

" Fracture partly straight, partly curved, foliated; of one perfect and two imperfect passages of the folia. The latter intersect each other oblique-angularly, and the former rectangularly.

" Hence rhomboidal fragments arise, specular on two sides, but streaked on the remainder.

" Massive

“ Massive specular gypsum commonly consists of gross and coarse granular distinct concretions; sometimes also of imperfect thick columnar, or lamellar.

“ It is always transparent,

“ Very soft,

“ Rather sectile,

“ Rather easily frangible,

“ In thin tables slightly common flexible, and

“ Rings a little,

“ Feels meagre, and

“ Rather cold, yet less so than talc. and

“ Is rather heavy, bordering on light.

“ Specific gravity,

2,311—Kirwan;

2,322—Muschbrock,

2,324—Brissou.” P. 223.

On this extract, it must, in the first place, be observed, that agreeably to Professor Werner's own directions, (p. 216.) the most essential and discriminating characters of any fossil ought to be printed in a different type from the others, in order to strike the eye; yet neither in these examples, (which surely required such practice to be followed) nor in any of the others here given by Werner, or added by the translator, has this assistance to the judgement of the reader been given. And we even doubt whether any mode of exhibition would have enabled a person, who did not possess beforehand some knowledge of the fossils here mentioned, to discriminate them when they occurred to his view. Besides it will readily appear to the reader, that notwithstanding this author's nice discrimination, and regular arrangement, the above descriptions are far from being quite determinate and satisfactory; for the colour, and almost every other quality, is liable to vary through a vast number of degrees, which must naturally perplex the student; and what then must be the difficulty of determining the nature of an unknown mineral from a vast series of such descriptions, whose limits are so vague, and of course much interfering with one another?

In the tabular arrangement of the generic external characters, and likewise in the alphabetical index, which are subjoined to this work, the equivalent German names of colours, minerals, &c. are added to the English, Mr. Kirwan's denominations of the latter being adopted.

Two plates, exhibiting the more simple crystalline forms of minerals, and their ordinary alterations are subjoined, as an explanation of Werner's mode of describing crystals. These conclude the work, which seems to be nearly as well executed

executed as the nature of it would allow. We object however to many of the terms attempted to be introduced. Such as "botriform" for botroidal, "liquiform" for that peculiar appearance which is assumed on cooling in circular vessels, by those metals which contract when they become solid. "Arrundated grains" seems also a most harsh, and needless innovation for roundish, or rounded grains.

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ART. VIII. *English Lyrics. Third Edition.* By William Smyth, Fellow of St. Peter's College, Cambridge. 12mo. 149 pp. 5s. Cadell and Davies. 1806.

IT is but seldom that we have the opportunity afforded us of enlivening the former parts of our Review with a poetical article. We still retain so great a fondness for our earlier habits and pursuits, that we are glad to do this when we can. But such is the refinement of the times, that smooth and polished versification is as common, as the distinctions of real genius, originality of conception, force of sentiment, and brilliant imagery, are found but with the chosen few. The work before us, which has passed through three editions, in a very short space of time, is marked with many of the characteristics of genuine poetry. It will not animate the reader with the fire of Gray, it will not always rival the lyric strains of Akenfide; but it has the ease and elegance of Shenstone, with superior vigour; it evinces true poetical taste and feeling, and is distinguished by many beautiful passages, on which remembrance will love to dwell.

Having said thus much, nothing more seems necessary, than to give one or two specimens in justification of the opinions above advanced.

#### VERSES

*Sent to a Lady with a Prize Carnation.*

"TO her, who shall thy beauties know,  
 With taste to mark, with skill explore,  
 Go, flower, in modest triumph go  
 And charm the maid that I adore—  
 Go envied flower, and whilst her eye  
 Surveys thy form with critic care,  
 And while she smiles bestows, which I  
 Would barter worlds with thee to share,  
 In thine own history, if thou canst, impart  
 The thought I cannot speak, that glows within my heart.  
 Thus



Thus tell her, that in thee she views  
 A flower for beauty far renown'd,  
 The fairest form, the brightest hues,  
 Approv'd, admir'd the country round ;  
 Tell her to find a flower as fair  
 That I myself with happy pride,  
 Search'd every garden and parterre,  
 But flower like thee I none descried,  
 No flower by nature's hand, so richly dress'd,  
 So partially adorn'd, so exquisitely blest.  
 But tell her, I with reason fear'd,  
 A stem like thine could ne'er sustain  
 Singly, so weak so unprepar'd,  
 The driving wind, the beating rain ;  
 And say, that hence a stronger reed  
 I stationed at thy friendless side,  
 A guardian band round each convey'd,  
 And both in happy union tied,  
 That wedded thus, safe could thy gentle form  
 Pour forth its opening sweets, and mock the coming storm.  
 Thus, sweet ambassadrice, from me  
 Thus, beauteous flower bespeak the fair,  
 And if she should the moral see,  
 (For more is meant than meets the ear)  
 And if thou mark a truant smile,  
 Quick o'er her bright'ning features fly,  
 And if a vivid gleam, the white  
 Fire the blue lustre of her eye ;  
 Ah ! then, thou loveliest flower ! kind, faithful be,<sup>1</sup>  
 And bear one fond, one warm, one trembling vow from  
 me." P. 13.

## FOLLY.

" AWAY, ye grave, I war declare,  
 For I the praise of Folly sing ;  
 She gives my looks their careless air,  
 She gives my thoughts eternal wing ;  
 She gives me bliss, can you do more ?  
 Oh ! never gave ye such a treasure,  
 Be wisdom yours—I'll not deplore,  
 Be folly mine—and all her pleasure.  
 Ah, what were life of folly left ?  
 A world which no kind sun could warm,  
 A child, to step-dame reason left ;  
 No sweet to please—no toy to charm ;  
 Where, mirth, were then they frolic gleams ;  
 Where wit, thy whims and gay effusions,  
 And where, O Hope ! thy golden dreams,  
 Enchanting smiles, and dear delusions.

How, think you, would poor friendship fare,  
Did folly never friendship blind,  
And had not love found folly there,  
How soon had love the world resign'd ;  
And is it not at honey moon  
That Hymen laughs at melancholy ?  
And would he mournful look so soon,  
If still he kept on terms with folly ?

What foldier would consent to fight,  
What tar be to the bottom hurl'd,  
What poet sing, what scholar write,  
Were folly banish'd from the world ?  
Tell me whom most this goddess rules,  
Is it the patients' or physicians',  
Whom shall we call the greatest fools,  
The people or the politicians ?

What charms in opera, ball, or play,  
Did folly not the scene attend,  
How poor the rich, how sad the gay,  
Were folly not their truest friend ;  
How ever should we hope to find,  
Pleased with itself each happy creature,  
If all were wise, and none were blind,  
And folly never succour'd nature.

For once be wise, ye grave ones hear,  
Why need I more my theme pursue ?  
If all alike such fools appear,  
Let me with smiles be pardon'd too ;  
Wisdom you love—and so do I—  
Am no derider—no despiser,—  
But I of fools, the grave ones fly,  
And thank the merry fools the wiser." P. 120.

The above examples are not selected with any particular care, as of merit superior to the rest. The perusal of the whole will repay the lovers of poetry ; and particularly of that light and playful kind which soothes and enlivens the passing hour, either as a relaxation from severer studies, as a preventive of indolent or vicious dissipation ; or not improperly as an inducement to further intellectual exercise and pursuit. The perusal of these Lyric Pieces will amuse, but cannot corrupt, may sooth, but cannot enervate, may gratify the better passions of the heart, but exhibit no incentive to the indulgence of the depraved. With such commendation, we trust, that both the author and his friends, zealous as they are, will be satisfied.

ART. IX. *The Condition and Duties of a tolerated Church : a Sermon, preached in Bishop Strachan's Chapel, Dundee, on Sunday the 9th of February, 1805 ; at the Consecration of the Right Rev. Daniel Sandford, D.D. to the Office of a Bishop in the Scotch Episcopal Church. By the Rev. James Walker, A. M. late of St. John's College, Cambridge. 8vo. 67 pp. 1s. 6d. Cheynë, Edinburgh; Rivingtons, London. 1806.*

OF the Scotch Episcopal Church we gave a very exact history, in the introduction to our account of Bishop Skinner's Convocation Sermon\*. We there stated, that the convocation of the bishops and clergy of that church, before which Bishop Skinner preached that sermon, on the 24th of October, 1804, was assembled for the purpose of adopting the thirty-nine Articles of the Church of England as their standard of doctrine, according to a requisition of the last act of toleration ; as well as the liturgy ; and of doing it in the most solemn manner. We there pointed out, how strong a circumstance it was against the Calvinistic interpretations of our Articles, that they should be thus publicly adopted by a set of men whose anti-calvinistic principles had borne every test ; and particularly that they should take this step, when so many recent attempts had been made, to force those articles into the service of Calvinism.

Dr. Sandford, a minister of approved learning and character, at whose consecration the present sermon was preached, was originally of Christ Church, Oxford, and received his ordination in the English church ; but with many other clergy so circumstanced, and officiating in Scotland, had seen the propriety and duty of paying canonical obedience to the bishops presiding over the dioceses of that country ; and appears to have accepted of the episcopal authority, chiefly with a desire of finally terminating the schism, which had divided the Scottish episcopal clergy, properly so called, from the English clergy officiating in Scotland. We are inclined to hope that this schism is now on the point of being terminated, for though one or two individuals are still said to continue in a state of separation ; yet as all real cause for division is removed by the adoption of our articles, we cannot suppose that any opposition to a perfect union and communion can long continue.

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\* Brit. Crit. vol. xxv. p. 175.

The adherence of the Scotch episcopalians to the interests of the house of Stuart, at the time of the rebellions of 1715 and 1745, and the penalties consequently enacted against those who should attend their chapels, were the original causes for calling in episcopal clergy from England. Every layman who should twice within the year, previous to an election, have attended service in a chapel served by a Scottish episcopal clergyman, was, by an act passed in 1748, disqualified from voting for a member in either house of parliament. Those laymen, therefore, who were attached to the worship of the church of England, and yet unwilling to incur such disfranchisement, invited clergymen from England, to officiate for them. These ministers, not uniting with the episcopal church of Scotland, which then possessed no acknowledged formulary of faith, officiated, till now, under subordination to no episcopal authority; and their congregations, among other disadvantages, were deprived of the apostolical rite of confirmation. But, from the time when the Scottish bishops and clergy, in solemn convocation adopted the articles of the church of England, all substantial cause for separation was removed, and the great majority of English officiating-clergymen thought it right to acknowledge, as Dr. Sandford did, the spiritual jurisdiction of the bishops of Scotland. A few minor objections, still urged by one or two persons, we took occasion to answer in our review of Dr. Grant's Sermons, vol. 2.\*

Mr. Walker, the author of the present discourse, though educated in England, was ordained in the episcopal church of Scotland †, yet we find him acquiescing, without scruple, in the consecration of an Englishman to the office of a bishop in that church. In a short preface he speaks of the union of the two churches, in terms highly suitable to the occasion, and just to those who are concerned in it.

"The union of episcopalians in this country, which led to the consecration of Bishop Sandford, and the dignity (entirely spiritual as it is) to which he has been promoted, appeared to me calculated to destroy all the prejudices which had been so idly raised, and so industriously circulated, against the Scotch episcopal church. The solemn adoption of the thirty-nine Articles, as well as of the liturgy of the united church of England and Ireland; the union

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\* See Brit. Crit. vol. xxvii. p. 482.

† Mr. Walker was the priest to whom we alluded in our account of Bishop Skinner's sermon, as present at that convocation, though not ostentatiously appearing in it. P. 181.

with us of men of the highest respectability, and the promotion of one of these to the office of a bishop among us, seemed for ever to preclude, among candid and liberal men, the possibility of misconception, or of misrepresentation, either of our principles or of our practice.

"At any period of our history, as a church merely connived at, or positively tolerated, a little calm and candid enquiry would have placed our religious principles and practice beyond the reach of those cavils, to which they have so often been subjected. But if, in our former condition, misconceptions might be looked for, they are almost unaccountable now, when our condition is better known, and when the slightest enquiry will prove to the most fastidious, that our principles are perfectly harmless, even if they should be esteemed erroneous; and that our practice, both as christians, as men, and as British subjects, will bear the strictest examination." P. viii.

The episcopal church of Scotland, is in fact, as he has represented it, "more similar in its external condition to that of the first ages, than any other now existing:" subsisting by mere toleration, in a country where another church is established; totally unconnected, therefore, with the state; and having neither power, except spiritual power, nor civil dignity to offer to its bishops. The subject of this discourse is taken from Titus ii. 15, where St. Paul recommends to that favoured disciple and young bishop, to assert his own dignity, notwithstanding all outward discouragements, "Let no man despise thee"; an injunction given also to Timothy, in a similar manner, and supported by similar admonitions: the dignity he recommends to both, being that of becoming an example to all believers in faith, purity, and spiritual gifts. Among many very important topics introduced in this discussion, is that of the regular succession of the ministry from the apostolic times, which is most clearly stated, in p. 28—30.

This, however, has often been stated, though seldom with more ability: more essential to be produced at present, is the declaration of the principles and situation of the Scottish episcopalians, which occurs in a subsequent part of the sermon.

"To the united church of England and Ireland, we are most sincerely and cordially attached; and our most earnest prayers must ever be that she may ever retain the advantages which she enjoys. When we are called to live within the limits of her jurisdiction, we are her faithful adherents, as the most zealous of her own children. But we are the enemies of no church nor party, however different from our own; and least of all we are disposed

disposed to reproach or to injure that which is established among us. What the established church of Scotland may have to fear from the numerous sects which have separated, and which daily separate from her, it becomes not us to judge; but from us, who never separated from, because we never belonged to her, most certainly she has nothing to fear. Her numerous, learned, and truly respectable members, we hold, in common with the rest of our countrymen, in that just and high estimation which is their due; and we are persuaded that they look upon our dispositions with the candour which they merit. If any individuals should hastily think otherwise, the slightest enquiry will equally satisfy them that we are perfectly harmless, both in our views and practice, and that it is impossible to conceive a case in which we can be otherwise.

“One considerable cause of uneasiness, respecting the views of our humble society, arises from the strange absurdity, of not distinguishing between the spiritual character of a bishop, as that office existed in the three first centuries of the church,—and the temporal power and dignity, which, in a state of civil establishment, have been connected with it. We see, and most readily acknowledge, the great and numerous advantages derived from such establishments. But every human advantage is probably followed by some corresponding evil. In such circumstances, many individuals will be disposed to rest satisfied with the civil sanctions of their church policy, and with the protection of the laws; and to overlook that spiritual source of the christian ministry and stewardship, which, for the purposes of religion, is its most important mark of distinction. If that source for which we contend, be real, the loss of temporal favour cannot annihilate it. But it has a natural tendency to induce all those who in such circumstances still acknowledge it, to remain attached to their principles with more zeal, perhaps, than in circumstances of greater external splendour. Nor, if this be the case with ourselves, can we be justly blamed. But, most certainly, we connect not, in the most secret thoughts of our hearts, with the spiritual character which we revere, the most distant notion of temporal power or dignity; nor is it very easy to conceive, why we should be suspected of doing so. A bishop is, with us, merely a spiritual minister, essential indeed we think to the being and unity of our church, and necessary for offices to which the inferior clergy have never, among us, been esteemed competent. His character, indeed, we think as sacred, as that of him who unites to the same spiritual name and office, the rank and consideration of peer of parliament. The various sects, which abound in England and among ourselves, look, it is presumed, in as high a light on their ministers; nor has their right to do so ever been questioned. But why that which is allowed to them with impunity, should be denied to us, and blamed, or thought extraordinary, in us, it would be hard to account for, on principles of equal justice.” P. 48.

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At p. 57 Mr. W. speaks with much respect of the English clergy residing and officiating in Scotland, and of their recent union with the episcopal clergy in that country; and in a note on that passage he labours with zeal and judgment to remove every remaining cause for disunion. It is with a hope of assisting in these pious endeavours, that we have given of this discourse a much more detailed account than we usually can allow to a single sermon; and for the same reason, we shall conclude this article with the words, in which the author sums up the subject, just before his peroration.

“ It is now universally known, that by far the most distinguished and respectable of the English clergy, residing and officiating in this country, have united with us, in a manner not less honourable to them than creditable to our humble Zion. It is equally well known, that this their laudable conduct *has been sanctioned and approved by the highest legal and ecclesiastical authority of their native church*: and certainly the solemn service of this day exhibited a remarkable and unquestionable proof and pledge of that entire cordiality, which has been so happily re-established,—never more, it is to be hoped, to be broken.” P. 59.

ART. X. *An Inquiry into the State of the Nation, at the Commencement of the present Administration.* 8vo. 218 pp. 5s. Longman, &c. 1806.

ART. XI. *An Answer to the Inquiry, &c. with Strictures on the Conduct of the present Ministry.* 8vo. 157 pp. 3s. Murray. 1806.

IN examining the works of political writers, whatever may be our feelings, it is at least our *wish* to divest ourselves of political prejudice, and to discuss every argument presented to our notice, not with the sophistry of advocates, but the precision of judges; admitting no influence but that of fair reasoning, and acknowledging no criterion but truth.

It is, however, impracticable to discuss so fully, as their importance seems to require, all the topics suggested by the two performances before us, within the narrow limits of a Review. The general object of each writer, some of the principal facts brought forward, and chief arguments urged on either side, shall be laid before our readers, with such general observations as the subject naturally suggests to our reason, and seems to demand from our public duty.

The Inquiry into the State of the Nation sets out with an assertion, that, in consequence of the late change of ministers, “ it has been found impossible to investigate at all, even in their distinct character, those measures which occupied

government during the last vacation." Surely this assertion discovers the sentiments of a partizan, rather than the judgment of an impartial inquirer. The resignation of the late ministry, on the lamented death of their chief, did not incapacitate parliament from inquiring into the measures which they had pursued; though undoubtedly it rendered such an inquiry less desirable to those who had opposed, and have since succeeded them. But we hasten to the material parts of the inquiry, which is divided into three heads: 1st. "The state of our foreign relations;" 2d. "Our domestic economy;" 3d. "Our colonial affairs." Such is the *formal* division of the subject; but *substantially* the author has employed his ingenuity almost wholly on the first of these topics.

The first attack on the conduct of the late ministry, is for not soliciting the mediation of Russia, to which measure, we are told, they stood pledged as far back as May, 1803. The author seems to forget that the administration of a noble lord, now one of the cabinet ministers, lasted a full year after that pledge was supposed to be given. If, therefore, there was any neglect in redeeming that pledge, (which we do not insinuate) it must chiefly rest with one of the present administration. But it is impossible to determine that question, without a reference to documents never yet called for, and inapplicable to the immediate subject of this inquiry. In 1805, however, when Russia was become our ally, the "treaty of concert" with that power, was surely a far more effective instrument for obtaining peace for ourselves, and some degree of independence for Europe, than the solemn farce of a mediation; which, unless supported by arms, could have little effect on such a sovereign as Bonaparte, and such a power as France.

The next objection is pointed at the league against France, which, it is alledged, had no precise or definite object in view. To one who peruses the treaty, not with the jaundiced eyes of party, but with a due consideration of the nature of such instruments, of the impracticability of anticipating every possible event, and of the difficulties that might arise in fulfilling stipulations which should have defined, not only the general line of conduct to be pursued, but the exact mode of all the details of it, to such impartial observers, the treaty must, we think, appear as precise as the nature of the case will admit; and far more wisely framed than if the parties had entered into more minute particulars. But to a writer who asserts, that if France should withdraw her troops from Holland, "*She might again overrun the Dutch territories in a week*" (which is as much as to say that Breda, Bergenopzoom,



and the other Dutch fortresses on the side of Flanders, if well garrisoned, are incapable of defence) what answer is to be given? Can such a writer be acquitted either of ignorance on the one hand, or wilful misrepresentation on the other? No less absurd is it to assert, that the removal of the French troops was *attained* by the treaties of Luneville and Amiens; for, though such a stipulation was contained in those treaties, the writer well knows, and indeed admits, that it never was fulfilled. But the whole argument in this business, as in the case of Switzerland, rests on an assumption, that in treaties of this kind, not only the objects should be defined, but the precise *mode* of obtaining them (which must depend on future contingencies) pointed out.

Such are the objections to the league itself; which might with much better reason have been censured, had it bound the parties to a precise and definite mode of obtaining every object professed. Substantially, it was a league to recover, in some degree, the balance of power, and provide for the independence and security of Europe. Some of the principal measures by which these objects might be attained, were enumerated, but the precise mode of pursuing them was wisely left open to future discussion; which, between parties acting *bona fide*, and agreed as to their principal object, could be attended with little difficulty.

The next objection, as to the time and mode of forming the league, would require a very long discussion. Suffice it to observe; that some facts are assumed without proof, namely, that we prematurely accelerated the conversion of other states to a true sense of policy, by our "*intreaties and subsidies*"; and that we endeavoured to "buy an attack upon France." For assertions, like these, there is no authority, but that of the *Moniteur* and its Satellites; whose language indeed is, in many instances, transfused into this work. The whole argument against precipitation takes for granted, that there were no dangers, but many advantages in delay; a doctrine very questionable; but which we cannot allow ourselves time and space to discuss.

In this anonymous author's review of the conduct of the war, many measures are blamed apparently with justice; but most unjustly, and surely, therefore, still more unpatriotically is the whole censure directed against Britain; who had no right to direct, and certainly could not controul, the measures of her continental allies. But the author censures our ministers for not having interfered, even in the choice of Austrian generals, though we had not stipulated to contribute a single man to the allied armies; and this because the Emperor of Russia, who

who had contributed so large an army, wished that his troops might be commanded by their own generals, or an Austrian archduke. The cautious and temperate course pursued by King William, in opposing Louis the XIVth. is contrasted with the supposed precipitation of the league against Bonaparte, without the least consideration of the many circumstances in which the two periods essentially differ.

Having thus, by a series of artful cavils, as we cannot but term them, rather than real arguments, endeavoured to stigmatize the league which produced the late continental war, and to throw all the odium of its failure on Great Britain, the author points out what he considers as the consequences of our late foreign policy. Here we have a view of the present state of Europe, presented of course, in its most gloomy aspect. The author dilates at large upon all the advantages which France has acquired, and all the losses which Austria sustained. We will not examine how far both are exaggerated; nor whether it is in the nature of things that the system established by Bonaparte, founded, as it is, in wrong and oppression, and supported by such complicated machinery, should be permanent. But a more immediately important question arises from the *tendency* of this author's representations; which is, to recommend what he terms, "a new and necessarily moderate and pacific system." If this language has a meaning (and indeed the author sufficiently explains it afterwards), it is that Great Britain should, at all events, make a peace, upon the best terms she can; and endeavour by submission, or something very like it, to conciliate her haughty, insidious, and (as experience has shown) inveterate enemy. We will not take upon ourselves, while a negotiation is depending, to pronounce whether or not, in the present state of affairs, a peace compatible with our honour and future independence can be obtained: but we will venture to assert, that the peace (or rather truce) of Amiens, and its consequences, should teach us, that these "moderate and pacific systems" may have dangers far greater than are likely to result from vigour and perseverance in war; and that those writers who endeavour to lower the public spirit, and produce a despondency which shall acquiesce in almost any terms of pacification, are far from being friends to their country.

We will not pursue the reasonings of this author into further details. Suffice it to observe, that the remarks on the conduct of our domestic concerns, which he seems to have had in view at the outset of his work, appear to have been totally forgotten before the end of it; and little notice

is taken of colonial affairs, unless an attempt to persuade us that our conduct towards the neutral powers, in restraining their carriage of the colonial produce of our enemies, is impolitic, will come within that description. On this subject, indeed, he does not venture to argue the question of right with the able author of "War in Disguise", but puts it wholly upon expediency. On that ground also his arguments appear to us fallacious, and if they have not (as we think they have) been sufficiently anticipated in that masterly work, they can easily be overthrown by its public-spirited and eloquent author. We will, in justice, add that the style and language of the author before us, are in general fluent and accurate; but in his zeal to support one branch of the present administration, he throws out insinuations of a tendency manifestly hostile to another, and perfectly inconsistent with his general commendations of the whole. To such inconsistencies every writer is liable, who regards the views of a party more than the real interests of his country.

We will now advert to the Answer which the foregoing Pamphlet has produced, and which we have thought fit to include in the same Article, for the purpose of bringing the whole subject into one point of view.

This author sets out with a remark, of some importance, to show the partiality of the author of the *Inquiry*; namely, that in his "*State of the Nation*" (which ought to comprise all material circumstances) two most important topics, the state of our public funds, and our naval victories, have been wholly omitted. Thence the writer of the answer infers, that the work under his review is only nominally an *Inquiry* into the State of the Nation, but really "a catalogue of the difficulties under which the secretary for the foreign department is desirous that the public should believe he has entered upon office."

Noticing, as we have done, the censures occasionally thrown out in the *Inquiry*, against an important part of the present administration, this author divides his Answer into "An Examination of the arguments adduced against the late Ministry, in regard to the last campaign, as well as other continental affairs;" and "An Inquiry how far the present Ministry have verified the predictions of the author, or justified the lofty encomiums bestowed upon them."

He first replies to the objection, that there was no attempt to negotiate under the mediation of Russia, by showing how improbable it is that such a mediation would have been accepted; and that it was, in effect, rejected by Bonaparte, when, having granted passports to a Russian negotiator, he,  
in

in the interval, pursued his ambitious career, by annexing Genoa (one of the most ancient states of Europe) to France. The author then proceeds to answer the charge against the treaty of concert, that " it had no precise or definite object in view, quoting the 2d Article, and showing that it must have been the *real*, not the nominal independence of Holland and Switzerland, which was meant to be secured; and that (as to the former) it might have been secured by withdrawing the French troops from all the Dutch fortresses, several of which are so strong as to form a very powerful barrier to her territory. This ignorance of the Dutch frontier, in the author of the Inquiry, upon which we also animadverted, is dwelt upon with just triumph by his adversary.

In defending the late ministry from the accusation of hurrying on the allies to a premature contest, this author appears to us, upon the whole, successful; and certainly points out some inconsistencies in the author of the Inquiry. But on this part of the subject the arguments are too numerous to be pursued by us in detail. One remark, however, in the Answer, we cannot forbear repeating, which is, that on the development of the late extensive confederacy, " the Opposition presses", (now so loud in censuring it as ill-digested and premature) " while they termed it a glorious coalition, made every exertion to deprive Mr. Pitt of the merit of its formation."

In discussing the question whether the co-operation of Prussia, or at least her neutrality, should not have been secured, previously to the commencement of hostilities, the Answerer is, we think, less successful than in almost any other part of his work. This is, indeed, a point upon which different opinions may be entertained, by persons the most impartial, and the least tinctured with party prejudice. On the subject, however, of the proposed *mediation* of Prussia, the facts generally known seem to negative the assertions and censures in the Inquiry.

The injustice of the author of the Inquiry, in imputing all the errors of Austria to British counsels is, of course, strongly reprobated by his opponent; who also, on very probable grounds, defends the late administration from the charge of not having made an early diversion by an attack on Holland, or the north of France, and especially on Boulogne.

After having discussed a few other topics respecting the conduct of the war, the author of the Answer proceeds to the second part of the Inquiry, which relates to " the consequences of our late foreign policy." The great value of the cessions made by Austria to France (so much insisted upon in the

the *Inquiry*) is in some measure denied in the *Answer*. Without entering into the merits of this discussion, we cannot but coincide with the Answerer, in reprobating the terms of extreme despondency adopted by his adversary, and still more the reproachful expressions so frequently applied to the character and conduct of his own countrymen.

We are, it seems, "to offer equitable terms of peace, in order to obtain, *for the first time*, the character of moderation!" What then, has the author of the *Inquiry* forgotten the peace of Amiens, supported by Mr. Pitt? Did not that treaty bear a sufficient character of moderation? And can there be a doubt that it would have been religiously observed by Great Britain, had a similar moderate conduct, and a truly pacific disposition, been manifested by her enemy?

The remainder of the *Answer* is employed in combating the opinions of the author of the *Inquiry*, respecting our conduct towards Spain, and respecting the present state of Holland; after which the author expresses his opinions as to the caution necessary to be observed in treating for peace, admitting, that "if Mr. Fox should succeed in negotiating a peace honourable to us and safe for the continent, he will deserve the thanks of the country." A recapitulation of the answers which have been given to the several parts of the *Inquiry*, and a summary vindication of the late minister, conclude this part of the work. We will extract the latter, as it is brief, energetic, and, in our opinion, perfectly just.

"When the present confederacy, the greatest which for nearly a century had been formed against France, first developed its strength, the Opposition press loudly refused Mr. Pitt the merit of its formation; but since Mack's infatuation marred our fairest prospects, every epithet of censure has been cast upon that distinguished minister. He is accused of not having exercised in foreign states an extent of power which a sovereign often finds difficult in his own kingdom—of not having controlled from London the operations in Bavaria. The faults of every court are ascribed to him, as if he had ruled Europe with despotic sway. Is it not obvious that England, remote from the theatre of war, must leave the conduct of military operations to the powers who are near them, whose force consists in armies, and who are more immediately interested in the issue of the campaign than herself? Were she permitted to direct the movements of the league, what could ensue from her distance but delay and disaster? The province of the British minister was therefore to employ the resources of his country to unite as large a part as possible of the commonwealth of Europe against its oppressor; to conciliate the jarring interests of those powers, and bind them together in a solid league, definite in its objects, and upright in its views; to conduct this arduous negotiation

negotiation with secrecy, and by every possible precaution to avoid awakening the suspicion of a vigilant enemy ; and finally, after having agreed upon a general plan of operations, to commit the detail to those who were to execute them, avoiding that interference in particular objects which involves the ruin of confederacies by the distraction of their views, and the division of their force.

" In whatever way we examine the conduct of these important measures on the part of Mr. Pitt, we shall find the most solid grounds of approbation. The alliance was formidable in magnitude beyond example, the cordiality of its members has been evinced by their constancy under disaster, and the whole scheme was concealed from the enemy until the Russians were approaching to Germany. England therefore amply fulfilled her part in the coalition, and its failure was occasioned by causes beyond her controul.

" The career of the illustrious statesman we have lost, has been uniform ; it was no less great in its close than promising in its commencement. The historian of his life will be under no necessity to call in to his panegyric the aid of eloquent or impassioned language : let him endeavour to elevate his mind to the conception of Mr. Pitt's views, to investigate his measures by their own merits, to weigh his motives and conduct in silent meditation, without attending to the reports either of friends or enemies, and he will pourtray a character equally admirable in all that enlightens the mind, and dignifies the heart." P. 103.

The remainder of this work is employed in "*Strictures on the Conduct of the present Ministry*;" the justice of which we do not deem it proper, at present, to examine. Neither the extravagant praises in the Inquiry, nor the vehement censures in the Answer, may appear to have been deserved ; though, for the sake of the country, we hope the former may be found most just. But, while we unite with all good and unprejudiced men in vindicating the fame, and lamenting the loss of our late " excellent minister," we are not so uncandid as to deny the abilities and the virtues of some, at least, among his successors ; nor so weak as to conclude, that talents and public spirit do not yet remain, adequate to meet the difficulties in which we are placed, and finally to secure the honour and welfare of our country.

## BRITISH CATALOGUE.

## POETRY.

ART. 12. *Victory in Tears; or, the Shade of Nelson. A Tribute to the Memory of that immortal Hero, who fell in the Battle of Trafalgar, October 21, 1805.* 4to. 2s. 6d. Murray. 1805.

This Poem would have been suppressed, or at least delayed, if the author had not conceived "that it might be accepted, in the generous sensibility of the moment; and that the feelings of the patriot might suspend a while, in his favour, the judgment of the Critic." Let not the reader be deterred by this modest introduction, which, like true modesty in general, announces merit. The Poem is, in truth, the best we have yet read on the animating subject of Nelson. It is full of spirit and patriotic feeling; the parts well varied, and the whole well versified. The shade of Nelson speaks in it as such a shade should speak, and we will copy a part of his words.

"Hear, awful Power!—celestial Sov'reign hear!  
Before whose throne kings tremble to appear;  
Whose aid divine, with humble heart implor'd,  
So oft, with conquest crown'd my feeble sword;  
My war-worn frame sustain'd through fierce alarms,  
And clos'd my course at length, in Victory's arms!  
Protect my country!—through the tempest guide  
Britannia's gallant prow—the ocean's pride!  
Support her throne! assist her sacred cause!  
Preserve her rights, and purify her laws!  
To deeds of ancient worth her warriors fire;  
With noblest passions all her songs inspire!  
From self, and sense, the free-born race refine,  
Lead all their thoughts to Public Virtue's shrine;  
Teach them to prize the structure Time has tried,  
That stands the tempest, and that stems the tide;  
To brave the rebels' rage—the tyrants' frown,  
To live with liberty, and love renown.

"For ages cherish'd there, a glowing guest!  
'Tis freedom's spirit breathes in Albion's breast;  
'Twas Freedom's hand, that grasp'd each laurel crown,  
At Cape St. Vincent won, and Camperdown;  
'Twas Freedom's sword, Aboukir's doom that seal'd,  
And fought and conquer'd in Trafalgar's field.  
'Twas Freedom's orb, that beaming in her skies,  
Calls forth her virtues, ripening as they rise;

Exhales

Exhales high feelings from her glowing hearts,  
 Inflames her genius, and refines her arts.  
 Led by this sign, o'er Life's tumultuous wave,  
 Her pilots skilful, and her people brave,  
 Britannia still shall keep her course sublime,  
 And sail secure amidst the shoals of Time;  
 Extend her fame—on every shore unfurl'd,  
 Sole hope, and refuge, of a suff'ring world!" P. 13.

We feel some surprise that so able a writer should fall into the unclassical error of making *manes*, "the *manes* of Nelson," a monosyllable; like the plural of a horse's *mane*. (p. 16.) But this oversight, from whatever cause it arose, may easily be removed, and it is the only material blemish we perceive in the Poem.

ART. 13. *Verses on the Death of Lord Nelson.* 4to. Clarke.  
 Price 1s. 1806.

This is among the most spirited effusions in honour of our departed hero, and evidently composed by a writer of superior taste and talents. It opens with the following nervous lines:

"Are these the streams of wailing ghosts  
 That hover o'er the Iberian coasts;  
 And, starting from the gory main,  
 Rend the shore with howls of pain?  
 Is that the voice of wild despair  
 For battles lost that fills the air?  
 Not these the screams of wailing ghosts  
 That hover o'er the Iberian coasts,  
 Nor that the voice of rage and woe,  
 For two proud navies laid so low.  
 But these the Victor's cries, the Victor's groans  
 Triumph's deep sighs and glory's bitter moans.  
 Let Joy be banish'd e'en from Victory's hour  
 When England tells her Nelson is no more.  
 Quick the sad sound astonish'd Nilus hears,  
 Then scorning turns to Aboukir his eyes,  
 O'er his vast bosom fall the generous tears,  
 For on the blood-stain'd deck the Warrior lies."

ART. 14. *The British Martial, or an Anthology of English Epigrams, being the largest Collection ever published; with some Originals.* 12mo. 2 Vols. 10s. Philips. 1806.

This is really a very entertaining and well chosen collection of Epigrams. The reader will find most of those which are popular from their point and wit, and a great many less notorious, which, however, deserve to be preserved. We subjoin a few specimens from these latter.



## " A STRIKING SIMILE.

Chloe; a jilt, while in her prime  
 The vainest, ficklest thing alive;  
 Behold the strange effects of time,  
 Marries and doats at forty-five.  
 Thus weathercocks, which for awhile  
 Have turn'd about with every blast,  
 Grown old and destitute of oil,  
 Rust to a point, and fix at last.

## " CHAIN OF GOVERNMENT.

When Baelzebub first to make mischief began,  
 He the woman attacked, and she galled the poor man;  
 This Moses asserts, and from hence would infer,  
 That *woman* rules *man*, and the *devil* rules *her*.

## " THE ODDS.

The bright bewitching Fanny's eyes  
 A thousand hearts have won,  
 Whilst she, regardless of the prize,  
 Securely keeps her own.  
 Ah, what a dreadful girl are you,  
 Who if you e'en design  
 To make me happy, must undo  
 999.

## " TO A CALUMNIATOR.

With industry I spread your praise,  
 With equal you my censure blaze;  
 But faith, 'tis all in vain we do,  
 The world nor credits me nor you.

## " ON APICIUS WOUNDED IN OLD AGE BY LOVE.

Hoary Apicius, like Sicilia's mount,  
 Tho' Winter veils its venerable front,  
 Tho' its great head is covered o'er with snow,  
 Yet labours with incessant fires below.

## " THE COLT'S TOOTH.

When *Dorcas* in years sought young *Strephon* to wed,  
 It was said, she had got a colt's tooth in her head;  
 And 'twas likely she might, for 'tis very well known,  
 'Tis a great many years since she'd one of her own.

## " ON A YOUNG LADY WHO TOO FREQUENTLY EXCLAIMED

## " THE DEVIL."

See round her lips the ready *devils* fly,  
 Mix with her words, and bask beneath her eye,  
 Pleased that so sweet a station should be given  
 They half forget they ever fell from heaven.

ART. 15. *The Pleasures of Love; a Poem, by John Stewart, Esq. Second Edition.* 12mo. 117 pp. 6s. Mawman. 1806.

The author of this Poem might, perhaps, have been a good Poet, if Darwin had never existed; but he is so steeped in Darwinian affectation, and the saccharine suavities of that monotonous measure, that his composition frequently appears like a burlesque of his prototype. It is Mr. Higgins, of St. Mary Axe, in all his glory. In every passage we have such lines as,

"Flush'd the full blade, his mellow beauties shed." P. 2.

"Roll the blue eye, and poise the finewy hand." P. 3.

"Paint the blanch'd cheek, or point the rayless eye." P. 4.

With a copious recurrence of Pope's favourite cadence; of which the Darwinians always make more than a legitimate use;

"Load every sea, and burnish every shore." P. 3.

The sublime unintelligibility of the opening is truly Darwinian.

"O'er heav'n's high arch the infant hours unfold  
The orient morn, in canopy of gold,  
From silver urns their balmy showers effuse,  
And bathe her *silk cheeks* in ambrosial dews;  
Now peep the smiles, the vermeil dimples dawn,  
And hues of saffron streak the azure lawn;  
Now, *binged on pearl*, she turns, in bright display,  
The eastern portals *reddening into day*,  
Whose genial blush bids new creations spring,  
And warm with life, their natal anthem sing." P. 1.

After "the infant hours have thus unfolded the orient morn, and bathed her silk cheeks from silver urns," then, of course, follows a simile; in which, by an inverted effort, the real creation of nature is lowered, by comparing it with the mock creation of a painter. But whether the first lines mean the first origin of morning, and of the world, or are only a full dressed description of any morning, in *gold, silver, silk, and pearl*, we are not quite certain. It seems, however, to be the former, as, soon after we have the "new sun," and the warm clay new moulded into human forms.

The author's prose is, if possible, still more affected than his verse, and resembles the beautiful incomprehensibility of his namesake, John Stewart, ycleped the traveller; if haply this be not the same person turned Poet. "In the subsequent Poem" his *Prospectus* says, "A love is spoken of as *illicit*. Courtesy exacts

this title from the offspring of habit." Be not alarmed, reader, the author only means, that the term is not strong enough; he would have it called *criminal*; forgetting, perhaps, that *illicit* means *unlawful*, which is much the same as criminal. Soon after, he calls the desire of deliberate revenge, "a majestic impulse." Yet, strange to say, he is a moral, and by no means an irreligious Poet. The libertine, who, from the title of "the Pleasures of Love," expects any thing to suit his licentious taste, will be completely disappointed. Should he be able to comprehend it at all, he will see the materials of good moral poetry spoiled by affectation.

#### DRAMATIC.

ART. 16. *The Invisible Girl; a Piece in One Act, as performed at the Theatre Royal, Drury Lane. Written by Theodore Edward Hook, Author of the Soldier's Return.* 8vo. 38 pp. 1s. 6d. Baldwin. 1806.

From the title of this little piece one should suppose some deception, similar to that which has lately been exhibited in London under the same name, to be the principal subject of it. But this is by no means the case. A young lady, indeed, says a few short words, and sings two songs behind the scenes; but her non-appearance on the stage seems to be merely accidental. The only character that may be said to talk is a captain, whose volubility is such that no other person can get beyond a single syllable. The idea of this talker is taken from a little French piece called *Le Babillard*, of which the author of this drama had seen an account in the newspapers; and he has followed the conceit with some spirit and humour. His hero personates two characters, and in both, as well as in his own person, engrosses the whole conversation; till the plot concludes, apparently according to his wishes, but without a complete word of assent from the other parties. This whimsical idea is suitable only to a farce, and seems better calculated for a Parisian than a London audience. But the principal, or rather the only character, in the hands of the performer who represented it (Mr. Bannister), could not fail of ensuring success to the piece.

#### NOVELS.

ART. 17. *The Eventful Marriage: A Tale, in Four Volumes. By the Author of "Count di Noviny," and "Monckton."* 8vo. 18s. Crosby. 1806.

A tragical narrative of amours, plots, murders, and massacres, betwixt the Spaniards and Moreoscos. We cannot recommend these volumes as a suitable amusement for persons who have any reverence

reverence for the holy scriptures; which are here continually profaned by ludicrous applications of the most solemn passages contained in them. Perhaps, the volumes will not on this account be unacceptable to some agricultural scribblers, who have lately come before us; and who are here far surpassed in profaneness, and almost rivalled in prolixity.

### MEDICINE.

ART. 18. *On Epilepsy, and the Use of the Viscus Quercinus, or Mistletoe of the Oak, in the Cure of that Disease.* By Henry Frazer, M.D. 12mo. 96 pp. 2s. 6d. Highley, Fleet Street. 1806.

This author, having made use of the mistletoe, in the cure of epilepsy, in a few cases with success, is desirous of imparting his experience to the public, in the hope that gentlemen in a more extended practice, and to whom cases of epilepsy may occur more frequently than they have, or are likely to fall to his share, may be induced to give the remedy a trial. His design therefore being simply to introduce the mistletoe to the notice of his brethren, he avoids, he says, entering upon the theory of the disease, "because," as he rationally observes, p. 4, "that any thing advanced upon this part of the subject, must be in a great measure hypothetical, and from the acknowledged difficulty of the inquiry, most probably would not be more satisfactory than that given by far abler men, who have travelled over the same ground before." But afterwards, forgetting this wise resolution, he enters into an elaborate examination into the seat, cause and nature of epilepsy, and in the course of the discussion, he cites a greater number of authors than we ever remember to have seen collected together in so small a work; the titles of the books referred to filling nearly two thirds of the pages employed on this part of the subject. We should not perhaps have noticed this, but as the author concludes by giving his own theory, or opinion of the nature of an epileptic paroxysm, we thought it necessary to lay that before our readers.

"We consider," Dr. F. says, p. 16, "the real state or condition of the nervous energy of the brain, during an epileptic paroxysm, to be collapse." What is meant by this, to us unintelligible piece of jargon, we shall not pretend to divine; but sure we are, that the author would have done better to keep to the path he had chalked out for himself, than to have ventured on one in which so many had failed before him, and in which he has certainly not been more successful than his predecessors.

Quitting this part of the subject, the author proceeds to give an account of the remedies employed in the cure of the epilepsy. The principal of these are, the root of the wild valerian, asafœtida, opium, the flores cardamines, the stramonium, the

leaves

leaves and flowers of the orange tree, and the cuprum ammoniacum. Each of these medicines has had its patrons and admirers, and they have all of them relieved, and sometimes cured the patients to whom they were administered; but as they all much oftener fail in producing any material advantage, the author was induced, he does not tell us by what accident, or circumstance, to make use of the mistletoe.

He has given the medicine to eleven patients, afflicted some in a greater, some in a less degree with epilepsy: nine of them, he says, p. 89, were radically cured; one of them died, and one received no benefit. "It is however but justice to observe," he adds, p. 89, "that although the mistletoe was administered, in consequence of my advice, and according to my direction in the last mentioned case, yet not having seen the patient, I cannot speak of the particular circumstances of the case; and it is also proper to state, that by far the greater part of the mistletoe which was employed in this case, was not the viscus quercinus, but mistletoe collected from the apple tree." If however the mistletoe, (collected from whatever tree, for we shall make it at the least probable, that is a matter of no importance) will cure nine epileptic patients out of eleven, there was little need of offering an apology. It will then be allowed to approach the nearest to a specific medicine, of any thing that has been discovered since the Peruvian bark was introduced into Europe. We cannot pass over this part, without expressing our satisfaction that the author has not fatigued his readers with a minute detail of the symptoms of each of the cases, and the progress of the cures, which is so much the practice. He has given the age of each of the patients, the time they had been affected with the complaint, the quantity of the medicine taken, and the time consumed in effecting the cures, which are all the circumstances necessary to be known, to appreciate the value of the drug.

The description of the plant he has copied verbatim from Dr. Woodville's Medical Botany, but he has omitted two passages, with which Dr. W. concludes his account of the properties of the plant, though it is probable, that these passages first suggested to him the idea of instituting his experiments. We will lay them before our readers, who will thence be enabled to judge how far we are right in our conjecture.

"The viscus quernus," Dr. Woodville says, Med. Bot. v. 4. p. 151, "obtained great reputation for the cure of epilepsy; and a case of this disease, of a woman of quality, in which it proved remarkably successful, is mentioned by Boyle. Some years afterwards, its use was strongly recommended in various convulsive disorders by Colbach, who has related several instances of its good effects. He administered it in substance in doses of half a dram, or a dram of the wood or leaves, or an infusion of an ounce." "This author," Dr. W. continues, "was fol-  
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lowed by others, who have not only given testimony of the efficacy of the mistletoe, in different convulsive affections, but also in those complaints denominated nervous, in which it was supposed to act in the character of a tonic. But all that has been written in favour of this remedy, which is certainly well deserving of notice, has not prevented it from falling into general neglect; and the colleges of London and Edinburgh have, perhaps not without reason, expunged it from their catalogues of the *Materia Medica*." "The mistletoe of the oak," he adds, "has, from the times of the ancient Druids, been always preferred to that produced from other trees; but it is now well known that the viscous quernus differs in no respect from others." We will conclude this article with a passage or two from Colbach's Dissertation on the subject, published 1719, which Dr. F. may not be sorry to see.

"I have known," he says, p. 24; "so many instances, both in young and old, in rich and poor of both sexes, some of whom had been many years afflicted with epilepsies, and other convulsive disorders, that have been either cured, or received benefit from this divine remedy, that I think myself bound in conscience to divulge the use of it to the world; since it is capable of doing greater things than ever I knew any one remedy, and I think it incapable of doing any hurt.

"Whilst the virtues of mistletoe were confined to that of the oak only, it was of little use to the world, as not being to be procured. I have been five and thirty years a diligent searcher after it, but never could yet see one sprig; and have never met with above two who had. I therefore furnished myself with a large quantity of that of the lime; the trees in one of the parks in Hampton Court affording great plenty. I ordered it to be gathered at the latter end of December: the leaves, berries, and very tender twigs, I got dried over a baker's oven, where there was a constant gentle heat, and then had it made into a very fine powder, to be put into a glass covered with bladder, or leathers, and kept in a very dry place. If it be not kept close and dry, it will contract a dampness, grow mouldy, and be good for nothing. The larger stalks must also be carefully dried, and preserved for decoctions and infusions."

As the present author has not given directions in what manner the mistletoe is to be prepared and preserved, the above may be useful to any persons who may be disposed to try the remedy, which we would by no means discourage, though we do not expect that it will be found so efficacious as he seems to promise.

ART. 19. *A Dissertation on Ischias; or, the Disease of the Hip-Joint, commonly called a Hip Case; and on the Use of the Bath Waters as a Remedy in this Complaint. By William Falconer,*

*Falconer, M.D. F.R.S. Physician to the Bath General Hospital. 8vo. 55 pp. 2s. 6d. Cadell and Davies. 1805.*

A description of that dangerous distemper, commonly named a hip-ache, is given in this short treatise; and the hot springs of Bath are extolled as a successful remedy for that disease.

It appears that the hot bath is chiefly efficacious in the early stages of the complaint; for when suppuration has taken place, they are injurious. The register of the Bath hospital is resorted to, to prove the utility of the waters; by which it is shown, that more than one patient in four afflicted with ischias, are completely cured; that two fifths of those not cured are greatly benefited; and above a third of the remaining cases are in some degree benefited. On the whole, above nine tenths of the patients with this disease received advantage from the Bath waters.

From these facts an important conclusion may be drawn, not however mentioned by Dr. Falconer, who is a Bath physician. As the internal use of the waters was found prejudicial; bathing, and pumping with the hot water, were the only means employed. Now no medical man can suspect, when the waters are used externally, that the component parts of these mineral springs can at all contribute to their medicinal properties. Their whole virtue must depend on the heat; which should prompt us to prescribe far oftener than we do, a course of warm bathing in this and similar disorders. A journey to Bath is in the power of few, but hot water is to be procured every where. Whether pumping on the part is preferable to bathing, does not appear to be ascertained. It seems however probable that it should be more efficacious. An apparatus for pumping might therefore be useful in hot baths.

Dr. Falconer nowhere hints at the connection of ischias with scrofula, which we are persuaded is a frequent occurrence; and he avoids mentioning the powers of the warm sea baths, which we suspect to be at least equal to the natural springs at Bath. Which are superior could only be ascertained by extensive experience.

The author certainly deserves praise both for the facts he narrates, and the observations to which they give occasion.

**ART. 20.** *An Appendix to a Practical Essay on Distortion of the Legs and Feet of Children, &c. containing Sixty-two Cases that have been successfully treated in Patients between the Ages of two Weeks and twenty-five Years, &c. &c. By T. Sheldrake, Truss-Maker to the Westminster Hospital. 8vo. 148 pp. 8s. Printed for the Author. 1806.*

None are ignorant how much the mechanical arts contribute to elegance and luxury; this treatise is an agreeable proof, that they are sometimes also subservient to humanity. All medical  
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men know that infants are occasionally born with one or both their feet in some degree distorted. This malconformation is probably occasioned by some accident to the fœtus, forcing the unossified limbs into an unnatural position. Such infants, by the severe laws of Lycurgus, were condemned to perish. In other nations they are permitted to live, though they usually pass through life in an uncomfortable manner from the imperfection of their limbs.

Various contrivances have been invented to correct these defects, but the ingenuity and success of Mr. Sheldrake surpasses all others. He has added to his mechanical skill a competent knowledge of the anatomy of the bones and muscles, and thus is enabled to apply springs and bandages adapted to retain a distorted limb in a proper position; while Nature by her plastic power gradually corrects the defect.

To prove how much has been done, Mr. Sheldrake takes casts in plaster of Paris of the deformed limb; and after it is improved by the treatment, other casts are made.

He has had accurate drawings made from such casts, by which it appears that a very great deformity is sometimes entirely removed; and this is accomplished not only in infancy, but in some instances in grown up persons.

It is superfluous to add, that there are degrees and kinds of distortion which are irremediable; but we have been surprised and pleased to find how much can be effected.

ART. 21. *Observations and Experiments on the Humulus Lupulus of Linnæus, with an Account of its Use in Gout, and other Diseases, with Cases.* By A. Freake. 12mo. 67 pp. London.

The hop has been long celebrated in herbals and dispensatories, as an aromatic bitter, endued with detergent, lithontriptic, and slightly narcotic powers. The odour of hops, hung in a bed, Dr. Lewis says, has been said to induce sleep after opium has failed. Chambers mentions their being used as a pillow for the same purpose. Their principal consumption however is in malt liquors, which they preserve from undergoing the acetous and putrefactive fermentations, render less glutinous, and dispose to pass off more freely by urine. They appear, Chambers says in his Cyclopædia, to have been brought into this country from the Netherlands, in the year 1524, and thrive so well here, that in 1603, the beginning of the reign of James the First, they were produced in great abundance; at this time, we know they produce a considerable revenue to government. The extract, Dr. Motherby says, obtained from the spirituous tincture, is an elegant bitter. I know Dr. Cullen says, from good authority, that the decoction of the hop, drank warm in bed, is used as a sudorific, to banish the remains of the venereal disease. Relying on these authorities, the present author was induced to make a variety



riety of preparations from this plant, and to administer it in powder, tincture, extract, infusion, decoction, and conserve, and adds, "he is now enabled from experience to say, it is eminently beneficial as an alterative and tonic, that it is a good diuretic, that it acts gently as an aperient, and that it possesses considerable powers as a sedative, having in some cases afforded relief from pain, when opium and other medicines had failed, or could not be continued with safety." Mr. F. then proceeds to describe the processes for making the several preparations we have mentioned, and lastly, to relate the cases, eight in number, of persons with gout, or gouty affections, all of whom, it appears, received more or less benefit from taking the medicine. Whether, however, there actually resides more virtue or power in the infusion, tincture, extract, or powder of the hop, than in the same preparations of chamomile flowers, gentian, columba, and many other bitters, all of which have their admirers, and have been as highly, and we suppose as deservedly commended, we cannot say; but as the hop is equally safe, there seems no reason why it may not be occasionally employed with them,

#### MILITARY.

**ART. 22.** *Observations on the Character and present State of the Military Force of Great Britain.* 8vo. 116 pp. 3s. 6d. Hatchard. 1806.

When a legislative measure, effecting any important change, is in the contemplation of Ministers, it is not unusual to enforce its necessity and explain its tendency in a previous publication. Thus the pamphlet before us is apparently the precursor of the new military regulations depending in Parliament. It details at length, and urges with considerable force, the principal objections which have been made to the Militia and Volunteer systems, objecting to the latter the want of an effective military controul, and to the Militia the oppressive mode of ballot by which it is levied, the inexperience of its officers, and the disadvantage under which troops must fight who never have seen actual service. These objections are plausible in theory, and undoubtedly deserve attention. Yet the Militia has for more than half a century been a popular establishment, and there are instances of valour displayed, and conquests achieved, by raw and inexperienced troops even in a regular campaign. Witness the heroic bravery manifested in Germany, during the seven years war, by a newly-raised regiment of light dragoons (the 15th), many of whom were tailors lately taken from the shop-board. But the instances are still more numerous when even peasants, armed in the defence of their country, have annoyed, and finally discomfited veteran troops. We deem it indisputable that the irregular forces of America,

America, though often defeated, would not have been compleatly subdued by the British armies, had they never obtained the aid of France. Nor were the ill-disciplined revolutionary troops of France found unequal to the protection of their country against the skill and discipline of their Austrian and Prussian adversaries. We are confident that, in case of invasion, the Volunteers would perform many important services. Regular troops, when they can be procured in sufficient numbers, are undoubtedly to be preferred: but the means of obtaining a standing army sufficient both for home defence and foreign service, in the present state of Britain, form a problem which has not yet been solved by the ablest politicians. On this point there are many important, though perhaps, some impracticable suggestions in a \* work which we have lately noticed; and the same author has pursued the subject in a subsequent tract. Upon the whole, though we deem it a visionary plan intirely to assimilate the condition of a soldier with that of a citizen, we think his condition might be so much improved as to render recruiting a far easier task; and among other measures, we incline (though not without hesitation) to the system of temporary and periodical service. But on questions of this kind it peculiarly becomes critics to be diffident. We cheerfully leave it to those by whom the important subject has been under discussion, and whose deliberate wisdom, though not infallible, is seldom deceived.

## POLITICS.

ART. 23. *Measures as well as Men; or the present and future Interests of Great Britain; with a Plan for rendering us a Martial as well as a Commercial People, and providing a Military Force adequate to the Exigencies of the Empire and the Security of the United Kingdom.* 8vo. 217 pp. 3s. 6d. Johnson, 1806.

During the perusal of this copious and rhapsodical pamphlet, we recollected to have met with a similar work † a few years ago; in which the author (otherwise apparently a well-meaning man) very roundly asserted, and indeed seemed to have persuaded himself, not only that the war with France was, on the part of Britain and her allies, perfectly unjust, but that it was our interest, as well as duty, to form an immediate alliance with her, to abet all her encroachments on other states, to sanction all her usurpations, and (yet more) to participate in the spoil; assisting her in the repossession of Egypt, in plundering the Turkish empire, and

\* Macdiarmid, on the National Defence. See Brit. Crit. for June, 1806, p. 637.

† See Brit. Crit. Vol. iv. p. 325.

depressing that of Russia, whose power, and not that of France, the author appeared most singularly to dread. Similar doctrines are attempted to be enforced by the author before us; whom we conceive to be the same person. The only part of this tract which has the least show of common sense, is that wherein the author proposes a plan of national defence, in some points resembling that which has lately been adopted by parliament. In other respects the work before us contains little more than enthusiastic, and scarcely intelligible, rant and declamation. The author very warmly censures every opposition to the views of France, and urges, even on religious motives, our joining her in all her schemes, assigning Egypt to her, with such other possessions of other powers as she may choose, provided she will suffer us to have some share in the spoil! Our principal share is to be a new kingdom of Assyria; which we are to seize, and of course plunder and revolutionize! All this iniquity is to be committed for the sake of Christianity, and is (this wonderful author assures us) positively enjoined in the Scriptures!!! We need not be surprised that *such* a writer considers Bonaparte as an innocent and injured man, and represents all his aggressions, spoliations, and massacres as necessary to his own security. The author cites indeed some writings of a Dr. Edwards, (advertised also on the outer leaf of this tract, as if the author was the same,) in which the plans here enforced are further detailed and proved (he assures us) to demonstration. We are not very eager for the perusal of them.

ART. 24. *A Letter to Lord Porchester, on the present degraded State of the English Clergy.* 8vo. 24 pp. 6d. Bell, Oxford-street, &c. 1806.

We place this among politics, because it refers chiefly to what is considered as a political degradation, the exclusion of the clergy from the house of commons. We consider it as a strong proof of the general right feeling of the English clergy, with respect to their situation and duties, that this is the first remonstrance which has appeared, in so long a period, on that subject. They have acquiesced in a positive exclusion, from that, to which before they never aspired, without an effort, and without a murmur: feeling, as they ought, that political intrigues, struggles, and rivalships, were not the proper occupations for their minds. This author totally mistakes the matter, when he argues, (as he seems to think, triumphantly) that because a bishop is not unfit to be a legislator in the upper house, an inferior clergyman is not unfit to be a representative in the lower. The bishop holds his seat in the house of lords by legal right. He has no electioneering canvas, no courting of pot-wallopers, none of the degrading iniquities of an election to go through for acquiring it. He is not exposed to the scurrilities of drunken voters, nor chaired among the shouts of a multitude,

multitude, made beastly by intemperance, and the worst abuses of freedom. He has not to intrigue among the multitude, to obtain or to renew his seat. This is the great difference. It is not that a clergyman is unfit to be a legislator, any more than to be a magistrate : but that he is unfit to seek it, as seats in parliament are, and must be, sought.

We will not argue this matter further, though much further it might be argued ; nor contend with this author respecting the indelibility of the clerical character, which he calls popish. On these points, his opinion, (if he is a clergyman) is merely a single voice, opposed to the general acquiescence of the whole body, and therefore of no great weight.

Against compulsory residence, and against some of the new provisions respecting curates, he argues better. But, on the whole, he is by far too much *liberalized* for us ; and has many feelings and sentiments in which we cannot participate. No clergyman, however, should take alarm at the formidable words in this title page, " the present degraded state of the English clergy," since, the degradations here spoken of (except in the single instance of curates' salaries) are such as are neither felt nor complained of throughout the clerical profession.

## TRAVELS.

ART. 25. *Travels after the Peace of Amiens, through Parts of France, Switzerland, Italy, and Germany.* By J. G. Lemaître, Esq. *Author of a Rough Sketch of Modern Paris.* 8vo. 3 vols. 1l. 4s. Johnson. 1806.

If the long and tedious catalogue of pictures, statues, antiques, &c. seen by the author in his travels, were deducted from these volumes, they would be reduced nearly to one, nor would that one contain matter of sufficient interest to justify any particular recommendation. The truth is, we are told nothing new about any of the things, places, or persons described, with the exception of a few anecdotes of Gibbon, (one of which is not the most probable) of Voltaire, the Sicilian court and some others. What is there to excite curiosity, at this day, in the ceremony of a nun's taking the veil ? What of novelty in the history and discovery of Herculeanum, of the mode of presentations at different courts, of the manufactory of Dresden China, &c. &c. ? The truth is, we presume, that the writer has amused himself, and his narrative may be acceptable to his friends, but his publication adds little to our store of knowledge, and will not have a plate, for it does not deserve it, among those descriptions of Europe, which are resorted to for the most pleasing entertainment, and most authentic and important information.

DIVINITY.

## DIVINITY.

- ART. 26. *The Young Person's Assistant, in reading the Old Testament. In a Series of Letters from a Mother to her Children, relative to Divine Truth. By Mrs. Dawbarn. 8vo. 79 pp. 2s. 6d. White, Wilsbech. 1806.*

"These Letters are designed to show a connected form of the Old Testament, and its inseparable connection with the New: also to show, at what period of time each of the Prophets lived; that they may be read and compared with those historical parts of the Holy Scriptures which relate to the times when they prophesied."—"Nearly the whole of these Letters have been collected from PRIDEAUX, COLLYER, BROWN, *Scripture dictionaries, &c.*" The work is creditable to Mrs. D.'s reading and maternal care; and indicates strong pious feelings, a little tinged with enthusiasm.

*Thanksgiving Sermons.*

- ART. 27. *England expects every Man to do his Duty!!! A Sermon preached in the Parish Church of St. Lawrence, before the Mayor and Corporation of Southampton, and published at their Request, on Thursday, the 5th of December, 1805, being the Day appointed for a General Thanksgiving; when a Collection was also made for those who suffered, and for the Widows and Orphans of those who fell, in the late important Victories. By the Rev. Thomas Mearns, M. A. Rector of St. Lawrence, and Chaplain to the Corporation. 8vo. 19 pp. 1s. Law, &c. 1805.*

Had we enjoyed the distinction of a seat in the Common Council at Southampton, we should certainly have joined with our brethren in thanking the preacher for this patriotic, but (as he seems to acknowledge at p. 17.) *hastily-written* sermon; and though we might not have brought forward, yet we should not (perhaps) have disturbed the unanimity of a motion, for requesting its publication.

- ART. 28. *The Duty of Thanksgiving; a Sermon preached at Whitkirk, near Leeds, on Thursday, December the 5th, 1805, being the Day appointed for a General Thanksgiving. By S. Smalpage, M. A. of Trinity College, Cambridge; Vicar of Whitkirk, in the County of York, and of Laughton with Wildsworth, in the County of Lincoln; and Chaplain to the Marquis of Hertford. 4to. 20 pp. 1s. Longman, London; Deighton, Cambridge; Wolfenholme, York. 1805.*

On all accounts a very respectable discourse. The preacher thus truly speaks of England: "A country which has long maintained

maintained a proud pre-eminence amid surrounding nations; a country enriched by the peaceful arts of commerce, and waiving from all quarters of the globe their various produce, for the use, the comfort, and even the luxury of its inhabitants; a country which for the unrivalled excellence of its constitution (may its duration be equal to its excellence!) is the envy and admiration of the whole world; a country where the glorious light of the Gospel shines out with the brightest lustre, diffusing its blessed influence in all the varied charities which may administer to the wants, the infirmities, the diseases, the accidents, to which human life is subject." P. 8. At p. 9, we meet with a warning, less urgently necessary now than it was a few years since, but never to be forgotten by us: "There was a time when our ruin was attempted under a more specious and fallacious, though not on that account a less dangerous form; by endeavouring to render us dissatisfied with our present government, and holding out encouragement and support to insurrection and rebellion. But the good sense of the people of this country was not so to be beguiled of their best privileges: they would never expect to find a friend in their bitterest enemy, knowing that "the kisses of an enemy are deceitful." Other countries have, unhappily, too late discovered their error in embracing French fraternity and assistance. They too were amused for a while with fancied schemes of liberty, but found in its stead the most degrading and oppressive slavery; "for their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps." We wish to quote p. 11, and several other passages, but we must be satisfied with recommending the whole discourse to the attention of our readers.

ART. 29. *Lord Nelson. A Funeral Sermon, chiefly preached on the late Thanksgiving Day, at Thursford and Suoring, in Norfolk, near the Birth-place of this great Man; with a particular View to his most useful Life, and glorious Death. By the Rev. George Cook, M.A. Fellow of St. John's College, Cambridge.* 4to. 31 pp. 2s. 6d. Chapple, &c. 1805.

It is reasonable that we should sometimes spare ourselves the trouble of deciding upon the merits of a book, referring the business to our readers. Probably they will find it, in this case, no difficult task, when the following specimens of oratory shall have been considered: "Yes; let me repeat it. He was, from the first, the dreaded scourge of France and Spain. Witness Calvi, witness Santa Cruz. What though before the one he left the precious memento, his right eye, and before the other—let us pause, and read the man—his right hand, his spirit was unbroken still." P. 21. "Though these last wonderful exploits are the joyous occasion of this day's meeting, yet as it will be impossible

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to emblazon them, it is needless to attempt it. You see them. They are bright before your eyes. You hear of them. Your very children can tell you the story. Fame is so busy with it, you can hear of nothing else." P. 23.

ART. 30. *Victory and Death. The Substance of a Discourse, delivered December 5, 1805, the Day of General Thanksgiving, for the total Defeat of the Combined Fleets by Lord Nelson; in Aid of the Patriotic Fund. By Thomas Wood. 8vo. 25 pp. 1s. Baynes, &c. 1806.*

Though we cannot praise this discourse as a literary composition, yet we may commend its general tendency, and that of many particular passages. "Whilst we gratefully acknowledge the goodness of God in defending us, we should not be inattentive to the *instruments* he employs. Our regular soldiery, for bravery and discipline, are not surpassed by any in the world; and the Volunteer corps, for military etiquette, and patriotic zeal, are a praise to their country, and a credit to themselves; and, no doubt, would, if called upon, courageously step forward to meet the inveterate foe." P. 21. A day of thanksgiving to the Sovereign Disposer of the affairs of men, on receiving a national mercy, is an unquestionable duty; and it has a direct tendency to awaken a sense of religion in the minds of the people, and to confirm their faith of a divine providence. "The sectarian meets the *metropolitan* worshipper at the throne of grace, and the spirit of narrow bigotry yields to the influence of genuine philanthropy. The patriotism and piety of the land are happily united, and the success of arms is devoutly ascribed to the interposition of God." P. 16. A period at p. 8, requires some consideration: "The glorious Gospel never shone with brighter lustre, nor ever had a more numerous train of sincere adherents; not only our towns and cities, but even the country villages, are abundantly favoured with the glad tidings of salvation, so that we live in a Goshen of light." In plain language, *meeting-houses* are daily springing up in every corner of the kingdom. Concerning the probable effect of this unexampled increase, upon the establishment in church and state, we forbear, on the present occasion, to offer any conjectures. But we attest with satisfaction, that the discourses, pronounced in these places on the day of thanksgiving, (as far as they have yet come within our notice) are loyal and patriotic.

ART. 31. *Victory Mourning. A Sermon, preached at Southampton, November 10, 1805, occasioned by the great Victory obtained over the Combined Fleets of France and Spain, off Cape Trafalgar, October 21, when the renowned Lord Nelson was slain. By William Kingbury, M. A. 8vo. 30 pp. 1s. Baker, Southampton; Ottell, London. 1805.*

We have read this sermon with far more satisfaction than we received from a tract by the same author, noticed in our 14th vol.

p. 555. We recommend sentiments like the following to the consideration of all the preachers, *dissenting* brethren, and of some *churchmen*: "Far be it from the preacher, indiscriminately, and in an unqualified manner, to reprobate all national contests, in all circumstances, as unlawful: this would be an extravagant assertion, approaching to enthusiasm: this would tend to paralyze all our endeavours to repress a foe, to check our prayers for our soldiers and sailors, and to silence all thanksgivings for successes." "In the present disordered and depraved state of human nature, defensive war is necessary; and its justice may be vindicated on the same principles that it can be proved just to defend, with arms, our properties, our houses, our wives, and our children, from the depredation of the midnight robber, the stab of the murderer, or the violence of the brutal ravisher." P. 11.

ART. 32. *The Destruction of the Combined Fleets of France and Spain. A Sermon, preached at Worship-street, on Thursday, December 5, 1805. By John Evans, A. M. Published by Request. 2d edit. 8vo. 32 pp. 1s. 6d. Symonds, &c. 1805.*

The preacher considers the words of the text, "and the third part of the ships were destroyed," not indeed as *prophetically* descriptive of the late victory, but as holding up to view a *mighty maritime destruction*; in which respect, he maintains that they are singularly applicable to the late dreadful contest on the ocean. The discourse is concluded by some practical reflections, suggested by the late victory, and is creditable to the author's judgment, patriotism, and piety.

ART. 33. *A Sermon, preached at the Great Synagogue, Duke's Place, on the 14th Kislev (A. M.) 5565, answering to Thursday, 5th December, 1805, being the Day appointed for a General Thanksgiving for the Success of his Majesty's Fleet under Lord Nelson, off Trafalgar. By the Rev. Solomon Hirschel, presiding Rabbi (erroneously styled the High Priest) of the German Jews in London. Arranged and rendered into English by a Friend. 4to. 16 pp. 1s. 6d. Richardson. 1805.*

The preacher does not aspire, as most preachers on this occasion have done, to be an *orator*, but only to set before us pious and wholesome instructions, in which design he has well succeeded, many very commendable sentiments being presented to us in this discourse. One short extract will gratify (we are assured) every *christian* reader. "The destruction of our fellow-creatures ought not to be the final cause of war. According to the precepts of our rabbies, we are directed, in the siege or blockade of a town, always to leave a part open for the flight of any of the inhabitants who would save themselves." P. 9.



## MISCELLANIES.

ART. 34. *The Miseries of Human Life; or the Groans of Timothy Testy and Samuel Sensitive. With a few supplementary Sighs from Mrs. Testy. In twelve Dialogues.* 12mo. 361 pp. Miller. 1806.

Among the *minor* miseries of human life, for such only are the subject of this tragi-comic book, some are enumerated which have reference to reading and writing, as for instance;

“ Reading over a passage in an author, for the hundredth time, without coming an inch nearer to the meaning of it at the last reading than at the first;—then passing over it in despair,—but without being able to enjoy the rest of the book, from the painful consciousness of your own real or supposed stupidity.” P. 182.

This can never happen to reviewers; who if they were once to suspect themselves of *stupidity*, must in conscience throw up their employment. No; if we do not understand a passage at the first, or at most the second reading, we, without hesitation, condemn the author as stupid, or puzzle-headed, or unable to express himself clearly, or involving himself in affected obscurity, or something which totally removes the blame from us. This, therefore, is not one of our miseries. Yet we have many. What, for instance, would Mr. Testy or Mr. Sensitive think of being obliged to read the same bad arguments for the thousandth time, hashed up in a new form, and being expected to find new terms of refutation for what never deserved any answer?—What of being obliged to read multitudes of books not at all worth reading?—What of being obliged to read one book just when curiosity and inclination are earnest to read another?—What of receiving a book from an esteemed friend, under strong expectations of praise on his part, and finding on perusal that you cannot with honesty commend a single passage in it?—What, of abusing a bad book that is anonymous, and finding afterwards that it was written by a person you particularly respect? If it be natural in some situations to say “ Oh that mine enemy would write a book,” how much more urgent is it often upon a reviewer to cry, “ Oh that my friend would not write a book!” Or what would these complainers think of sending a book to the revision of a very skilful and able friend, in hopes of receiving a speedy and excellent account of it,—and finding, after several months, that this friend has put it aside for other occupations, or has been ill, or travelling, so that the business has not advanced a step in all the interval. The author in the mean time clamorous for notice, or the public accusing you of remissness, when you wished to give it a particular gratification?

Many such miseries have we, not known to authors in general, yet we bear them with fortitude: and agree with the writer be-

fore us, that all such evils are to be borne not only with patience, but with complacency; and complaints to be indulged, if at all, only under real misfortunes. This is the final and good moral of the present whimsical book, in which more petty disasters are enumerated, than could easily be imagined; yet with such accuracy, that every reader will find many adventures of his own life repeated under every head.

ART. 35. *Commercial Phraseology, in French and English; selected from "Le Negociant Universel." Designed not only to simplify, and render familiar the Technical Terms used in Commerce, but also to facilitate the Understanding that Work, so peculiarly calculated to enable the more advanced Students, intended for the Counting-house, Clerks, and private Learners, to write French Commercial Letters with Precision and Accuracy.* By William Keegan, Author of "*Le Negociant Universel*," and Master of Manor-house, Kennington Lane. 12mo. 216. pp. 3s. 6d. Vernor and Hood. 1805.

There can be no doubt of the utility of a work of this kind, but the question is, How is it executed? The principal object on, and which must strike every person who opens the book is, that that we have here some hundreds of examples of French phraseology put together without order or connection, and without any index or table of reference, by which the phrase in question may be found. The scholar must read the whole, and have the whole by heart, in order to profit by the author's labours. But this is not all. It has been often said, that he who would teach Englishmen to understand French, must himself understand English, but we have here such English as is neither spoken nor written in any counting-house or other house in Great Britain. Ex. gr. "You have had the goodness to remit us an account *finulé* of the purchase of a lot of alum;" "Your commodities *equally* enjoy here a very advantageous sale;" "A merchant who at all times seeks his own *utility*," in French "*qui cherche toujours son utilité*," but the meaning is, "who studies his own interest." "We will defer replying to his answer, to an occasion of some moment, to save him the superfluous expences of postage." "When the damages *will* be ascertained, we will balance the account, &c." "You will be pleased to remit us our account current, to balance it, when you will send us your last remittance, which, as we by no means doubt, will make us enjoy the greatest advantage." "It is an increase of loss, which I think you might have made me avoid." "Which makes a very considerable increase of expences, and which these gentlemen might have made you avoid." "He has only, perhaps, refused them, because you *have* at first obliged him to pay their amount, before he examined their quality." "He has been introduced to me, as deserving a discreet confidence, which it

would be in your power to verify, were he to ask goods of me." " Besides, the trifling advance that you required, was not calculated to excite, not only the least suspicion, but also less to injure a reputation established by a long correspondence." " Which complete the sum, you have prescribed in their favour; respecting the remainder, the holder having protested it, we replied that having honoured the other bill, we had *fulfilled you*; and consequently *should fall* on Mr. B." This is strange nonsense, but the French is correct and intelligible; however, with all our respect for French phraseology, we cannot suffer good English to be mangled in this barbarous manner.

ART. 36. *A World without Souls.* 12mo. 135 pp. 2s. 6d. Hatchard. 1805.

Though the intention of this little book is apparently good, which, we hope, is always a primary title to our commendation, yet we cannot approve either the style of it, or, in all respects, the tendency.

The style is what we cannot term otherwise than *ambitious*. An affectation of the epigrammatic style of Voltaire or Sterne; with a perpetual recurrence to one or two ideas, meant at each repetition to have the effect of an epigram. We do not think the writer generally successful in these attempts, and the praise of originality in them will hardly be thought valid; though in the last chapter he wishes to convince the reader, that he is "not winged with plumes from any vulgar flock," p. 132:—*winged flocks* are indeed not quite creditable for a writer to belong to: they may supply him with pens, but ought not to lend him wings.

But the tendency is, in some points, more faulty than the style. Instead of a *world* without souls, it is, in fact, a *city*; and that city, which is called O, evidently means London. Now in this city the author does not allow any persons to have a due sense of religion, but those who are regarded as enthusiasts or madmen. To a congregation of those enthusiasts he introduces his hero, and puts an admirable discourse into the mouth of their preacher: such a one as he must well know is seldom or never heard in such a congregation. Among other sentiments this preacher says, "We speak not to cherish the fancies of the enthusiast, who talks of immediate communion, or direct revelation from God. Of such intercourse our religion dreams not," p. 48. Very true; but do not those so dream, who in his city of O are accounted enthusiasts? do not they rant, nay even write about their *experiences*, by which they mean actual, inward revelations? This then is not fair dealing. Nor is the contrasted representation of a fashionable preacher in chapter 3. True it is, that too many such there are; and that they are perfectly fit objects of satire. But the idea conveyed in this passage and the other, is, that all

all who are *not* considered as enthusiasts in the city of O, are like this wretched animal; and that they who *are* so termed, are the only teachers worthy of attention. This notion is perhaps more than the author meant to convey, but it is conveyed by many other parts of the book; and is, in our opinion, extremely pernicious. Let those be satirized who live as if they had no souls, as severely as you please,—the case requires it. But do not give to a class of men who have zeal without knowledge, and are thereby doing no less mischief, colours which belong not to them, and credit which they have never yet been found to justify.

We really took up this book with a wish to praise it, thinking the leading ideas of the satire a good one. Praise indeed in several parts it deserves, but we cannot on the whole recommend it.

ART. 37. *Essays on various Subjects.* By J. Bigland. 2 Vols. 8vo. 257 and 259 pp. 12s. Longman. 1805.

To the merit of Mr. Bigland, as a writer on more than one subject, we have borne testimony on \* former occasions: nor will these miscellaneous Essays detract from his well-earned reputation; since they contain much good sense, expressed (generally speaking) in neat and perspicuous language.

On such a variety of topics as this book contains, it cannot be expected that we should examine every sentiment which the author has thrown out. His reflections, in general, appear to be the result of just observation; though, relating to subjects which have exercised the ingenuity of many other writers, they have not always the grace and attraction of novelty.

In the first Essay (which is "On the Universal Pursuit of Happiness") are many just remarks on the insufficiency of greatness or of wealth to secure happiness, although the latter undoubtedly affords the means of procuring many real advantages and comforts; and it is also truly observed, that "the man who is fully satisfied with his homely cottage, his mean furniture, and his scanty table, decorated with fewer dishes than that of his opulent neighbour, is richer than he, who, possessing a magnificent palace, a splendid equipage, and a richly garnished table, yet has the mortification of seeing himself surpassed in all these particulars."

The chief object of the second Essay is, to correct the supposed fallacious representations of poets, and even philosophers; who write (the author asserts) "panegyrics on the happiness of poverty." This, he thinks, tends to extinguish benevolence in

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\* See Vol. xxii. p. 324. Vol. xxiv. p. 95, and Vol. xxv. p. 572.

the minds of those who have it in their power to alleviate misery, and reward merit.—But surely these remarks arise from a misconception of the writers alluded to. No author of eminence with whom we are acquainted, is so absurd as to suppose that happiness resides where the necessaries of life are wanting. When they speak of poverty in favourable terms, it is in a comparative sense, as contradistinguished from inordinate wealth and great splendour; and they mean only that men in an humble station may be happier, *sua si bona norint*, than the more affluent, whose imaginary wants are as tormenting as real ones. On the other hand the pictures which many writers have drawn of the miseries of the poor and the sufferings of the oppressed, though sometimes necessary, and often well intended, too frequently (in our days) arise from a malignant desire of exciting discontent, and disturbing the peace of society. We are, however, far from imputing such a design to the respectable author before us; whose writings have ever the best objects in view.

The Consolations of Religion in temporal Difficulties form the subject of the third Essay, in which we meet with many valuable sentiments, as well as in the fourth, which regards national establishments in religion. In the fifth and seventh Essays, the subject of which is Liberty of Conscience, we have many just, though trite, arguments against intolerance and persecution: but surely intolerance and persecution are not the faults of the present age. The author, who appears to be a pious man, is, no doubt, sincere in his zeal for universal toleration; but we should be cautious in the use of those weapons, which have now nearly lost their original object, and have lately been employed with too much success against religion itself. Mr. B. however does ample justice to the mild and tolerating spirit of the Church of England, and (in the sixth Essay) defends the rights of the Clergy, by arguments which their adversaries would in vain attempt to refute.

In combating superstitious prejudices, long since exploded by all well informed men, he is too diffuse, and uses some arguments which we cannot approve.

With the author's sentiments on Education (particularly in his comparison between public and private tuition in Essay V.) we do not in general coincide. He seems to misapprehend the mode of teaching in public schools, when he talks of a master being able to bestow only a few minutes in the day upon each scholar. He concludes with recommending, what is now very frequently practised, namely, private tuition at first, and a public school for finishing the studies of youth.

We have, however, upon the whole, received much pleasure from the perusal of these Essays. They are thirty-four in number; in which, though there are some opinions not so well considered or so accurately expressed as we could wish, much valuable  
and

and some entertaining matter will be found, and an additional evidence is given of those talents which we have already praised, and which (as a respectable list of subscribers evinces) have now obtained a liberal patronage.

ART. 38. *Excursions in North America, described in Letters from a Gentleman and his young Companion, to their Friends in England.* By Priscilla Wakefield, Author of *Juvenile Travellers*, &c. 8vo. 5s. Darton and Harvey. 1806.

The publications of this accomplished female, would of themselves form a respectable juvenile library. They all bear evident marks of great judgment, extensive reading, and the purest sentiments of morality. The present is an elegant and interesting compilation from the works of Jefferson, Weld, Rochefoucault, Michaux, Bartram, Carver, Mackenzie, and Hearn. The chapter, or rather letter, which gives the narrative of an Indian chief, concerning the war between the Americans and some of the Indian tribes, is original, and exceedingly curious.

A neatly executed map is prefixed, and we have no scruple in recommending the publication altogether, as very proper, not only for young persons, but for all who wish to see the best parts of the most popular writers on the subject of North America, judiciously extracted and neatly put together.

ART. 39. *Accounts of two Attempts towards the Civilization of some Native Indians.* 8vo. 3s. Phillips and Farden. 1806.

This pamphlet records a fact most highly honourable to the benevolence of the society of friends, commonly called Quakers.

The Indians, whom they selected as the objects of the charity, were the Oneidas and the Senecas, part of an ancient body usually designated by the name of the Five Nations, in the vicinity of Canada. It is truly observed by them, that the records of mankind afford but few accounts of travels, of which benevolence was the sole object. This attempt to civilize the Indians is entirely of this description. These friends have laid the foundation among them, for the reception of christianity, preaching religion by example. It is heartily to be hoped, that these laudable and charitable exertions may be crowned with success. If the Indians, as their civilization becomes progressive, do not lose their simplicity, if they can be prevailed upon to overcome their passion for war, and, above all, if they restrain their inordinate passion for spirituous liquors, they will exhibit, at no distant period, a picture of as perfect happiness as humanity is capable of enjoying.

ART. 40. *The Rights of Infants; or, A Letter from a Mother to a Daughter, relative to the Nursing of Infants.* By Mrs. Dawburn. 8vo. 28 pp. 1s. White, Wisbech. 1805.

We have noticed, in our present number, a tract by this author, under the head of *Divinity*. The present article is more within the province of Mrs. D; who has "studied *nursing* as a science, and had extensive *practice* in it." The topics, here discussed, are "*Washing, Dressing, Feeding, Exercise, Air, Sleeping,* and the administration of *Medicine.*" Many useful lessons are delivered on these subjects; and *mothers* may well expend a shilling in the purchase of Mrs. D.'s instructions. "Notwithstanding (she says) the age teems with *improvements*; infants come in but for a very small share of those improvements. I cannot but ask, in an enlightened age like this, how is it that so *very few* appear to be deeply interested in the nursing of children? It is said, amongst the *higher* classes of society, great reformation has been made these last thirty or forty years, in the nursing of infants. If so, this reformation has not been very progressive; it has scarcely reached the *middle* classes; and amongst the *poorer* sort of people, the generality of children are nursed as improperly as ever they were."—We apprehend, and perhaps shall prove, that this remonstrance is well founded. The Registers (kept with singular attention) of a parish containing about *six thousand* persons, are open before the writer of this article; from which it appears, that of *all the persons* buried within five years, ending Dec. 31st 1804, *nearly half were infants under three years of age*; and that of *all the infants* baptized, *nearly one fourth were buried*. The *Small-pox* had very little share in the mortality here stated.—Is not this a *fact* worthy of serious consideration?

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Vindication of certain Passages in the Common English Version of the New Testament, addressed to Granville Sharp, Esq. By the Rev. Calvin Winstanley, A. M. 3s.

Thornon Abbey: a Series of Letters on Religious Subjects. With a Recommendatory Preface. By Andrew Fuller. 3 Vols. 12mo. 12s.

A Course of Theological Lectures on the peculiar Doctrines of Christianity. By the Rev. Joseph Robertson. 8s.

A Supplement to the Dissertation on the 1260 Years: containing a full Reply to the Objections and Misrepresentations of the

the Rev. E. W. Whitaker; some Remarks in certain Parts of the Author's own Dissertation; and a View of the present Posture of Affairs as connected with Prophecy. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. 4s.

Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek. By Hugh Stuart Boyd. 2s. 6d.

A Demonstration of the Existence of God, deduced from the wonderful Works of Nature. Translated from the French of Chateaubriand. By Frederick Shoberl. 5s.

Jewish Prophecy; the sole Criterion to distinguish between genuine and spurious Christian Scripture. A Discourse preached before the Rev. Dr. William Gretton, at his Visitation at Danbury, Tuesday, July 8, 1806. By Francis Stone, M. A. F. S. A. Rector of Cold Norton, Essex. 1s. 6d.

Sermon preached at Rochdale, April 13, 1806, on occasion of the Death of the Rev. Thomas Threlkeld. By Thomas Barner, D. D. 1s. 6d.

Disunion in Religion, unfriendly to the Ends of Edification and Peace: its Consequences, and the Means to check its Progress. By the Rev. J. Symons, B. D. Rector of Whitburn, Durham. 1s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Primary Visitation in May and June, 1806. By George Owen Cambridge, A. M. F. A. S. Archdeacon of Middlesex. 1s.

A Sermon preached at Holyrood Church, Southampton, on Sunday, August 10, 1806. On the Duty of Humanity towards the irrational Part of the Creation. By the Rev. Charles Slegch Hawtrej, A. B. Curate of Holyrood Parish. 1s.

A Sermon preached at the Primary Visitation of the Most Rev. the Lord Archbishop of Canterbury, holden at Ashford, in Kent, June 13, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden. 1s. 6d.

An Introduction to the Geography of the New Testament. By Land Carpenter. 5s.

AGRICULTURE. BOTANY.

Observations on the Utility, Form, and Management of the Water Meadows, and draining and irrigating of Peat Bogs: with an Account of Priestley Bog, and other extraordinary Improvements, conducted for His Grace the Duke of Bedford, T. W. Coke, and others. By William Smith, Engineer and Mineralogist. 10s. 6d.



The Management of Landed Estates, being an Abstract of the more enlarged Treatise on Landed Property, recently published. By Mr. Marshall. 10s. 6d.

A Complete Course of Lectures on Botany, as delivered in the Botanic Garden, at Lambeth. By the late William Curtis, F. L. S. 3 Vols. Royal 8vo. 4l. 4s.

## HISTORY.

History of the Campaign of 1805 in Germany and Italy. By William Burke, late Army Surgeon. 7s.

A History of Ireland, from the earliest Accounts to the Union in 1801. By the Rev. James Gordon, Author of the History of the Rebellion, &c. 2 Vols. 8vo. 1l. 4s.

Naufugia; or Historical Memoirs of Shipwrecks. Volume Second. By James Stanier Clarke, F. R. S. 6s. 6d.

Epicharis, or the Secret History of the Conspiracy of Tito against Nero, in which is displayed the real Character of Agrippina, and Nero's infamous Behaviour to Octavia his Wife. Translated by C. T. 3s.

A Translation of a Fragment of the Eighteenth Book of Polybius, discovered in the Monastery of St. Laura, on Mount Athos. By the Count of ———. 3s.

A Short Narrative of the Wonderful and Providential Restoration of Charles II. 1s. 6d.

## TOPOGRAPHY.

The Hereford Guide. 4s.

The Picture of Liverpool. 4s.

An Historical and Picturesque Guide to the Isle of Wight. By J. Bullar. 5s.

Historical Account of Corsham House, in Wiltshire, the Seat of Paul Cobb Methuen, Esq. By John Britton. 12mo. 5s.

## ARCHITECTURE.

An Appendix (to the Munimenta) containing further Observations concerning the Invention of the Arch. By Edward King, F. R. S. and A. 5s. 6d.

Specimens of Continental Architecture. By Robert Smirke, Jun. Esq. R. A. Part First. Folio. 1l. 10s.

## MEDICAL.

The History and Treatment of the Diseases of the Teeth. By Joseph Fox, Member of the Royal College of Surgeons, &c. Volume Second. 1l. 1s.

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A Treatise on Hernia Humoralis, and Remarks on that Species of Blindness arising from Opacity of the Cornea. By Thomas Luxmore. 2s.

The Medical Observer, containing a full and impartial Account of Quack Medicines, &c. 2s. 6d.

CHEMISTRY.

The Death-Warrant of the French Theory of Chemistry, signed by Truth, Reason, Common Sense, Honour and Science. With a Theory, fully, clearly, and rationally accounting for all the Phenomena, &c. &c. By Robert Harrington, M. D. 7s.

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Orme's Graphic History of the Life, Exploits, and Death of Admiral Lord Nelson, containing Fifteen Engravings. The Memoirs by F. W. Blagdon, Esq. 4to. 2l. 2s.

LANGUAGES.

Philologia Anglicana; or a Philological and Synonymical Dictionary of the English Language, in which the Words are deduced from their Originals, their Sense defined, and the same illustrated and supported by proper Examples, and Notes critical and explanatory. By Benjamin Dawson, LL. D. Rector of Burgh, in Suffolk. 4to. Part First. 5s.

A Short Introduction to Swedish Grammar; adapted to the Use of Englishmen. By Gustavus Brunnmark, M. A. Chaplain to the Swedish Legation at the Court of Great Britain. 5s. 6d.

A Practical English Grammar, for the Use of the Students of the Royal Military College. By William Ticken, of the said College. 2s. 6d.

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A Complete Vindication of Colonel Thornton's Conduct in his Transactions with Mr. Burton, &c. collected from the Evidence given in the Court of Common Pleas, and before the Arbitrators. 2s. 6d.

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**The present Relations of War and Politics between France and Great Britain.** By John Andrews, LL. D. 3s. 6d.

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of Mr. Pitt's Character. By the Right Hon. George Rose, M. P. 5s.

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## BOOKS LATELY IMPORTED FROM GERMANY.

- Cornelius Nepos. Fischer. 8vo. Fine and Common Paper.  
 Sophocles. Bothe. 2 Vols. 8vo. Ditto ditto.  
 Hoogeveen Doctrina Particularum. Ling. Gr. ed. Schutz. 8vo.  
 Fine and Common Paper.  
 Homeri Hymni et Epigrammata, Hermann. 8vo. Fine and  
 Common Paper.  
 Platonis Dialogi, Heindorf. Vol. 3. 8vo.  
 Harles Suppl. ad Introd. in hist. Ling. Gr. 8vo. Vol. 2.  
 Homeri et Homeridarum opera et reliquæ: ex recensione F. A.  
 Wolfii. V. I. fol. Lips. 1806.  
 Novum Testamentum Gr. cura Griesbach. 2 Vol. Lips.  
 1805.  
 Codex epistolaris Rudolphi 1. 8vo. Lips. 1806.

## LITERARY INTELLIGENCE.

A New Edition of *Hollingshead's Chronicle* is now in the press, and is intended as the first of a Series of the English Chronicles.

*Pope's Works*, with many additional letters, never published, and a Life of Pope, by the Rev. *W. L. Bowles*, will appear early next winter.

*Mr. Arrowsmith* has been a considerable time engaged in constructing a new Map of Scotland from original Materials obtained from the Parliamentary Commissioners for making Roads in the Highlands of Scotland, and from the several Proprietors of the Western Islands who have communicated all their surveys, most of which have been recently made. The Map will be accompanied by an explanatory Memoir.

*A Treatise on the Ophthalmia* by *Dr. Edmonstone* of Edinburgh, will be published in the course of the ensuing Month.

*Mr. Rannie* has in the Press a Volume of *Plays and Poems*, which will shortly appear.

The Naval, Military and private Practitioner's Amanuensis Medicus et Chirurgicus by *Dr. Cuming*, Superintendent of the Naval Hospital, at Antigua, is in the Press.

*Mr. Brewster*, the Author of the *Meditations of a Recluse*, is printing two Volumes of *Lectures on the Acts of the Apostles*, read to his Parishioners at Stockton.

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THE  
BRITISH CRITIC,  
For SEPTEMBER, 1806.

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O you ! whom Vanity's light bark conveys,  
On fame's mad voyage, by the wind of praise :  
With what a shifting gale your course you ply,  
For ever sunk too low, or borne too high.

POPE.

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ART. I. *Elements of Intellectual Philosophy; or, an Analysis of the Powers of the Human Understanding; tending to ascertain the Principles of a rational Logic.* By R. E. Scott, A. M. Professor of Moral Philosophy in the University and King's College of Aberdeen. 8vo. 491 pp. 9s. Constable and Co. Edinburgh; Cadell and Davies, London. 1805.

THE difference which is apparent between the favourite subjects of study prosecuted by nations contiguous to each other, and even by the same nation at different periods, is very remarkable. At the æra of the revival of letters in the Western parts of Europe, our neighbours, the Scotch, cultivated with ardour the study of classical literature; and their success, for near a century, was in proportion to that ardour. Nothing will be found superior to the writings of Buchanan, either in Latin verse or in Latin prose, at the period in which he wrote; and we doubt if England has any thing composed at that period which can be considered as equal to them. The case is now totally changed. For a century past nothing has been published in Scotland in  
Q Latin

Latin verse, nor much in Latin prose \*, that is worthy of notice; while we can boast of such a series of writers in that language, as gives us reason to hope that the classical taste of England is not yet on the decline.

When Boyle, and Barrow, and Newton, had pointed out the way in which to apply the logic of Bacon to the cultivation of *physical science*, our fellow subjects on the North of the Tweed were the first to follow their great example. The Gregorys and Maclaurin, as they were among the earliest, so have they been among the brightest ornaments of the Newtonian school; while we have reason to believe that Locke's *Essay on the Human Understanding*, which gave the first successful blow to the scholastic method of studying *intellectual philosophy*, made its way into Scotland by slow degrees; and that when it was adopted by the universities of that kingdom, it was, for some time, considered as a system approaching very near to perfection. The consequences drawn, or supposed to be drawn from some of its principles, by Berkeley and Hume, justly alarmed the religious world, and at length induced various philosophers, both British and foreign, to inquire more minutely than had yet been done, into the evidence of those principles. To the ideal system of Locke many shrewd objections had indeed been made, soon after its first appearance, by our immortal Bp. Stillingfleet; but as his lordship was supposed to be prejudiced in favour of the scholastic philosophy, his objections did not attract all the attention to which they are unquestionably entitled; and it was reserved for Pere Buffier and Dr. Reid to deprive Locke of much of that popularity which he had hitherto enjoyed.

Neither of these philosophers has, indeed, been so successful as the fond admirers of each seem to suppose; but both have unquestionably great merit; and the well-earned fame of the latter has completely turned the attention of his countrymen from physical to metaphysical science. Since the

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\* Ruddiman's celebrity, as a classical scholar, is indeed well known, and his grammatical writings in that language, together with his edition of Livy, are universally admired; but since his death, Dr. Gregory, to whom the work before us is dedicated, is perhaps the only Scotchman who has published any thing in Latin that is much talked of out of Scotland. His *Conspicius Medicinæ Theoreticæ* is certainly a piece of elegant composition, and, we believe, a system of sound science; under which estimation it is very generally read.

death of Maclaurin, hardly any thing has, in Scotland, been published in mathematics or mechanical philosophy, entitled to high reputation. That country has, indeed, produced some of the first chemists of even this chemical age; but at present her men of science are in general metaphysicians, and nothing but metaphysicians. Such, indeed, is the bent of the nation, occasioned probably by the celebrity of Reid, and Campbell, and Beattie, and Ferguson, and Stewart, not to mention Lord Kaimes, Mr. Hume, and Dr. Smith, who were of a different school, that the followers, *haud passibus aequis*, of these illustrious writers, seem to hope for a portion of the same celebrity, from carrying the subtleties of metaphysics into the language of the pulpit and the bar, and indeed of every department of literature. Hence we find them trying, by metaphysical tests of truth, the reality of facts recorded in history; the expediency of political or commercial innovations; and even, in sermons addressed to the people at large, the moral fitness of the divine dispensations!

It seems to be the object of Professor Scott, in the volume before us, to recal the minds of his countrymen from these devious wanderings, and by analyzing the powers of the human understanding, to establish such principles of sound logic, as may enable his readers to ascertain the various kinds of evidence, which are admissible in the different departments of science. That the object is of importance, will not be questioned; and we have no hesitation to say, that we are not acquainted with any recent publication in which it has been so fully attained in so small a compass. The author himself, however, speaks of his work with great modesty. It was originally intended, he says, merely to serve as a text book to part of his course of academical lectures; and it is offered to the public only as a treatise, which may prove of some use to the student, till an abler hand shall undertake the task of supplying what he still considers as a desideratum in elementary science. It is divided into eight chapters, in which the author treats

" 1. Of Consciousness; 2. Of Sensation; 3. Of Perception; 4. Of Abstraction; 5. Of Association or Combination; 6. Of Conception and Imagination; 7. Of Memory; and 8. Of Reason." To these are added, in an Appendix, three Chapters; " 1. On Mathematical Reasoning; 2. On the Induction of Physical Science; and 3. On the Induction of Metaphysics and other Sciences."

We cannot say that we entirely approve of this arrangement. Though it is certain that consciousness accompanies



the exercise of every faculty of the human mind, we certainly should not think of beginning an elementary treatise of intellectual philosophy with an analysis of consciousness. We become acquainted with the operations (if we may so express ourselves) as well as with the objects of *external* sense, much sooner than with the operations and objects of *internal* sense; and we are decidedly of opinion, that in every study we should follow as closely as possible the progress of nature. Such was the foundation on which Dr. Reid formed the arrangement of his *Essays on the Intellectual Powers of Men*; and that arrangement has not been improved by any of his followers who have yet deviated from it. A man even of good sense, who has not turned his attention to these speculations, cannot, without great difficulty, be made to comprehend what is meant by consciousness; but all men have some notions, however inadequate, of *seeing, hearing, touching, tasting, and smelling*. This is so far from being the case with respect to *consciousness*, that even some philosophers (and Mr. Scott seems to be one of the number) improperly confound it with reflection. Consciousness and reflection are, however, very different.

"The first," says Dr. Reid, "is common to all men at all times, (when they are awake) but is insufficient of itself to give us clear and distinct notions of the operations of which we are conscious, and of their mutual relations, and minute distinctions. The second, to wit, attentive reflection upon these operations, making them objects of thought, surveying them attentively, and examining them on all sides, is so far from being common to all men, that it is the lot of very few."

If this be sound philosophy, of which we have not a doubt, much of the present author's first chapter is erroneous. The question at issue cannot be decided by argument, as it depends entirely upon the meaning of the word consciousness, and on what not only mankind but all sentient beings feel, and must feel, when they are awake. The author, indeed, says, that

"The power of consciousness appears to be altogether denied to the lower animals, and does not shew itself in man till he is advanced towards maturity," (p. 27); "that we are not at all times conscious of the operations of our own minds while we are awake," (p. 33); and that "in the earlier period of life the faculty of consciousness lies dormant." P. 34.

All this is to us utterly unintelligible. Is it conceivable that any being, even an *oyster*, can feel pain, without being *aware* that it feels pain? that a child tossing his ball, or smarting

smarting under the rod, is *not aware* of what he is doing or suffering? or that the rudest clown can see, or hear, or reason, or resolve, without being *aware* that he sees, or hears, or reasons, or resolves? It is indeed true, that "trains of thought sometimes pass through the mind, of which no trace afterwards remains;" but this happens, not because our faculty of consciousness then lies dormant, but because we pay not to such trains the attention that is necessary to fix them in the memory. It is likewise true, and has been often remarked, that a clock may strike in the room where a man is intent on deep study, without his being conscious of hearing it; but when that is the case he actually hears it not. A pulse of air indeed strikes his organ of hearing; but a pulse of air is not sound; nor is it the *ear* that hears, but the *mind*, of which the powers, in the case supposed, are too much engaged to be attracted by such an object. Mr. Scott's notions of consciousness are indeed very imperfectly expressed. He admits (p. 41) that "it is upon the evidence of consciousness alone that the belief in the existence of our own minds, and of their various faculties, rests;" and (p. 42) "that the evidence of consciousness is felt and admitted by all men, even the most unenlightened." These assertions are undoubtedly true; but they cannot be reconciled with what we have quoted from his 27th, 33d, and 34th pages; and the inconsistency is occasioned by his confounding *consciousness*, with what Locke and Reid and others call *reflection*.

"It would seem," says Mr. Scott, "that Dr. Reid conceived a greater difference to exist between consciousness and reflection, than a mere difference of degree. To me it appears, that reflection, taken in Dr. Reid's sense of it, is nothing more than the deliberate and mature exercise of consciousness; and the very illustration (which) he employs to point out the difference, viz. that it is like that between a superficial view, and an attentive examination of the same external object, serves to shew that the one is only a more deliberate and useful exercise of the other." P. 33.

But metaphysical illustrations must not be interpreted thus literally; and this is not a fair account even of Dr. Reid's illustration. "The difference between consciousness and reflection," says that philosopher, "is like a superficial view of an object which presents itself to the eye, *while we are engaged about something else*, and that attentive examination which we give to an object *when we are wholly employed in surveying it*." Surely this difference is sufficiently marked to authorize the distinction which has been commonly admitted between consciousness and reflection; and the concluding

words of the paragraph from which the quotation is taken, render the propriety of the distinction incontrovertible. "Attention," continues Dr. Reid, "is a *voluntary act*; it requires an *active exertion* to begin and to continue it; and it may be continued as long as we will\* ; but consciousness is *involuntary*, and of no continuance, *changing with every thought*." Consciousness, therefore, cannot be called an *active power* of the mind, though the mind certainly *exerts active power* when it reflects with attention; and no distinction more striking than this will be easily pointed out between the powers of perception and reason, which are never confounded with each other.

The second chapter, in which the author treats of sensation, is on the whole extremely well written. His objections to Hartley's doctrine of *vibrations* and *vibrationales* are unanswerable; and the distinction between sensation and perception is clearly and accurately pointed out; but he seems not thoroughly to understand the doctrine of Locke and Reid concerning the *primary* and *secondary* qualities of body.

"The reality," he says, "of the distinction I would place in this, that the primary qualities are those of which we have a distinct perception, and but a slight *sensation*; while, of the secondary, our perception is but obscure, and we have a strong *sensation*, which chiefly arrests our attention." P. 53.

This language is scarcely accurate, and can hardly be supposed to express Mr. Scott's meaning. If hardness, solidity, extension, inertia, &c. were sensations, Bishop Berkeley's demonstration of the non-existence of matter would be complete; but of these things we have no *sensation* at all.†

In the third chapter, which treats of perception, there is much to be praised, and some things which call for censure. In his zeal against the ideal system of Berkeley and Hume, the author controverts the philosophical axiom, that "nothing can act or be acted upon, but when and where it is present;" but to maintain the system of his masters, Reid and Stewart, there is no necessity for calling this axiom in question, and

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\* That attentive reflection is *voluntary*, and consciousness *involuntary*, is unquestionable; but it is more than questionable whether our attention may be continued on any occasion *as long as we will*. Rev.

† See Brit. Crit. Vol. xxvii. p. 149.

it is fortunate for their system that there is not; for a more unquestionable truth can hardly be conceived. If a being can *act*, in the proper sense of the word, at one time and in one place, when and where it is not present, what is to hinder it from acting at all times, and in all places, when and where it is not present? in other words, what is to hinder it from acting when it does not exist? Mr. Scott is evidently misled by confounding the relation of an agent to his action with that of a physical cause to its effect. Between these two relations there are, indeed, many striking analogies; but there are likewise between them many striking differences, of which the most important is, that as a physical cause is no agent, what may be predicated of an agent cannot be predicated of it.

"The origin of this prejudice, that all *action* is the effect of *contact*, it is not difficult," says Mr. Scott, "to assign. This is the only manner in which we ourselves can act upon external objects; and it is the manner in which all our external senses are acted upon by those objects, either immediately, or by the intervention of some medium, such as the rays of light, the undulations of the air, or the effluvia of odoriferous bodies. Yet, after all, when we come to examine the matter a little more nearly, we no more understand how bodies act upon one another when in contact, than when at a distance; and we should never have found out, independently of actual experience, that motion is the effect of contact or impulse. Nay, if the system of Benewich be true, there is no such thing as real contact in nature, nor is such a thing possible. Again, there are many natural phenomena, such as those of gravitation, magnetism, electricity, &c. which appear to be produced by the mutual *action* of bodies at a distance from one another. For though we have various hypotheses of intervening media, ethers, or effluvia, which are intended to explain these phenomena, all these are mere suppositions, destitute of the least shadow of proof. The inference is, that the maxim above stated, (the axiom in question) is to be ranked among those vulgar prejudices, which, though very generally received, are without any real foundation in nature." P. 89.

The inference is by no means fairly drawn. That all action is the effect of *contact*, taking contact in the proper sense of the word; and that this is the manner in which we ourselves act on external objects, if they be the prejudices of any man, are very vulgar prejudices indeed, and can be cherished only by such as conceive the human mind to be a corporeal, though subtle, fluid. By consciousness and experience we know, that, by an act of volition, we move our own arms, and by the intervention of them external

bodies ; but volition is not impulse, nor similar to impulse ; nor can we conceive the mind to be in *contact* with the body which it moves, as we conceive one billiard ball to be brought into contact with another, against which it is forcibly impelled. Volition producing effects we apprehend to be the only *action* of which the human mind can form any notion ; but *how* volition operates on the body we know not, though we cannot doubt of the fact, and are sure that it is not by impulse. Bodies, therefore, which have neither intelligence nor volition, cannot be conceived as *acting* upon one another. They may be instruments employed by some intelligent and powerful Being ; and such they must be conceived to be, when one event is constantly perceived to follow another ; but the apparent action is not the action of them, but of the agent by whom they are employed. Mr. Scott will surely admit that there cannot be an action where there is not an exertion of power, and we hardly think that he will contend for the existence of power without a substance of which that power is an attribute. Wherever there is an action, therefore, there must be an agent ; but if this be admitted, the axiom that " nothing can act, or be acted upon, but when and where it is present," is incontrovertible, and has accordingly, as Mr. Stewart observes, been always admitted with respect to metaphysical or efficient causes\*.

In the fourth chapter the author seems to contend for the doctrine of abstraction, as taught by Locke and Reid, and other *Conceptualists* ; but he certainly has not confuted the arguments of Berkeley, Campbell, and Stewart, for the doctrine of the *Nominalists*. These arguments we believe to be indeed unanswerable, while we willingly acknowledge that in opposing them Mr. Scott displays considerable ingenuity. His reply, however, to Mr. Stewart's illustration of the doctrine of the Nominalists by the characters of algebra, is by much too confident ; for a happier illustration we have not met with in a metaphysical disquisition on any subject.

On the fifth chapter, which treats of association, we have no remarks to make. It is not profound, but it is perspicuous, and very proper for an elementary treatise. The same character might be given of the sixth chapter, had not Mr. Scott adopted from Dr. Reid the most palpable mistake which

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\* See *Elements of the Philosophy of the Human Mind*, Chap. 1, Sect. 2, where the difference between the relation of an agent to his action, and that of a physical cause to its effect, is stated with uncommon perspicuity,

is to be found, we believe, in the writings of that justly celebrated philosopher.

"A very singular error on the subject of conception, which appears to have pervaded the writings of the ablest metaphysical philosophers, was first successfully refuted by Dr. Reid. It is, that our conception of things is a test of their possibility; so that what we distinctly conceive, we may conclude to be possible; while of what is impossible we can form no conception." P. 226.

So far from being a singular error, we apprehend this to be an incontrovertible truth. Many things, indeed, are possible; nay, many things undoubtedly exist, of which we can form no conception; but whatever we *distinctly* conceive must be admitted to be possible, unless we suppose the power of the human imagination to be more comprehensive than the power of God. But, says Mr. Scott,

"Every proposition, which is true, stands opposed to another which is false; but no one will deny that the false proposition may be as readily conceived as the true one. If the proposition expresses a truth which is necessary, as is the case with mathematical propositions, its opposite must necessarily be false, that is, impossible. Thus, the proposition, *any two sides of a triangle are equal to the third side*, is not only false, but impossible, and inconsistent with the very notion of a triangle: yet this proposition may be as distinctly conceived as the opposite true one, *viz. any two sides of a triangle are greater than the third side*. Indeed, the *demonstratio ad absurdum* proceeds upon the assumption, and consequently complete conception, of a false and impossible proposition; and thence, by legitimate inferences, arrives at the demonstration of the truth. It may therefore be held as clearly established, that the faculty of conception furnishes no test, either of possibility or impossibility." P. 228.

In this reasoning, which is very similar to that which was employed for the same purpose by Dr. Reid, *conception* and *supposition* are confounded; and from that confusion proceeds the mistake into which both writers have inadvertently fallen. A man may *suppose*, for the sake of argument, that a proposition, which he does not *thoroughly understand*, is true, while another man, more conversant with the subject and with the language in which the proposition is expressed, knows it to be absurd and impossible. This is indeed the case with respect to all those assumed propositions from which proceed the mathematical *demonstratio ad absurdum*; but so far is it from being true that the assumed propositions are distinctly *conceived* by any man that the object, and even the *sole* object of the demonstrations, of which they form the basis,

basis, is to show that they are utterly inconceivable. Pure mathematics, as Mr. Scott knows well, are conversant only about *ideal* existence, or in other words, about *human conceptions* of measurable quantity; and therefore whatever the mathematician proves to be impossible, he proves to be impossible in idea or conception. The man, who distinctly conceives a triangle, stands not in need of a demonstration to convince him, that any two of its sides are greater than its third side; and all that any demonstration can do in this case is only to enable him, who has no distinct and *complete* conception of a triangle, to form such a conception. This is indeed all that mathematical demonstration can do in any case; for it is to be remembered that demonstration does not *make* truth, but only *points it out* to him from whom it is concealed. Accordingly there have been men, such as Sir Isaac Newton and Bishop Berkeley, who having made themselves masters of Euclid's definitions, axioms, and postulates, no sooner read with attention the enunciations of his theorems, than they discovered their truth; and, without reading his demonstrations, were able to demonstrate them to others.

In this chapter on conception, the reader will find some very ingenious thoughts on *sympathy*, and the illusions of the theatre, which we regret that our limits will not permit us to transcribe.

In the seventh chapter we have met with nothing particularly new or profound. It contains, indeed, some useful observations on the cultivation of the memory, principally by giving attention to what we wish to remember, and by marking the associations; and these we recommend with earnestness to our younger readers.

The eighth chapter, which treats of reason, is on the whole good, and some parts of it are eminently good. Locke and Reid, however much they seem to differ on some points of importance, agree in the distinction which they make between *judgment* and *reason*, as if they were different faculties. Mr. Scott, having considered the distinction as stated by them, as well as the reasons by which they support it, says,

"I am inclined to infer from these considerations, as well as from the illustrations which are to follow, that the distinction which has been made between judgment and reasoning, is not founded in any natural diversity of the nature or objects of the faculties; and has no other foundation than the various manner in which the same faculty is occasionally applied. When the truth which is asserted, or the falsity which is denied, are perfectly obvious, and require little or no examination, the faculty is then called judgment; but, when *they are* (it is) more remote from  
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common apprehension, and require a careful investigation; it has been dignified with the name of *reasoning* (reason). In fact, in the very definition which the logicians give of judgment; it is allowed that two things or ideas are compared together, *viz.* the subject and predicate of the proposition expressed; and, in a process of reasoning, each step consists of nothing more than a like comparison of the agreement or disagreement of the propositions which immediately follow one another.

"This will be rendered still more apparent, if we take for an example any clear and indisputable process of reasoning, and examine what is the evidence by which we are led to infer one step from the immediately preceding one; or the conclusion from the general premises; when it will appear that this is accomplished by the application of some self-evident truth, or necessary first principle, *i. e.* by the intervention of what is called judgment alone. Thus, in the first proposition of Euclid's Elements, in which two circles are described having a common radius, we infer, that the radii of the one circle, are all equal to those of the other, because each of them, according to the definition of a circle, must be equal to this one common radius. What then, I ask, is the principle which leads us to make this inference? Euclid will inform us, that it is the self-evident truth or axiom, that, when two magnitudes are severally equal to some third magnitude, they must be equal to one another. But this truth is among those which are allowed to be known by the faculty of judgment; so that, in this instance, the process of reasoning is nothing more than a particular application of an intuitive judgment; nor would it be difficult to extend the illustration to a variety of examples.

"If this account of the matter be just, it would seem advisable to lay aside the distinction between judgment and *reasoning* (reason) as void of any natural foundation; and to substitute in the room of both the term reason, which has been indiscriminately used for either. It is not, however, so easy to say what is the precise office of this noble faculty, or accurately to ascertain the peculiar objects on which it is properly exercised. From what has been just stated, it seems natural to infer, that the objects of reason are no other than those self-evident truths or axioms, to which we find ourselves compelled to assent by a kind of necessity, inasmuch, that we cannot conceive that their opposites should be true. Admitting this to be the case, reason may be defined, that faculty by which we are made acquainted with abstract or necessary truth; but this definition I propose with much diffidence, as it is not supported by the concurrence of any authority." P. 313.

To the language, in some parts of this extract, objections might certainly be made; but no man will mistake the author's meaning who wishes to find it. His object is to prove that in reasoning on matters which admit of demonstration,

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we exert, at each step of the progress, the very same energy of understanding by which we perceive an intuitive and self-evident truth; and that object he has unquestionably attained. Mr. Scott has likewise, in this chapter, some excellent observations on first principles, or those truths, which, by the laws of human thought, must be admitted on their own evidence. He is a philosopher of the school of Reid, and Campbell, and Beattie; but he differs occasionally from his masters, and not unfrequently with the truth on his side. On one occasion, however, where he forsakes them, he appears to us to have fallen into error; and as it is on a subject of the highest importance, which some of his countrymen have lately been labouring to perplex, we shall state his reasoning in his own words, and point out what we think its fallaciousness.

"Whatever begins to exist must have a cause which produced it," is considered by Dr. Reid, and indeed by every philosopher with whose writings we are acquainted, a few sceptics only excepted, as a self-evident and necessary truth, the contrary of which is inconceivable and impossible. Mr. Scott professes to be of a different opinion.

"If we state this truth," says he, "in the words of some writers, *viz.* that every *effect* must have a *cause*, there is then no doubt of its being a necessary truth, implied in the very meaning of the words *cause* and *effect*, one of which has no signification without an allusion to the other; so that the contrary of this maxim is not only false, but evidently absurd and impossible. But if we state the same truth in the other form given above, or perhaps still more unquestionably, as follows—*every thing that begins to exist, and every change in the state of existence, is produced by the agency of an active being*, it does not then evidently appear, that the contrary of this maxim is palpably absurd, however much we may believe it to be false and erroneous.

"In proof of this, I apprehend that examples may be found, even in our most familiar reasonings, where our notions concerning the *peculiar* agency that is subservient to the phenomena which we observe, are by no means *clear* or *explicit*. When we observe a stone fall to the earth, a tree or a plant vegetate, the blood circulate, or the food digested, have we, I would ask, a complete and steady conviction that these remarkable changes are produced by the *direct interposition* of active beings? The fall of a stone, we are now taught by the philosophy of Newton, to ascribe to gravitation. But what is *gravitation*? Is it an *inherent quality of matter*, and consequently not to be denominated an *active and efficient cause*; or is it the result of the *immediate operation* of immaterial agents, commissioned to produce the phenomena which are ascribed to this law of nature? Difficulties will be found in determining

determining this question either way; for *gravitation evidently produces motion*, or a change of state; and, therefore, so far answers the description of an *efficient active cause*; at the same time it follows fixed and constant laws, on which account it favours more of material inactivity, than of immaterial agency. The same remarks may easily be applied to all the natural phenomena usually ascribed to the various kinds of attraction, as also, though not perhaps so clearly, to the circumstances which characterize vegetable and animal growth." P. 354.

In this reasoning Mr. Scott seems to have mistaken the question at issue between Dr. Reid and himself. That question is not whether we have *clear* and *explicit* notions of the *peculiar* agency which produces the phenomena which we observe; but whether by the constitution of our own minds we feel ourselves under a necessity of attributing *every change of state to some kind of agency* sufficient to produce it. These two questions, though confounded by Mr. Scott, are perfectly distinct. Of the *peculiar* agency which produces the phenomena, we are so far from having *clear* and *explicit* notions in *all* cases, that of *such* agency we have, perhaps, no clear notions in *any* case. We perceive a number of events follow each other in constant and regular succession; and by a law of our nature, we are led to conclude that they are connected together by some *vinculum*, but of the *peculiar nature* of that *vinculum* we have no notion whatever. Were uniform motion in a right line, the only phenomenon observable, we should probably be as far from attributing it to the agency of active beings, as we are from attributing rest to such agency; but when we perceive a body at rest begin to move; a body in motion to be continually accelerated or retarded in its progress; to be deflected from its original direction; or to take suddenly a contrary direction, it is surely as impossible to doubt of these phenomena being produced by the agency of *some* being or beings, as to doubt of the truth of any geometrical axiom. Whether the moving body be itself the agent, as a man is the agent which produces his own voluntary motions, is a question which can be determined only by an accurate and experimental inquiry into the nature of body; but that every change of state results from the agency of *some* being is a first truth, which carries its own evidence in itself, and of which the contrary is absurd and impossible.

But when we observe a stone thrown up into the air fall back to the earth, have we a complete and steady conviction that this remarkable change is produced by the *direct interposition* of an active being? We certainly have not, if by the *direct*

*direct* interposition of an active being, be meant the interposition of a *mind* united to the stone, or placed in the air for the purpose of throwing the stone back to the earth. We have, however, a complete and steady conviction, that the change is produced by some *force*, which, if it be not itself the direct agency of some powerful being, must be the result of such agency exerted somewhere and at some time. The fall of the stone, as Mr. Scott observes, we are taught by the philosophy of Newton, to ascribe to gravitation; but what is gravitation? Evidently nothing else than that *tendency* which we observe in bodies to approach each other with a velocity in the inverse ratio of the squares of their distances; and of that tendency we can give no other account than that it results from the volition of that omnipotent Being who created the world. Gravitation is not a cause, in the true and original sense of the word, but an *ultimate fact*, or law of nature. The earth does not draw the stone back to it, as a man or a horse drags a load by the interposition of a rope. It seems not to be essential to all matter; for the particles of light and caloric, which are generally allowed to be material, evidently repel each other. It is not a force conveyed from one body to another by any corporeal medium; for if it were, as it proceeds in all directions from every atom which gravitates, and diminishes in intensity as the square of the distance increases, it would be conveyed in straight lines diverging from each other, like what is usually conceived of the rays of light. But in that case it is obvious, that two atoms might, at no great distance from each other, be so placed as to have no tendency towards each other at all. Gravitation therefore is a word without meaning, if it be not considered as denoting a *fact* resulting from the *will* of some powerful Being, who gave to bodies the qualities which they possess, and who mediately or immediately produces all their motions. But, says Mr. Scott,

"The foundation of this belief (that every thing which begins to exist, and every change in the state of existence, is produced by the agency of an active being) appears to me to be the conviction we have of our own activity, or voluntary agency, derived from consciousness; and the knowledge we derive from our senses of the inactivity or inertness of matter. We find the characteristic qualities of matter to be, not to move itself, but to be moved exactly in proportion to the force that is impressed upon it; or for ever to remain at rest, if no external force were applied to it. At the same time, we feel within ourselves a principle of activity, adapted to apply this impulse to material objects, and by which numerous changes are, actually produced in these objects. The

The immediate inference of reason is, that wherever a change is produced in *material objects*, some *active* or *immaterial* being must have been concerned, which constitutes the efficient cause of that change; and this inference never could have been made, without the operation of consciousness and perception; and is therefore among the class of contingent, and not of necessary truths." P. 357.

That it is thus we obtain our *notions* of agency and inertness, is incontrovertible; but because we never could have had such notions without the operation of consciousness and of perception, it surely does not follow, that the proposition, "every thing which begins to exist, is produced by the agency of an active being"—is a contingent, and not a necessary truth. Without the operation of *consciousness*, in Mr. Scott's sense of the word, or, as we should say of *reflection* and *perception*, we never could have acquired any notions of *magnitude* and *equality*; but does it therefore follow, that the axiom—"things equal to one and the same thing are equal to one another"—is a contingent truth? Mr. Scott is mistaken, if he supposes, that, wherever a change is produced in material objects, the *immediate* inference of reason is, that some *immaterial* being must have been concerned. We have no doubt that every being to which we give the denomination of mind is immaterial; but the immateriality of mind is not the *immediate* inference of reason, nor is it an inference made by the illiterate vulgar at all; though we apprehend, that by a law of human thought, common to the learned and unlearned, the production of *change*, whether in material or immaterial objects, indicates the *agency*, mediate or immediate, of an *active* being. That matter under every form is inactive, we believe to be a truth; but it is not a truth self-evident, like a geometrical axiom, or like the proposition—"every change implies agency," of which the contrary is absurd and inconceivable. That the contrary of this last proposition is absurd and inconceivable, we cannot prove, any more than we can prove that things equal to one and the same thing are equal to one another, as well in the planet Jupiter as in the earth. We can only request the reader to consider well what passes in his own mind, when he thinks of change of state, and of the relation of equality between different magnitudes, and then to say, whether he feels not the metaphysical axiom of Locke and Reid, &c. to be as necessary a truth as the geometrical axiom of Euclid.

The consequences of right or wrong notions of cause and effect, agency and action, are so important, that we are persuaded no apology will be expected either by Mr. Scott, or  
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by the reader, for the attempt that we have made to point out the ingenious author's mistakes. Had we thought his work less valuable, we should not have given ourselves this trouble, as we have so lately had different opportunities of stating our own notions on these interesting questions. We are only sorry that the length of the discussion, into which we have been drawn, prevents us from doing justice to the three chapters, which are published as an Appendix to this volume. In them the reader will find some judicious observations on the definitions, axioms, and postulates, which constitute the foundation of the science of geometry, as well as on the inductive reasoning of physics and other sciences; and notwithstanding the few mistakes into which the author appears to have occasionally fallen, we strongly recommend the work as in general a safe, useful, and valuable guide to the studies of the young philosopher.

ART. II. *Siegwart, a Monastic Tale: Translated from the German of J. M. Miller, by Lætitia Matilda Hawkins.*  
3 vols. 8vo. 15s. Carpenter. 1806.

THE translator of this work, famous as it is, must have had considerable perseverance; for although it is on the whole a very interesting performance, there are many dry and dull passages, many preposterous incidents, and various matters which must have militated with her good sense, taste, and judgment; which evidently appear from the graceful and polished dress in which Siegwart appears in our language.

The story is this. Siegwart, the son of the bailiff of his village, a boy of a high and generous spirit, accidentally accompanies his father on a visit to a convent of Capuchins. His mind is immediately so impressed with the tranquillity, piety, and studious habits of the monks, that he resolves on becoming a member of the church. This idea directs his pursuits and occupies the whole of his mind, and with this determination he goes to the German university of Ingolstadt to accomplish himself for the ministry. Here he enters into the amusements of the place, and a young lady of great beauty and attainments becomes so violently attached to him, that she finally falls the victim to her ill-placed passion. Here also, in spite of all his prepossessions, his avowed object and fixed purpose, he falls most precipitately and violently in love himself, and the ardour of his sentiments overpowers most conclusively all his fine theories of

of pious and philosophical retirement. The passion is mutual, but unfortunate. The friends of the lady hurry her to a convent; she takes the veil, and both she and her lover encounter a premature death, from the effects of disappointment, and the violence of their grief. There are several minor plots, of which the most interesting and most agreeable is the tale of the loves and final marriage of Kronhelm, the friend, and Theresä, the sister of Siegwart.

Justice requires that we should errable the reader to judge, how well and ably the translator has performed her task, for which purpose the following specimen is subjoined.

"Most cordially did Siegwart embrace his friend, and most unreservedly confess his passion for Marianne. The relief was inexpressible, when he could disburden his long-oppressed and overflowing heart. Kronhelm fully approved his choice, and gave him no small hope that Marianne was not quite indifferent about him, instantly promising to endeavour to get at her sentiments, and to make opportunities for his becoming more intimately acquainted with her. This promise was extremely gratifying to Siegwart, only he entreated Kronhelm earnestly, as was consistent with his natural timidity, to proceed very circumspectly, and in no way to betray himself or him. To his great joy he learnt that her intended marriage with the auditor was a false report, and had its foundation in misconception on the part of Boling.

"The two friends now bewildered themselves in agreeable dreams of future happiness. Kronhelm talked of Theresä, and Siegwart of his Marianne, with the warmest enthusiasm. Each praised the other's fair one with spirit, for the sake of hearing similar praise of his own. They remained together till midnight, and were then unwilling to part; finding always something new to say to each other. Kronhelm was desirous that Siegwart should, when he next wrote to Theresä, mention his situation, and get his father's approbation of it; but Siegwart would by no means agree to it; for in this point he was beyond measure fearful, reserved, and delicate.

"Great part of their daily conversation was now on their respective attachments. Siegwart perceived how unjustly he had nourished an unfounded jealousy, and he became every day more open-hearted, he revealed to his friend even his former suspicions of him, and Sophia's unfortunate love for himself. They agreed, as soon as any snow fell again, to have a *traineau* party and a ball, in which Siegwart should attend on Marianne. But even now he began to make many objections which his timidity suggested, till Kronhelm dissipated his doubts and his anxious apprehensions by all possible encouragement.

"The next Sunday, Kronhelm went to church with Siegwart, and fancied he remarked in Marianne's looks and deportment

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some degree of interest for his friend ; but to all that he could say on this side of the question, he obtained nothing but abundance of doubts ; brought forward, indeed now, in the hope that they might be contradicted.

" At the following concert he sung the duet with Marianne to the astonishment of all the hearers. Their voices soared together to the sky, and sunk in mournful pathos to the earth ; each heart felt sensations of love and tenderness, but hers the most ; and he must have heard them with very little discernment, who did not feel that more than skill dictated their tones. In a shake, she looked at Siegwart with an expression of such taste and emotion, as almost overpowered while it delighted him. When they had finished, the whole company clapped, as usual, for a long time, while she commended his correct singing and his execution, more by her looks than her words. " We must oftener sing together," said she ; " I never sung with such spirit and such interest."—" I can say the same," said Siegwart, with a sigh. Kronhelm now came up, and said, " Was I not right, Mademoiselle Fischer ? Does he not sing well ?"—" Oh, you did not tell me half enough !" answered she, " Monsieur Siegwart sings extraordinarily well." Others joining them, the conversation became more general.

" Siegwart was now so happy, that he forgot every thing that could disturb him : he himself believed that Marianne loved him ; and he only wished for an early opportunity to speak to her alone, and to discover to her his whole heart. At parting, when he took his leave, the affability of her manners was still increased ; and when he got home, in the plenitude of his happiness he wrote as follows :

" Say, was not that the glance of love ?  
The language of the eye ?  
And did it not my flame approve,  
And speak a secret sigh ?  
By heav'n it did—its humid ray,  
Though sad, did love for love repay ;  
And surely Marianne must know  
The fires that in my bosom glow !  
And seiz'd by pity, surely she  
Will heave a secret sigh for me !

" Ye angels of celestial love,  
That float in cloudless air !  
If haply suff'ers' pray'rs may move  
Your pity, lend an ear :  
Descend, descend, and bear me hence  
To Marianne's pure excellence ;  
That humble at her feet I may  
My weight of varied woes display ;  
And animated by your nod, that I  
May upward soar to heav'n, a tenant of the sky." " He

"He carried this effusion to Kronhelm, who approved it, and said, "The time which you express a wish for in these verses, may soon come: that she loves you, I have no longer any doubt; and at the next *traineau* party you shall drive her, and in the evening at the ball you can declare yourself."

"With this hope, and the promise given him by his friend, Siegwart was almost beside himself. Twenty times in a day did he look at the barometer to see whether the falling mercury did not foretell snow: he was perpetually watching the sky to discover some cloud in it, and hailed every one that seemed loaded.

"At last, on Saturday evening, the sky was quite obscured; and in the following night there fell a deep snow. When he waked on the Sunday morning, and saw a white world, he was as much delighted as others would have been with the approach of spring.

"A *traineau* party was immediately fixed for the following day. Kronhelm went to Marianne and her parents, to request that Siegwart might be allowed to drive her; for he was too timid to ask her himself. The proposal was readily accepted, and Siegwart was half crazy with joy when his friend brought him the news. Yet his heart palpitated as the time drew nigh when he was to fetch Marianne, and often did he wish this moment, so much sighed for, afar off: when the hour came, he delayed as long as possible driving his sledge to her house; but at last he was forced to set off; and trembling he ascended the stairs to the apartment where he found her and her father and mother, to whom he bowed respectfully with a thousand apologies, not one of which his low voice and great embarrassment suffered to be understood. Monsieur and Madame Fischer were extremely polite to him; Marianne was unreserved and kind. In violent trepidation he conducted her to the carriage; but he recovered himself when in the open air, and joined the rest of the party. Marianne, as they went along, expressed herself pleased—he stammered out, "that it was far pleasanter to him, and that he had long wished for this happiness," &c. &c.

"The party, having made the circuit of the town, drove to a neighbouring village. Siegwart was at a loss what to say; he could only praise the weather and the agreeable winter prospect, and congratulate himself that so fine a snow had fallen, heartily vexed with his stupidity, and rummaging high and low for something to talk on: his heart was full, yet nothing occurred to him. At last he began to talk of the concert; but his conversation, he felt, was cold and indifferent; he wished to begin something else; and yet he entertained her with this alone, till they reached the village. Here they remained scarcely an hour; the ladies took coffee; the gentlemen a glass of wine—which a little conquered Siegwart's timidity in their ride back. He led Marianne to the *traineau*, and once or twice in their little journey he made some pretext for touching her hand; she perceived it, and smiled in a way that he felt, but which restrained him.



"The afternoon was very fine : the whole country was enveloped in the close white garment of winter, and seemed to attune the soul to solemn pensiveness. The sun descended to the horizon like pure transparent gold, and threw over the heavens an indescribable serenity. When it sunk behind the forest into a thick mist, it became crimson ; and its reflection tinged the hemisphere with violet and rose colour. Marianne's countenance glowed in the soft refulgence of the sky : her aspect was serene ; and her bright dark eyes spoke the sweetest animation. Now and then she looked towards Siegwart, who, lost in ecstasy, nearly forgot to guide the horse. Every thing was to his ideas solemn ; in his imagination, the whole earth around him was a temple : he lifted up his eyes towards heaven ; and the glance and the tear that fell with it was a prayer for Marianne's love. For some time he could say little, only now and then he called out, "How beautiful every thing is ! Look there, at that window of the castle—how it glitters like gold—only look at the delightful evening glow—and look at the forest there, how resplendent it is now—and the dark shades of the hill !—and only observe the stillness—Oh, this is the most charming day of my life !"

"Kronhelm, who was before him, and now and then looked back at him, remarked the satisfaction that shone in his eyes, and was expressed in every feature of his countenance : he participated most cordially in it, and gave him some smiles that said much." Vol. II. p. 319.

Some pleasing poetry is interspersed, which, we are informed in the preface, has been translated by another hand. It is distinguished by much ease and elegance. It would be very easy to point out many exceptionable passages and incidents in the original, but it would be far from easy to select many in the translation which merit reprehension. The introduction is composed with much spirit, and suggested by a sound judgment. The object is to prove that German literature has not yet met with its due appreciation in this country. This tale, it seems, has been very popular in Germany, and has passed through several editions. We certainly have perused it in the version with much satisfaction. The characters of Kronhelm and Marianne, the friend and the mistress of Siegwart, are admirable ; and whilst we lament that the tale was not made to have a happy termination, we can honestly recommend it as a chaste, elegant, and interesting composition.

ART. III. *Herodotus, translated from the Greek, with Notes. By the Rev. William Beloe. In four Volumes, 8vo. The second Edition corrected and enlarged. 2l. 2s. Leigh and Sotheby. 1806,*

OF all the extant historians of antiquity, perhaps Herodotus is the most *generally* interesting. With the Egyptians, the Babylonians, the Persians, and the antient Greeks are associated in every mind, ideas of the sources of civilization and science; and whether or not the eastern world be so deeply indebted to the Egyptians as is commonly supposed, it is impossible to read without interest the history of such a people. The elegant simplicity of the style too in which Herodotus relates the manners, customs, and superstitions of Egypt, has charms almost peculiar to itself, which every scholar of taste has felt and acknowledged; whilst no patriot can read unmoved his artless narration of the resistance made by the Greeks, to the encroachments and usurpations of the Persian Monarch. To the Christian, however, his history is interesting on other and still higher accounts. The Egyptians, Babylonians, and Persians, make a conspicuous figure in some of the writings of the Old Testament; and it is surely desirable to compare what is recorded of those nations by sacred and profane writers who flourished at periods not remote from each other. A hundred years did not intervene between the æra of Daniel and that of Herodotus; and Ezra, Nehemiah, and Malachi, were contemporaries with the Greek historian.

It is not therefore surprising that translations of such a history should have been made into the language of almost all the nations of Europe; but it is not perhaps to the credit of the English nation, that, until the year 1791, when Mr. Beloe published the first edition of the work before us, we had no translation of Herodotus that an Englishman could read with pleasure. Littlebury indeed had translated him, but not always with fidelity, and never with elegance; and a good version of the works of "the father of History," as he has been called, was a desideratum in literature, which it was reserved for the present author to supply.

Of his version the first edition was given to the public, before the commencement of our critical labours; and for reasons, which will readily occur to our readers, we shall, by making considerable extracts from the second, afford to the author an opportunity to plead his own cause, rather than enforce what we may think his merits, by any laboured criticisms of ours. It will be proper, however, to exhibit Mr. Beloe in the first

place as a critic, that the reader may judge of the soundness of those principles, upon which his translation is avowedly made.

In the elegant and judicious, though concise, life of the historian, which is prefixed to the first volume, the translator thus speaks of the style and veracity of his author, while he lays down the principles that guided him in his arduous attempt to clothe the most ancient historian of Greece in an English dress.

“ The style of Herodotus might well demand a separate dissertation: this, perhaps, is not the properest place to speak at any length upon the subject. It has been universally admired for being, beyond that of all other Greek writers of Prose, pure and perspicuous. Cicero calls it *fusum atque tractum*, at the same time copious and polished. Aristotle gives it as an example of the *ῥηϊσικόν*, which is literally, *the connected style*; but, as he explains himself, it means rather what we should call *the flowing style*; wherein the sentences are not involved or complicated by art, but are connected by simple conjunctions, as they follow in natural order, and have no full termination but in the close of the sense. This he opposes to that style which is formed into regular periods, and rather censures it as keeping the reader in uneasy suspense, and depriving him of the pleasure which arises from foreseeing the conclusion. The former, he says, was the method of the ancients; the latter of his contemporaries. (Rhet. iii. 9.) His own writings afford an example of the latter style, cut into short and frequent periods, but certainly much less pleasing than the flowing and natural smoothness of Herodotus. Plutarch, who wrote a treatise expressly to derogate from the fame and authority of Herodotus, in more places than one, speaks of his diction with the highest commendation. Longinus also, as may be seen in various passages which I have introduced, and commented upon in the progress of my work, added his tribute to the universal praise.”

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“ The following are among the passages in Cicero's works, in which he makes honourable mention of Herodotus.

“ At qui tanta est eloquentia, ut me quantum ego Græce scripta intelligere possum, magnopere delectet.—De Oratore, l. 11.

“ In his Brutus he says,

“ Sine salebris quasi sedatus amnis fluit.

“ In his Hortensius,

“ Quid aut Herodoto dulcius aut Thucydide gravius?

“ Quintilian, in his ninth book, observes,

“ In Herodoto vero cum omnia, ut ego quidem sentio, leniter fluant

"Every one knows, who has made the experiment, how difficult and almost impossible it is to assimilate to the English idiom, the simple and beautiful terseness of Greek composition. If any scholar therefore, who may choose to compare my version with the original Greek, shall be inclined to censure me for being occasionally diffuse, I would wish him to remember this.—I would desire him also to consider, that it was my duty to make that perspicuous to the less learned reader, which might have been conveyed in fewer terms to the apprehensions of the more learned or the more intelligent.

"On the subject of translations in general, I entirely approve of the opinion of Boileau. In a preceding publication, I have before referred to this, but I see no impropriety in its having a place here, in the words of lord Bolingbroke.

"To translate servilely into modern language an ancient author, phrase by phrase, and word by word, is preposterous: nothing can be more unlike the original than such a copy; it is not to shew, it is to disguise the author. A good writer will rather imitate than translate, and rather emulate than imitate: he will endeavour to write as the ancient author would have written, had he wrote in the same language."—*Letters on History*.

"Perhaps I ought not to omit, that many eminent writers, both of ancient and modern times, accuse Herodotus of not having had a sufficient regard to the austere and sacred dignity of historic truth. Ctesias, in Photius, Strabo, Diodorus Siculus, Aulus Gellius, and, above all, Plutarch, have made strong and violent objections to many of his assertions. Ctesias pretends to question his accuracy in what he relates of the Medes and Persians, but

fluant tum ipsa dialectus habet eam jucunditatem, ut latentes etiam numeros complexa videatur.

"And again in the following book, where he draws a comparison between Herodotus and Thucydides, he says, dulcis, et candidus et fusus Herodotus.

"The following passage from Dionysius of Halicarnassus is too remarkable to be omitted.—Herodotus very much surpassed all others in the choice of his words, the justice of his composition, and the variety of his figures. His discourse is composed in such a manner, that it resembles an excellent poem, in its persuasive art, and that charming grace, which pleases to the highest degree. He has not omitted any of the beautiful and great qualities, unless it be in that manner of writing adapted to contests and disputes, either because he was naturally not made for it, or that he despised it, as not agreeable to history: for he doth not make use of a great number of orations, nor speeches to promote contention, nor has he the necessary force requisite to excite the passions, and amplify and augment things."

what he says hardly merits refutation. Manetho finds very much to blame in what he writes concerning the Egyptians. Thucydides also, in one or two passages, seems obliquely to glance at Herodotus. Strabo is more definitive, and remarks that the historian writes pleasantly enough, and introduces in his narratives many wonderful tales to supply the want of songs, verses, &c. The following passage in Juvenal has also been applied to him.

Creditor olim  
Velificatus Athos, & quicquid Græcia mendax  
Audet in historia.

To many general censures which on this account have been aimed against the fame of our historian, I have made reply in various parts of my notes: and the plausible but unjust tract of Plutarch, on the Malignity of Herodotus, has been carefully examined, and satisfactorily refuted, by the Abbé Geinoz, in the Memoirs of the Academy of Inscriptions and Belles Lettres. Thus much must be allowed on all hands, that throughout his works there is the greatest appearance of candour and simplicity. Seldom or ever does he relate extraordinary or marvellous things, without qualifying his narrative with such expressions as these, I have heard, it is said, this does not appear credible, &c. In what he says of Egypt in particular, which has drawn upon him the unjust censure of Manetho, he invariably observes, that he learned what he communicates, from the Egyptian priests. But what, perhaps, is of more consequence to his character for veracity than any thing that can be adduced is, that it is determined by the most learned men, that the writings of Herodotus are more conformable to the sacred Scriptures than those of Xenophon, Ctesias, and other ancient historians." Vol. I. p. 14.

This is surely just criticism. The style of Herodotus is exactly what it is here said to be; and the reply which the translator has, in his notes, made to the charges brought against the veracity of the historian, the reader will, in most instances, find satisfactory. On one or two occasions, he will probably be disappointed, as we have been, at finding no extracts from Mrs. Guthrie's *Tour through the Tauride or Crimea*, in which some of the relations of Herodotus, which his countrymen deemed utterly incredible, are completely vindicated; but Mr. Beloe, to illustrate his author, has consulted and read so many works, ancient and modern, that it is not surprising that he should have overlooked one.

The principles, on which he has made his version, are obviously just; but if the reader entertain the slightest doubt about them, he will do well to consult *An Essay on the Principles of Translation*, printed for Cadell and Davies in 1791, and

and republished with considerable improvements in 1797\*. In that ingenious and classical work, it is shown, with the clearness of demonstration, that "a translation should give a complete transcript of the ideas of the original work; that the style and manner of writing should be of the same character with that of the original; and that the translation should have all the ease of original composition." How attentive Mr. Beloe has been to these rules it is now our duty to furnish the learned reader with an opportunity of judging for himself; but where every thing is curious, and in some degree interesting from its antiquity, it is difficult to make a selection of passages. The following extract gives such a picture of Babylonian manners, as must surprise the mere English reader, whilst it cannot fail to make every serious reader rejoice in the light of that revelation, through want of which a nation, otherwise highly polished, and contending with Egypt for being the source of civilization, fell into such enormities. We subjoin the translator's notes in vindication of the author's veracity.

"In my description of their (the Babylonian) laws, I have to mention one, the wisdom of which I must admire; and which, if I am not misinformed, the Eneti†, who are of Illyrian origin, use

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\* The first edition of that Essay was published before the commencement of our Review; but it is noticed with just approbation in our fifth vol. p. 219. The second we unaccountably overlooked. It is known to be the performance of Alexander Fraser Tytler, Esq. now one of the judges of the Court of Session in Scotland, by the title of Lord Woodhouselee, and is a complete proof that a man of genius and industry may find leisure to cultivate polite literature amidst the severer study of law. *Rev.*

"† *Eneti.*]—This people, from whom perhaps the Venetians of Italy are descended, Homer mentions as famous for their breed of mules:

The Paphlagonians Pylæmenes rules,  
Where rich Henetia breeds her savage mules.

Before I proceed, I must point out a singular error of Pope; any reader would imagine that Pylæmenes, as it stands in his translation, had the penultimate long; on the contrary it is short. There is nothing like rich Henetia in Homer; he simply says, *ἡ Ἡνετιὰ*. Upon the above lines of Homer, I have somewhere seen it remarked, that probably the poet here intended to inform us, that the Eneti were the first people who pursued and cultivated the

use also. In each of their several districts this custom was every year observed : such of their virgins as were marriageable, were at an appointed time and place assembled together. Here the men also came, and some public officer sold by auction<sup>253</sup> the young women one by one, beginning with the most beautiful. When she was disposed of, and as may be supposed for a considerable

the breed of mules. They were certainly so famous for this heterogeneous mixture, that *Eneti* and *Enetæ* denote that particular foal of the horse and the mule, which the Eneti bred.—See *Herodotus*.

“ A remarkable verse occurs in Genesis, see chapter xxxvi. verse 24. “ These are the children of Zibeon ; both Ajah, and Anah : this was that Anah, who *found the mules* in the wilderness, as he fed the asses of Zibeon his father.” Does not this mean that Anah was the first author and contriver of this unnatural breed ?

This mixture was forbidden by the Levitical law.—See Leviticus, ch. xix. ver. 19. “ Thou shalt not let thy cattle gender with a diverse kind.”

“ Is it impossible that from Anah the Eneti might take their name ? Strabo informs us that the Eneti of Asia were called afterwards Cappadocians, which means breakers of horses ; and he adds, that they who marched to the assistance of Troy, were esteemed a part of the *Leuco-Syri*.—T.

“ <sup>253</sup> *Sold by auction.* ]—Herodotus here omits one circumstance of consequence, in my opinion, to prove that this ceremony was conducted with decency. It passed under the inspection of the magistrates ; and the tribunal whose office it was to take cognizance of the crime of adultery, superintended the marriage of the young women. Three men, respectable for their virtue, and who were at the head of their several tribes, conducted the young women that were marriageable to the place of assembly, and there sold them by the voice of the public crier.—*Larcher*.

“ If the custom of disposing of the young women to the best bidder was peculiar to the Babylonians, that of purchasing the person intended for a wife, and of giving the father a sum to obtain her, was much more general. It was practised amongst the Greeks, the Trojans, and their allies, and even amongst the deities.—*Bellenger*.

“ Three daughters in my court are bred,  
And each well worthy of a royal bed :  
Laodice, and Iphigenia fair,  
And bright Chrysothemis with golden hair.  
Her let him choose, whom most his eyes approve ;  
I ask no presents, no reward for love.—*Pope's Iliad.*”

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sum, he proceeded to sell the one who was next in beauty, taking it for granted that each man married the maid he purchased. The more affluent of the Babylonian youths contended with much ardour and emulation to obtain the most beautiful: those of the common people who were desirous of marrying, as if they had but little occasion for personal accomplishments, were content to receive the more homely maidens, with a portion annexed to them. For the crier, when he had sold the fairest, selected next the most ugly, or one that was deformed; she also was put up to sale, and assigned to whoever would take her with the least money. This money was what the sale of the beautiful maidens produced, who were thus obliged to portion out those who were deformed, or less lovely than themselves. No man was permitted to provide a match for his daughter, nor could any one take away the woman whom he purchased, without first giving security to make her his wife. To this if he did not assent, his money was returned him. There were no restrictions with respect to residence; those of another village might also become purchasers. This, although the most wise of all their institutions, has not been preserved to our time. One of their later ordinances was made to punish violence offered to women, and to prevent their being carried away to other parts; for after the city had been taken, and the inhabitants plundered, the lower people were reduced to such extremities, that they prostituted their daughters for hire.

"They have also another institution, the good tendency of which claims applause. Such as are diseased<sup>254</sup> among them they carry into some public square: they have no professors of medicine, but the passengers in general interrogate the sick person concerning his malady; that if any person has either been afflicted with a similar disease himself, or seen its operation on another, he may communicate the process by which his own recovery was effected, or by which, in any other instance, he knew the disease to be removed. No one may pass by the afflicted person in silence, or without enquiry into the nature of his complaint.

"Previous to their interment, their dead are anointed with honey, and, like the Egyptians, they are fond of funeral lamentations\*. Whenever a man has had communication with his wife,

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"<sup>254</sup> *Diseased.*]—We may from hence observe the first rude commencement of the science of medicine. Syrianus is of opinion, that this science originated in Egypt, from those persons who had been disordered in any part of their bodies writing down the remedies from which they received benefit.—*Larcher.*"

"\* *Funeral lamentations.*]—The custom of hiring people to lament at funerals is of very great antiquity. Many passages in the



wife<sup>35</sup>, he sits over a consecrated vessel, containing burning perfumes; the woman does the same. In the morning both of them go into the bath; till they have done this they will neither of them touch any domestic utensil. This custom is also observed in Arabia.

"The Babylonians have one custom in the highest degree abominable. Every woman who is a native of the country is obliged once in her life to attend at the temple of Venus, and prostitute herself<sup>36</sup> to a stranger. Such women as are of superior rank, do not

the Old Testament seem to allude to this.—Jeremiah, xvi. 5. Baruch, vi. 32, "They roar and cry before their gods, as men do at the feast when one is dead."

"A similar custom prevails to this day in Ireland, where, as I have been informed, old women are hired to roar and cry at funerals.

"<sup>35</sup> *Communication with his wife.*]—I much approve of the reply of Theano, wife of Pythagoras. A person enquired of her, what time was required for a woman to become pure, after having had communication with a man. "She is pure immediately," answered Theano, "if the man be her husband; but if he be not her husband, no time will make her so."—*Larcher from Diogenes Laertius.*

"Ablution after such a connection is required by the Mahometan law.—T.

"<sup>36</sup> *Prostitute herself.*]—This, as an historical fact, is questioned by some, and by Voltaire in particular; but it is mentioned by Jeremiah, who lived almost two centuries before Herodotus, and by Strabo, who lived long after him. See Baruch, vi. 42.

"The women also with cords about them sitting in the ways, burn bran for perfume. But if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken."

"Upon the above Mr. Bryant remarks, that instead of women, it should probably be read virgins; and that this custom was universally kept up wherever the Persian religion prevailed. Strabo is more particular: "Not only," says he, "the men and maid-servants prostitute themselves, but people of the first fashion devote in the same manner their own daughters. Nor is any body at all scrupulous about cohabiting with a woman who has been thus abused.

"Upon the custom itself no comment can be required; Herodotus calls it, what it must appear to every delicate mind, in the highest degree base.

"The prostitution of women, considered as a religious institution, was not only practised at Babylon, but at Heliopolis: at Aphace, a place betwixt Heliopolis and Biblus; at Sicca Veneria,  
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not omit even this opportunity of separating themselves from their inferiors; these go to the temple in splendid chariots, accompanied by a numerous train of domestics, and place themselves near the entrance. This is the practice with many; whilst the greater part crowned with garlands, seat themselves in the vestibule; and there are always numbers coming and going. The seats have all of them a rope or string annexed to them, by which the stranger may determine his choice. A woman having once taken this situation, is not allowed to return home, till some stranger throws her a piece of money, and leading her to a distance from the temple, enjoys her person. It is usual for the man, when he gives the money, to say, "May the goddess Mylitta \* be auspicious to thee!" Mylitta being the Assyrian name of Venus. The money given is applied to sacred uses, and must not be refused, however small it may be. The woman is not suffered to make any distinction, but is obliged to accompany whoever offers her money. She afterwards makes some conciliatory oblation to the goddess, and returns to her house, never afterwards to be obtained on similar, or on any terms. Such as are eminent for their elegance and beauty do not continue long, but those who are of less engaging appearance, have sometimes been known to remain from three to four years, unable to accomplish the terms of law. It is to be remarked that the inhabitants of Cyprus have a similar observance." Vol. I. p. 267.

That this passage has the ease of original composition no man of taste will controvert; whilst every scholar, by turning to the original text of Lib. 1. § 196—200, may satisfy himself that it is a faithful transcript of the author's ideas, in a style and manner of writing as similar to his as the different idioms of the two languages will easily admit. The following extract is of the same character, and sufficiently curious to authorize its insertion here.

"The art of medicine" in Egypt is thus exercised: one physician is confined to one disease; there are of course a great number who

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in Africa, and also in the isle of Cyprus. It was at Aphace that Venus was supposed, according to the author of the *Etymologicum Magnum*, to have first received the embraces of Adonis.—T."

"\* Mylitta, or rather, according to Scaliger, Mylith, which in the Chaldean tongue, is the same as Genetrix.—The Mylitta of the Assyrians, the Mithra of the Persians, and the Alitta of the Arabians, have the same signification. See Hesychius at the word ΜΗΛΙΤΑ."

"[*Art of medicine.*]—It is remarkable, with regard to medicine, that none of the sciences sooner arrived at perfection; for in the

who practise this art; some attend to disorders of the eyes\*, others to those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; whilst many attend to the cure of maladies which are less conspicuous.

"With respect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family<sup>156</sup>, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts ex-

posed the space of two thousand years, elapsed since the time of Hippocrates, there has scarcely been added a new aphorism to those of that great man, notwithstanding all the care and application of so many ingenious men as have since studied that science.—*Dutens*.

"The Egyptians were always famed for their knowledge in medicine, and their physicians were held in great repute. We find even in latter times, when their country was in a manner ruined, that a king of Persia, upon a grievous hurt received, applied to the adepts in Egypt for assistance, in preference to those of other countries.

"With respect to the state of surgery amongst the ancients, a perusal of Homer alone will be sufficient to satisfy every candid reader, that their knowledge and skill was far from contemptible. Celsus gives an exact account and description of the operation for the stone, which implies both a knowledge of anatomy, and some degree of perfection in the art of instrument-making.

"The three qualities, says Bayle, of a good physician, are probity, learning, and good fortune; and whoever peruses the oath which anciently every professor of medicine was obliged to take, must both acknowledge its merit as a composition, and admire the amiable disposition which it inculcates.—*T*."

"\* This, with one other passage, c. 11, of this book, are the only allusions to that most cruel disease, the ophthalmia, with which Egypt is now so much tormented."

"<sup>156</sup> *Females of his family*,.]—"I was awakened before day-break by the same troop of women! their dismal cries suited very well with the lonely hour of the night. This mourning lasts for the space of seven days, during which interval the female relations of the deceased make a tour through the town morning and night, beating their breasts, throwing ashes on their heads, and displaying every artificial token of sorrow."—*Irwin*.

The assembling together of multitudes to the place where persons have lately expired, and bewailing them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased.—*Harmer*. This writer relates a curious circumstance corroborative of the above, from the MS. of Chardin; see vol. ii. 136."

posed, and beating themselves severely; the men on their parts do the same, after which the body is carried to the embalmers<sup>157</sup>.

"There are certain persons appointed by law to the exercise of this profession. When a dead body is brought to them, they exhibit to the friends of the deceased, different models highly finished in wood. The most perfect of these they say resembles one whom I do not think it religious to name in such a matter; the second is of less price, and inferior in point of execution; another is still more mean; they then enquire after which model the deceased shall be represented; when the price is determined, the relations retire, and the embalmers thus proceed: In the most perfect specimens of their art, they draw the brain through the nostrils, partly

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"<sup>157</sup> *Embalmers.*]—The following remarks on the subject of embalming are compiled from different authors.

"The Jews embalmed their dead, but instead of emboweling, were contented with an external unction. The present way in Egypt, according to Maillet, is to wash the body repeatedly with rose-water.

"Diodorus Siculus is very minute on this subject: after describing the expence and ceremony of embalming, he adds, that the relations of the deceased, till the body was buried, used neither baths, wine, delicate food, nor fine clothes.

"The same author describes three methods of embalming, with the first of which our author does not appear to have been acquainted. The form and appearance of the whole body was so well preserved, that the deceased might be known by their features.

"The Romans had the art of embalming as well as the Egyptians; and if what is related of them be true, this art had arrived to greater perfection in Rome than in Egypt.—*See Montfaucon.* A modern author remarks, that the numberless mummies which still endure, after so long a course of ages, ought to ascertain to the Egyptians the glory of having carried chemistry to a degree of perfection attained but by few. Some moderns have attempted by certain preparations to preserve dead bodies entire, but to no purpose.—*T.*

"Whoever wishes to know more on the subject of embalming, will do well to consult M. Rouelle's Memoir in the Academy of Sciences, for 1750, p. 150, and Dr. Hadley's Dissertation in the Philosophical Transactions, vol. liv. p. 3. 14. The first calls the wrapper cotton, the other determines it to be like long lawn, woven after the manner of Russia sheeting. A great deal of farther information may also be had from Larcher. The words of Herodotus are remarkable and precise; *ουδενος βυσσινος*, linen of cotton, or cotton linen. Thus Pollux and also Arrian define, what we have now so common, Indian cotton."

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with a piece of crooked iron, and partly by the infusion of drugs; they then with an Ethiopian stone make an incision in the side, through which they extract the intestines <sup>158</sup>; these they cleanse thoroughly, washing them with palm-wine, and afterwards covering them with pounded aromatics: they then fill the body with powder of pure myrrh <sup>159</sup>, casia, and other perfumes, except frankincense. Having sewn up the body, it is covered with nitre <sup>160</sup> for the space of seventy days <sup>161</sup>, which time they may not exceed; at the end of this period it is washed, closely wrapped in bandages of cotton <sup>162</sup>, dipped in a gum <sup>163</sup> which the Egyptians use as glue: it

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“ <sup>158</sup> *Intestines.* ]—Porphyry informs us what afterwards becomes of these: they are put into a chest, and one of the embalmers makes a prayer for the deceased, addressed to the sun, the purport of which is to signify that if the conduct of the deceased has during his life been at all criminal, it must have been on account of these; the embalmer then points to the chest, which is afterwards thrown into the river.—T.”

“ <sup>159</sup> *Myrrh, &c.* ]—Instead of myrrh and cassia, the Jews in embalming used myrrh and aloes.—T.”

“ <sup>160</sup> *Nitre.* ]—Larcher says, this was not of the nature of our nitre, but a fixed alkaline salt.

“ Literally, it is salted or pickled with nitre. In the less expensive mode of embalming, Rouelle observes that it was impossible to inject at the fundament, as it were by clysters, a sufficient quantity of cedar liquid ointment, to consume the whole inside, and that they must therefore have made some additional openings. Herodotus expressly says they made no incisions in the meaner subjects (see. c. 87), but stopping up the body a certain number of days, and pickling it, they afterwards let out the cedar fluid, which consumes the inside as the nitre does the outside, leaving only a skeleton in the skin. The third class, or poor, were washed internally with a liquor called *tyrinaie*, and pickled in nitre the usual time. The intestines of the Teneriffe mummy were extracted by an incision in the right side of the abdomen, afterwards sewed up. The nitre here mentioned, is doubtless the natron which is found in such abundance in the Natra Lakes.”

“ <sup>161</sup> *Seventy days.* ]—“ If the nitre or natrum had been suffered,” says Larcher, “ to remain for a longer period, it would have attacked the solid or fibrous parts, and dissolved them; if it had been a neutral salt, like our nitre, this precaution would not have been necessary.”

“ <sup>162</sup> *Cotton.* ]—By the hyssus cotton seems clearly to be meant, “ which,” says Larcher, “ was probably consecrated by their religion to the purpose of embalming.” Mr. Greaves asserts, that these bandages in which the mummies were involved were of linen.

it is then returned to the relations, who enclose the body in a case of wood, made to resemble an human figure, and place it against the wall in the repository of their dead. The above is the most costly mode of embalming." Vol. I. p. 422.

The Egyptian pyramids have attracted the attention of the curious and the learned in all ages, and will probably continue to attract it to the end of the world. According to Herodotus, the largest pyramid was built by a king called Cheops, remarkable for his tyranny, who barred the avenues to every temple, and forbade the Egyptians to offer sacrifice.

"He proceeded next to make them labour fervilely for himself. Some he compelled to hew stones in the quarries of the Arabian mountains, and drag them to the banks of the Nile \*; others were appointed to receive them in vessels and transport

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linen; but he appears to be mistaken. There are two species of this plant, annual and perennial; it was the latter which was cultivated in Egypt."

"<sup>16</sup> *Gum.*—This was gum arabic. Pococke says it is produced from the acacia, which is very common in Egypt, the same as the acacia, called *cyale* in Arabia Petræa; in Egypt it is called *faunt*.

"*Ægyptia tellus.*

"*Claudit odorato post funus stantia busto*

"*Corpora.*"

"\* Dr. Shaw does not believe that the stones employed in the pyramids were brought from Arabia. Notwithstanding, says he, the great extravagance and surprizing undertakings of the Egyptian kings, it doth not seem probable that they would have been at the vast labour and expence of bringing materials from so great a distance, when they might have been supplied from the very places where they were to employ them. Now the stone, which makes the bulk and outside of all these pyramids, is of the same nature and contexture, hath the like accidents and appearances of spars, fossil shells, cerulean substances, &c. as are common to the mountains of Libya. In like manner Joseph's Well, the quarries of Irouel near Cairo, the catacombs of Sakara, the Sphinx, and the chambers that are cut out of the natural rock on the East and West side of these pyramids, do all of them discover the specific marks and characteristics of the pyramidal stones, and, as far as I could perceive, were not to be distinguished from them. The pyramidal stones, therefore, were in all probability taken from this neighbourhood; nay, perhaps they were those very stones that had been dug away to give the Sphinx and the chambers their proper views and elevations. *Shaw*, p. 416."

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them to a mountain of Libya. For this service an hundred thousand men were employed, who were relieved every three months. Ten years were consumed in the hard labour of forming the road, through which these stones were to be drawn; a work, in my estimation, of no less fatigue and difficulty than the pyramid itself.<sup>214</sup> This causeway<sup>215</sup> is five stadia in length, forty cubits wide,

“<sup>214</sup> *The pyramid itself.*.]—For the satisfaction of the English reader, I shall in few words enumerate the different uses for which the learned have supposed the pyramids to have been erected. Some have imagined that, by the hieroglyphics inscribed on their external surface, the Egyptians wished to convey to the remotest posterity their national history, as well as their improvements in science and the arts. This, however ingenious, seems but little probable: for the ingenuity which was equal to contrive, and the industry which persevered to execute, structures like the pyramids, could not but foresee that, however the buildings themselves might from their solidity and form defy the effects of time, the outward surface, in such a situation and climate, could not be proportionably permanent; add to this, that the hieroglyphics were a sacred language, and, obscure in themselves, and revealed but to a select number, might to posterity afford opportunity of ingenious conjecture, but were a very inadequate vehicle of historical facts.

“Others have believed the pyramids intended merely as observatories to extend philosophic and astronomical knowledge; but in defence of this opinion little can be said: the adjacent country is a flat and even surface; buildings, therefore, of such a height, were both absurd and unnecessary; besides that, for such a purpose, it would have been very preposterous to have constructed such a number of costly and massy piles, differing so little in altitude.

“To this may be added, that it does not appear, from an examination of the pyramids, that access to the summit was ever practicable, during their perfect state.

“By some they have been considered as repositories for corn, erected by Joseph, and called the granaries of Pharaoh. The argument against this is very convincing, and is afforded us by Pliny. “In the building of the largest of the pyramids, 366,000 men,” says he, “were employed twenty years together.” This, therefore, will be found but ill to correspond with the Scriptural history of Joseph. The years of plenty he foretold were only seven; which fact is of itself a sufficient answer to the above.

“It remains, therefore, to mention the more popular and the more probable opinion, which is, that they were intended for the sepulchres of the Egyptian monarchs.

“ *Indeed*

wide, and its extreme height thirty-two cubits, the whole is of polished marble, adorned with the figures of animals. Ten years,

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" Instead of useful works, like nature, great,  
Enormous cruel wonders crush'd the land,  
And round a tyrant's tomb, who none deserv'd,  
For one vile carcass perish'd countless lives.—*Thomson*.

" When we consider the religious prejudices of the Egyptians, their opinion concerning the soul, the pride, the despotism, and the magnificence of their ancient princes, together with the modern discoveries with respect to the interior of these enormous piles, there seems to remain but little occasion for argument, or reason for doubt.

" The following is from Mr. Wilford, Asiatic Res. vol. iii. p. 439.

" On my describing the great Egyptian pyramid to several very learned Brahmins, they declared it at once to have been a temple; and one of them asked if it had not a communication under ground with the river Cali (Nile); when I answered that such a passage was mentioned as having existed, and that a well was at this day to be seen; they unanimously agreed that it was a place appropriated to the worship of Padma Devi, and that the supposed tomb was a trough which on certain festivals her priests used to fill with the sacred water and Lotos flowers. What Pliny says of the labyrinths is applicable also to the pyramid; some insisted that it was the palace of a certain king, some that it had been the tomb of Mæris, and others, that it was built for the purpose of holy rites; a diversity of opinion among the Greeks, which shows how little we can rely on them; and, in truth, their pride made them in general very careless and superficial inquirers into the antiquities and literature of other nations.

" Whatever attention the foregoing part of this observation may deserve, the conclusion is too hasty. With what truth can it be said that Herodotus was a superficial observer, who travelled to so many places for the sake of information and knowledge? Did not Plato and many others of the most accomplished Greeks do the same? Indeed the contrary of this assertion is the fact. The more ingenious of the Greeks were distinguished by their ardour for science, and the indefatigable pains which they took to obtain it.

" <sup>215</sup> *Causeway*.]—The stones might be conveyed by the canal that runs about two miles north of the pyramids, and from thence part of the way by this extraordinary causeway. For at this time there is a causeway from that part, extending about a thousand yards in length, and twenty feet wide, built of hewn stone. The length of it agreeing so well with the account of Herodotus,



as I remarked, were exhausted in forming this causeway, not to mention the time employed in the vaults <sup>216</sup> of the hill <sup>217</sup> upon which the pyramids are erected. These he intended as a place of burial for himself, and were in an island which he formed by introducing the waters of the Nile \*. The pyramid itself was a work of twenty years: it is of a square form; every front is eight plethra <sup>218</sup> long,

Herodotus, is a strong confirmation that this causeway has been kept up ever since, though some of the materials of it may have been changed, all being now built with free-stone. It is strengthened on each side with semicircular buttresses, about fourteen feet diameter, and thirty feet apart; there are sixty-one of these buttresses, beginning from the north. Sixty feet farther it turns to the west for a little way, then there is a bridge of about twelve arches, twenty feet wide, built on piers that are ten feet wide. Above one hundred yards farther there is such another bridge, beyond which the causeway continues about one hundred yards to the south, ending about a mile from the pyramids, where the ground is higher. The country over which the causeway is built, being low, and the water lying on it a great while, seems to be the reason for building this causeway at first, and continuing to keep it in repair.—*Pococke*.

"The two bridges described by Pococke are also mentioned particularly by Norden. The two travellers differ essentially in the dimensions which they give of the bridges they severally measured; which induces M. Larcher reasonably to suppose that Pococke described one bridge, and Norden the other.—*T.*"

"<sup>216</sup> *Vaults.*]—The second pyramid has a fosse cut in the rock to the north and west of it, which is about ninety feet wide, and thirty feet deep. There are small apartments cut from it into the rock, &c."

"<sup>217</sup> *The hill.*]—The pyramids are not situated in plains, but upon the rock that is at the foot of the high mountains which accompany the Nile in its course, and which make the separation betwixt Ægypt and Libya. It may have fourscore feet of perpendicular elevation above the horizon of the ground, that is always overflowed by the Nile. It is a Danish league in circumference. *Norden.*"

"\* No writer or traveller has made any mention of this canal, which is again spoken of in chapter 127; not even Diodorus Siculus. See Grobert, p. 25."

"<sup>218</sup> *Eight plethra.*]—To this day the dimensions of the great pyramid are problematical. Since the time of Herodotus, many travellers and men of learning have measured it; and the difference of their calculations, far from removing, have but augmented doubt. I will give you a table of their admeasurements, which

long, and as many in height; the stones very skilfully cemented, and none of them of less dimensions than thirty feet.

"The ascent of the pyramid was regularly graduated by what some call steps, and others altars \*. Having finished the first flight,

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which at least will serve to prove how difficult it is to come at truth.

	Height of the great pyramid.			Width of one side.		
Ancients.		Feet.			Feet.	
Herodotus	-	-	800	-	-	800
Strabo	-	-	625	-	-	600
Diodorus	-	-	600	some inches	-	700
Pliny	-	-	-	-	-	708
Moderns.						
Le Brun	-	-	616	-	-	704
Prosp. Alpinus	-	-	625	-	-	750
Thevenot	-	-	520	-	-	612
Niebuhr	-	-	440	-	-	710
Greaves	-	-	444	-	-	648

Number of the layers or steps.

Greaves	-	-	207
Maillet	-	-	208
Albert Lewenstein			260
Pococke	-	-	212
Belon	-	-	250
Thevenot	-	-	208

"To me it seems evident that Greaves and Niebuhr are prodigiously deceived in the perpendicular height of the great pyramid. All travellers agree it contains at least two hundred and seven layers, which layers are from four to two feet high. The highest are at the base, and they decrease insensibly to the top. I measured several, which were more than three feet high, and I found none that were less than two; therefore the least mean height that can be allowed them is two feet and a half, which, according to the calculation of Greaves himself, who counted two hundred and seven, will give five hundred and seventeen feet six inches in perpendicular height.—*Savary*.

"See the conclusion of this book for farther remarks on the pyramids.

"\* Shaw takes occasion from this passage to intimate his opinion that the original design of the pyramids never was completed.

"Neither does it appear that either *this* or any other of the three greater pyramids was ever finished. For the stones in the

flight, they elevated the stones to the second by the aid of machines<sup>219</sup> constructed of short pieces of wood : from the second, by

entrance into the greatest being placed archwise, and at a greater height than seems necessary for so small a passage; there being also a large space left on each side of it, by discontinuing several of the parallel rows of steps, which, in other places, run quite round the pyramid; these circumstances, I say, in the architecture of this building, seem to point out to us some further design, and that originally there might have been intended a large and magnificent portico. Neither were the steps, or *little altars*, as *Herodotus* calls them, to remain in the same condition they have been in from the earliest records of time : for these were all of them to be filled up in such a manner with prismatical stones, that each side of the *pyramid*, as in that of *Celtius*, at *Rome*, was to be smooth and upon a plane. Now nothing of this kind appears to have been ever attempted in the lesser or greater of these *pyramids* (the latter of which wants likewise a great part of the point, where this filling up was most probably to commence); but in the second, commonly called *Chephren's pyramids*, which may hint to us what was intended in them all, we see near a quarter of the whole pile very beautifully filled up, and ending at the top like the point of a diamond. These stones, agreeable perhaps to the depth of the strata from whence they were hewn, are from five to thirty feet long, and from three to four feet high. Yet notwithstanding the weight and massiveness of the greatest part of them, they have all been laid in mortar, which at present is easily crumbled to powder, though originally perhaps it might be of greater tenacity, as the composition of it seems to be the same with that of *Barbary*."

"<sup>219</sup> *Aid of machines.*] —Mr. Greaves thinks that this account of *Herodotus* is full of difficulty. "How, in erecting and placing so many machines, charged with such massy stones, and those continually passing over the lower degrees, could it be avoided, but that they must either unsettle them, or endanger the breaking of some portions of them? Which mutilations would have been like scars in the face of so magnificent a building."

"I own that I am of a different opinion from Mr. Greaves; for such massy stones as *Herodotus* has described would not be discomposed by an engine resting upon them, and which, by the account of *Herodotus*, I take to be only the pulley. The account that *Diodorus* gives of raising the stones by imaginary *χωματα* (heaps of earth) engines not being then, as he supposes, invented, is too absurd to take notice of. And the description that *Herodotus* has given, notwithstanding all the objections that have been raised to it, and which have arisen principally from misrepresenting him, appears to me very clear and sensible.—*Dr. Templeman's Notes to Norden*."

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a similar engine, they were raised to the third, and so on to the summit. Thus there were as many machines as there were regular divisions in the ascent of the pyramid, though in fact there might only be one, which, being easily manageable, might be removed from one range of the building to another, as often as occasion made it necessary: both modes have been told me, and I know not which best deserves credit. The summit of the pyramid was first of all finished<sup>220</sup>; descending thence, they regularly completed the whole. Upon the outside were inscribed, in Egyptian characters<sup>221</sup>, the various sums of money expended, in the progress of the work, for the radishes, onions, and garlic consumed by the artificers. This, as I well remember, my interpreter informed me, amounted to no less a sum than one thousand six hundred talents. If this be true, how much more must it have necessarily cost for iron tools, food, and clothes for the workmen, particularly when we consider the length of time they were employed on the building itself, adding what was spent in the hewing and conveyance of the stones, and the construction of the subterraneous apartments?" Vol. II. p. 41.

The reader will perceive that the notes of the translator on this passage are more curious and satisfactory than the passage itself; and he has in other parts of the work given an account of the present state of the pyramids from the last persons, both French and English, who were able to visit them with leisure and security. The following note however has escaped him.

"Norunt eruditi longe aliam speciem Pyramidum hodie exhiberi, quam qualem veteres descripserunt. Illi nempe, quorum

<sup>220</sup> *First of all finished.*]—The word in the text is ἐξαιρονθῆναι, which Larcher has rendered, "On commença revêtir et perfectionner."

"Great doubts have arisen amongst travellers and the learned, whether the pyramid was coated or not. Pliny tells us, that at Busris lived people who had the agility to mount to the top of the pyramid. If it was graduated by steps, little agility would be requisite to do this; if regularly coated it is hard to conceive how any agility could accomplish it.

"Norden says, that there is not the least mark to be perceived to prove that the pyramid has been coated by marble.

"Savary is of a contrary opinion: "That it was coated," says he, "is an incontestable fact, proved by the remains of mortar, still found in several parts of the steps, mixed with fragments of white marble." Upon the whole, it seems more reasonable to conclude that it was coated.—T."

<sup>221</sup> *Egyptian characters.*]—Probably in common characters, and not in hieroglyphics.—Larcher."

dux et princeps est Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiz partibus advectam, iis ornandis fuisse adhibitam. Recentiores contra qui ea ipsi oculis lustraverint, totam molem nativi saxi esse affirmant, et eadem plane specie qua rupes substrata. Veterum tamen, opinor, salva est fides. Nam mihi quidem persuasissimum est, Pyramides denudatas fuisse, & marmore illo, quod in summa earum superficie tanquam tegumentum erat positum, ab improbis hominibus exspoliatas. Cujus rei testimonio sint, verba luculentissima Abdollatiphi (*Juni item in his lapidibus inscriptiones Calami, antiqui, ignoti*). Cum enim is vel in decimo tertio seculo inscriptiones multa millia voluminum adæquantes in Pyramidum lateribus invenerit, quarum inscriptionum reliquæ tantum et rara quædam vestigia nostro quidem tempore supersunt, profecto magna aliqua mutatio fuerit, necesse est, et insignis injuria monumentis illis vi ac manu illata: neque absurde aliquis conjectaverit, si marmorum superficiem, elegantissime olim coherentem, et corticis instar cæteras rudioris matriæ compages intra se includentem, ablatam fuisse censeat, et ædificiis ornandis deportatam \*: præsertim cum frustula non pauca pretiosissimi istius lapidis temere circumjacentia adhuc spectanda se præbeant."

"Dum vero fidem et auctoritatem veteribus astruere conemur ex Arabis nostri testimonio, fateor me nonnihil aliquando hæsisse eo quod inscriptiones is Pyramidum in immensum augeat, et illorum certe traditiones in hac re longe longeque exsuperat. Illi nempe notas referunt incisas, quæ sumptus operi struendo impensas significarent; et præterea nihil adjiciunt (Vid. Herod. et Diodor.) Quid sentiam de nodo hoc difficili, aperte exponam. Tanta scilicet Hieroglyphicorum characterum erat copia passim in Ægypto, ut sine admiratione in oculos spectantium incurrerent, neque digni visi fuerint qui in historiam referrentur. Ob eandem causam factum est, ut in descriptionibus Obeliscorum, qui a solo ad summum cacumen cœlati sunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum sit neglecta."

*In Abdollatiphi Hist. Ægypti compendium; Notæ, p. 298.*

Every man knows that the liberties of ancient Greece were long threatened by the Persian Monarchs, as the liberties of Europe are now threatened by the French Emperor; but in the arduous struggle the Greeks were finally victorious, be-

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"\* A British officer, who served in Egypt under Lord Hutchinson, assured the writer of this article, that the colonel of his regiment carried off from the inside of the great pyramid, he did not say whether from the Sarcophagus, marble for jambs, to the chimney of the principal room of a house which he was then building." *Rev.*

cause the principal states of Greece were true to themselves. Human nature however has been much the same in all ages and in every region; for there were traitors in the confederacy formed against Xerxes, as there have been traitors in the coalition formed against Buonaparte. At a council, which was held on the occasion,

"All the Greeks assisted who were animated with an ingenuous ardour with respect to their country. After a conference, in which they pledged themselves to be faithful to the common interest, it was first of all determined, that their private resentments and hostilities should cease. At this period great disturbances existed, but more particularly betwixt the people of Athens and Ægina. As soon as they heard that Xerxes was at Sardis, at the head of his forces, the Athenians resolved to send some emissaries into Asia, to watch the motions of the king. It was also determined, to send some persons to Argos, to form with that nation, a confederacy against the Persian war: others were sent to Sicily, to Gelon, the son of Dinomenis; some to Corcyra and Crete, to solicit assistance for Greece. It was their view, if possible, to collect Greece into one united body, to counteract a calamity which menaced their common safety. The power of Gelon was then deemed of so much importance, as to be surpassed by no individual state of Greece." Vol. IV. p. 70.

The ambassadors who were sent to Syracuse to solicit the aid of Gelon, addressed him to this effect;

"The Lacedæmonians, Athenians and their common allies, have deputed us to solicit your assistance against the Barbarian. You must have heard of his intended invasion of our country, that he has thrown bridges over the Hellespont, and, bringing with him all the powers of Asia, is about to burst upon Greece. He pretends, that his hostilities are directed against Athens alone; but his real object is the entire subjection of Greece. We call on you, therefore, whose power is so great, and whose Sicilian dominions constitute so material a portion of Greece, to assist us in the vindication of our common liberty. Greece united will form a power formidable enough to resist our invaders; but if some of our countrymen betray us, and others withhold their assistance, the defenders of Greece will be reduced to an insignificant number, and our universal ruin may be expected to ensue. Do not imagine that the Persian, after vanquishing us, will not come to you: it becomes you, therefore, to take every necessary precaution; by assisting us, you render your own situation secure.—An enterprise concerted with wisdom seldom fails of success." Vol. IV. p. 86.

This reasoning was unanswerable, though it moved not Gelon, who deeming the cause of Greece hopeless, had determined

- mined to wait the issue of the contest, and make the best terms that he could with Xerxes if victorious. The conduct of the Corcyreans, however, was still more perfidious.

"The same emissaries who visited Sicily, went also to Corcyra, the people of which place they addressed in the terms they had used to Gelon. To these they received a promise of immediate and powerful assistance: they added, that they could by no means be indifferent spectators of the ruin of Greece, and they felt themselves impelled to give their aid, from the conviction, that the next step to the conquest of Greece would be their servitude; they would therefore assist to the utmost.—Such was the flattering answer they returned. But when they ought to have fulfilled their engagements, having very different views, they fitted out a fleet of sixty vessels; these were put to sea, though not without difficulty, and sailing towards the Peloponnese, they stationed themselves near Pylos and Tænaros, off the coast of Sparta\*. Here they waited the issue of the contest, never imagining that the Greeks would prove victorious, but taking it for granted that the vast power of the Persian would reduce the whole of Greece. They acted in this manner to justify themselves, in addressing the Persian monarch to this effect: "The Greeks, O King, have solicited our assistance, who, after the Athenians, are second to none in the number as well as strength of our ships: but we did not wish to oppose your designs, or to do any thing hostile to your wishes." By this language they hoped to obtain more favourable conditions; in which they do not to me appear to have been at all unreasonable: they had previously concerted their excuse to the Greeks. When the Greeks reproached them for withholding the promised succour, they replied that they had absolutely fitted out a fleet of sixty triremes; but that the north-east winds would not suffer them to pass the promontory of Malea: and that it was this accident alone, not any want of zeal, which prevented their arrival at Salamis till after the battle. It was thus they attempted to delude the Greeks." Vol. IV. p. 97.

The reader will judge for himself how far the conduct of any of the powers lately confederated, or supposed to be confederated, against the French tyrant resembles this conduct of the Corcyreans to the confederacy of antient Greece; while he may learn from the signal success of those who continued

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\* \* The treachery of the people of Corcyra had well nigh cost them dear; after the war the Greeks would have exterminated them, but Themistocles represented to them, that if they were to destroy all the cities which had not been in alliance with them, Greece would sustain greater injury than if the Persians had conquered their country.—*Larcher*.

faithful, that a nation ought never to despair when embarked in a righteous cause.

The large extracts which we have made both from the text and from the notes of this interesting work, will enable our readers to form a judgment sufficiently accurate of Mr. Beloe's merits in the twofold character of a translator and commentator; and if, without offence, we might anticipate that judgment, we should say that it will rank him with Melmoth, and other eminent scholars, whose versions of ancient classics do honour to English literature. At all events we claim for him the merits of fidelity and diligence; and the following note, with which we shall conclude this article, will be a sufficient proof that to this claim we might add that of candour.

"I remain still in doubt, says Richardson, whether any such expedition was ever undertaken by the *paramount sovereign of Persia*. Disguised in name by some Greek corruption, Xerxes may possibly have been a feudatory prince or viceroy of the western districts; and that an invasion of Greece may have possibly taken place under this prince, I shall readily believe, but upon a scale I must also believe infinitely narrower than the least exaggerated description of the Greek historians.

"In Herodotus the reputed followers of Xerxes amount to 5,283,220. Isocrates, in his Panathenaicos, estimates the land army in round numbers at 5,000,000. And with them Plutarch in general agrees; but such myriads appeared to Didorus, Pliny, Ælian, and other later writers, so much stretched beyond all belief, that they at once cut off about four-fifths, to bring them within the line of possibility. Yet what is this, but a singular and very unauthorized liberty in one of the most consequential points of the expedition? What circumstance in the whole narration is more explicit in Herodotus, or by its frequent repetition, not in figures, but in words at length, seems less liable to the mistake of copiers? &c.—See *Richardson*.

"Upon this subject, Larcher, who probably had never seen Richardson's book, writes as follows:

"This immense army astonishes the imagination, but still is not incredible. All the people dependant on Persia were slaves; they were compelled to march, without distinction of birth or profession. Extreme youth or advanced age were probably the only reasons which excused them from bearing arms. The only reasonable objection to be made to this recital of Herodotus is that which Voltaire has omitted to make—where were provisions to be had for so numerous an army? But Herodotus has anticipated this objection: "We have with us," says Xerxes, "abundance of provisions, and all the nations among which we shall com; not being



being shepherds, but husbandmen, we shall find corn in their country, which we shall appropriate to our own use."

"Subsequent writers have, it is true, differed from Herodotus, and diminished the number of the army of Xerxes; but Herodotus, who was in some measure a cotemporary, and who recited his history to Greeks assembled at Olympia, where were many who fought at Salamis and Platea, is more deserving of credit than later historians.

"The truth perhaps may lie betwixt the two different opinions of Richardson and Larcher. It is not likely, as there were many exiles from Greece at the court of Persia, that Xerxes should be ignorant of the numbers and resources of Greece. To lead there so many millions seems at first sight not only unnecessary but preposterous. Admitting that so vast an army had marched against Greece, no one of common sense would have thought of making an attack by the way of Thermopylæ, where the passage must have been so tedious, and any resistance, as so few in proportion could possibly be brought to act, might be made almost on equal terms: whilst, on the contrary, to make a descent, they had the whole range of coast before them. With respect to provisions, the difficulty appears still greater, and almost insurmountable. I recur therefore to what I have before intimated; and believe, in contradiction to Richardson, that the expedition actually took place; but I cannot think, with Larcher, that the numbers recorded by Herodotus are consistent with probability.—T.

"Rennel says, that the Persians may be compared, in respect to the rest of the army of Xerxes, with the Europeans in a British army in India, composed chiefly of sepoys and native troops.

"In reviewing the arguments on both sides in this second edition, there appears to me more good sense in the above short remark of Rennel, than in all that Richardson and Larcher have written on the subject.—The former is indeed absurd enough; he disbelieves Herodotus, yet seems inclined to credit the Persian poets, hence his dreams about the dignity of the Persian monarchs, and the expeditions of their feudatory princes, by which he attempts to explain or rather to confound the Scriptures. It appears from Herodotus himself, that the regular troops were but an inconsiderable part of the number. Probably Xerxes had not many more actual soldiers than the Greeks; the rest were desultory hordes fit only for plunder, and four-fifths of the whole were followers of the camp with rice, provisions, &c.—The army that marched under Lord Cornwallis at the siege of Seringapatam, in the first campaign, consisted of 20,000 troops, but the followers were more than 100,000.—This is the case in all Eastern countries." Vol. IV. p. 1.

This edition of the translation of Herodotus is enriched with a copious, an accurate, and therefore a valuable Index; and with a map of Lower Egypt, antient and modern, of which it is sufficient to say that it is by Major Rennel.

ART. IV. *Récherches sur le Tems le plus Reculé de l'Usage des Voûtes, chez les Anciens. Par M. L. Dutens, Historiographe du Roi de la Grande Bretagne, de la Société Royale de Londres, &c. &c. De Boffe, London. 37 pp. 4to. 1805.*

ART. V. *An Introduction to the fourth Volume of the Munimenta Antiqua; with further Observations concerning the Invention of the Arch, in Addition to those made in the second Volume. By Edward King, Esq. F. R. S. and F. A. S. 21 pp. fol. Nicol, London. 1806. Also an Appendix to the above Introduction. 35 pp. fol. Nicol, London. 1806.*

IN the second volume of the *Munimenta Antiqua*, p. 223 to 273, Mr. King was led by his subject to discuss the question relating to the date of the invention of the architectural arch; the result of which inquiry was, that "this arch was invented no very long time before the age of Augustus; that it was brought into general use only by Adrian; and that it had its ornaments reduced to fine proportions, and perfected in the times of Trajan and the Antonines." Mr. Dutens, in an advertisement to his *Récherches*, acquaints us that the question concerning the time of the invention of the arch having been put to him in conversation, he engaged to investigate the subject, and that he here delivers the arguments which convince him that this date is much older than had been imagined. He adds, that when he entered upon this inquiry he had no knowledge whatever of Mr. King's discussion on the subject. This tract gave rise to Mr. King's present *Introduction*, in which he resumes the disquisition; and in an ample note controverts some of Mr. Dutens' evidences. The latter hereupon republished his tract, and added some strictures on the observations of that veteran antiquary, which instantly drew forth Mr. King's appendix, wherein he still further contends for the legitimacy of his proofs. Lastly, two further reciprocal answers and rejoinders close the controversy for the present.

We hope to consult the convenience of our readers by laying before them a connected view of the facts and arguments adduced in favour of both sides of the question: and first we shall briefly analyse the contents of Mr. Dutens' dissertation.

He sets out by asserting, that the Hebrew, Greek, and Latin words צל, ἀψίς, ψαλίς, θόλος, fornix, apsis, tholus, are all by Lexicographers rendered by arch or arcade; and on this

this authority he founds his interpretation of the many passages of ancient authors, which he quotes in proof of the high antiquity of the arch. The first instance of an arched roof he finds in Pausanias's description of the royal treasury, built by Minyas, 1350 years before Christ, at Orchomenus, in Boetia. The tombs of Atreus and Agamemnon at Mycenæ, also described by Pausanias, and the rudera of which have been lately visited by Mr. Thomas Hope, are said to have been built by Perseus, who was a contemporary of Minyas, and to display manifest appearances of vaulted arches. The silence of Homer and Herodotus touching these monuments, is here rejected, as a proof of their not having been covered by arches, as those authors, perhaps, never were on the spots; or, if they were, had not, like Pausanias, visited them with a view to examine the structure of the remarkable edifices they contained.

Egypt supplies the next examples. Here he finds an arch still remaining among the ruins of Canopus; a bridge of fifteen arches over the canal which communicates with the lake Moeris, and several aqueducts, which served to convey the waters of the Nile to the principal towns in Lower Egypt. The authorities on which the existence of arches in these structures is asserted are Paul Lucas and Sonini. But more decisive than all these are said to be the remains of the famous labyrinth as described by the above-named Paul Lucas, and the late French Consul Maillet: Pliny, in speaking of this magnificent edifice, uses the word *fornix* when he speaks of its roof or covering. The Lovers Fountain, a sarcophagus now in the British Museum, is delineated by Mayer as standing at Cairo, within an *arched* recess, the remote antiquity of which Mr. Dutens is not willing to call in question.

The pensile gardens of Semiramis, at Babylon, are, on the authority of Strabo, asserted to have been supported by arches: And Diodorus Siculus is appealed to for the fact, that the subterraneous communication under the Euphrates, constructed by the same queen, was actually supported by arches.

The bible is next quoted as evidence that the Temple of Solomon, built 1005 years before the christian æra, had many parts which were supported by *vaulted arches* as the word גִּבִּי is rendered in our version.

Paul Lucas, Chandler, and Pocock mention a variety of instances in Asia Minor, where there are evident traces of ancient arches, particularly at Ephesus, where the Temple of Diana is, by the last of the above-mentioned authors, positively asserted to have been supported by arches.

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Of the Parthenon at Athens, it is said by Pausanias, that Xenocles of Cholargus, completed *the dome or cupola* that covered the sanctuary; if, in fact, the words *οπαϊον* can be justly interpreted to mean an arched dome or cupola. Pafages are next quoted from Aristotle, Plato, Seneca, Vitruvius, and some modern commentators, to prove that the construction of the vaulted arch was known at a period far more remote than the age of Alexander; but here it must be observed, that the words *αψις*, *ψαλις*, *θόλος*, and *fornix*, are without hesitation adopted as meaning the arch, cupola, dome, or rotunda, constructed in the manner now practised, by building over a centre, and compacting the whole by a keystone at the summit.

The Etruscans, continues this author, were likewise well acquainted with the use of the arch, of which some remains, he says, are still to be seen in the vicinity of the ancient town of Nola. An ample volume, he adds, would scarcely suffice to describe all the monuments that are to be met with in Sicily, which prove his assertion; and in confirmation of this he quotes the work of Prince Biscari, who describes at large the temples of Jupiter and of Concord, near Agrigentum; the Odeum with its cupola near the theatre at Catanea, the tomb of Hiero, the vaulted arches which supported the castle of the tyrant Dionysius, near Syracuse, a temple of Bacchus, and many others. All these buildings are asserted to have been erected between four and five hundred years before the christian æra.

The great gate at Pæstum, is an evidence which, to Mr. D., appears decisive; the Syren sculptured in bas-relief on the keystone of the arch, being manifestly of Etruscan workmanship; and hence he adds an incontestible proof of the antiquity of the construction. The remains of an aqueduct at Carthage, described and figured by Pocock and Shaw, are likewise brought into the array, to prove the high antiquity of arches.

But none of these evidences appear to the author so conclusive, as the arches still extant of the great Sewer, or *Cleaca Maxima*, at Rome, the construction of which is by Dionys. Halicarn. ascribed to the elder Tarquin. The aqueduct of Ancus Marcius, built, it is said, by the king of that name 650 years before Christ; the triumphal arch raised in honour of Fabius the Censor; and the tomb of the Scipios discovered at Rome in the year 1781. All these, together with the temples of Venus, Hope, and Vesta, the Porta and Ponte Salario, the Ponte Rotto, and the fountain of Egeria, are brought as irrefragable proofs that the vaulted

or architectural arch is of much higher antiquity than is admitted by some of our most eminent antiquaries.

This short view of Mr. Dutens's treatise, however superficial, will yet, we trust, sufficiently evince the most extensive erudition, and, although he gives it as the production of only a few leisure hours, the unremitting industry of the author, in accumulating such a stock of evidences in favour of his darling hypothesis. Whatever doubts we may have conceived during the perusal, we shall not arrogate to ourselves the arguments used by Mr. King; who has discussed, step by step, both the facts and the conclusions laid down in that treatise: and pointed out his reasons for differing in every instance from his learned antagonist.

His first objection, which is of an etymological nature, goes to the meaning of the words in the ancient languages, to which Mr. Dutens, without exception, ascribes the sense that best suits his purpose. Mr. King admits, that *after* the invention of the arch, those words, for want of more copious expressions, and instead of forming new ones, were frequently used by Greek writers to describe *arched* buildings: but he maintains that there are abundance of instances where the context, and even the precise description of the manner in which the buildings were constructed, show that no real arch was intended to be described by the word. Thus, in fact, the word ἀψίς can only be derived from ἀπλω, *necto*, *alligo*, whence the derivative has been used to denote a wheel as well as an arch, and ψαλίς is more frequently used to denote shears or scissars than an arch of even any denomination.

We hope to afford much facility to our readers in the contemplation of this subject, by collecting from Mr. King's reply a few general remarks, which Mr. Dutens seems not to have duly considered in the course of his disquisition, and which apply to most of the instances he adduced in proof of the opinion he so strenuously defends.

1. Of the actual existence of very ancient buildings, and the remains of such buildings, where superficial observers discover what they consider as manifest appearances of architectural arches, we see abundance of examples; but that these are not the kind of arches that are the subject of this present enquiry, will, on a nearer examination, be found equally capable of demonstration. All those edifices of the oldest dates, which have been hitherto closely inspected, such as the gallery and chamber of the great pyramid at Giza, the remains of the tomb of Agamemnon at Mycenæ, &c. are actually found to owe their apparent arches, which

are more frequently, and with much propriety called *conical roofs*, to a combination of stones successively projecting inwards towards the summit, where they nearly met, and where the small interval that remained was covered by a single and generally a flat stone, which by its weight gave solidity to the whole. This structure, supposing the stones projecting inwards to be shaped into the segment of a circle, will still more mislead an unguarded observer, and induce him firmly to believe in the existence of very ancient architectural arches; where in fact they are only the effect of superimposed blocks of stone. Even the descriptions of the ancient authors serve, in many instances, to corroborate this assertion; Pausanias, in particular, describing the roof of the tomb of Agamemnon to be of the structure just now described. It is added, that as to the famous labyrinth of Egypt, we have the authority of Herodotus that the *longues voûtes*, mentioned by Maillet, and eagerly appealed to by Mr. Dutens, were, in fact, large flat stones of such length as to be laid from wall to wall, and thus covering the chambers or corridors; and that respecting the hanging gardens and subterraneous passages at Babylon, neither of them could, according to the descriptions given us by Diodorus and Q. Curtius, be supported or closed in by arches, but were, most probably, of the same construction as the above-mentioned edifices.

2. The daily examples we have of the repairs and reconstruction of buildings, when in a state of decay, and of additions made according to the fancy or exigencies of the proprietors, may well be applied as another caution which we should use in pronouncing on the antiquity of a structure, appearing from historical evidence, to be of the oldest date. Hence the fallacy ascribed to Mr. Dutens, in maintaining the antiquity of arches, which it may be proved are of more modern construction, many of them being built by the Emperor Adrian; whose reign, it is well known, was chiefly employed in travelling over the empire, and in causing every where new structures to be erected. Such are many of the arched edifices seen in Egypt, while others, in the same country, are by various inscriptions proved to be of the times of the Saracens. The cloaca maxima, which come before us as a sheet anchor, in support of Mr. Dutens's hypothesis, appears, indeed, to have been originally constructed by one of the Tarquins, but the authorities of Dionysius Halicarn. Strabo, Diodorus, and Pliny, are produced by Mr. King, in proof that the work of Tarquin was merely the opening  
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trenches or channels through the rock, and that they were not covered with arches till the time of Augustus, probably by his son-in-law Agrippa. The gate at Pæstum is likewise rejected by Mr. King as an evidence; the Syren in bas relief, sculptured on the keystone, to which Mr. D. appeals as evidently *d'ouvrage Etrusque*, affording no decisive proof; since thousands of other pieces of sculpture might be produced, much in the same style, which have unquestionably been wrought either in the time of Adrian, or long after that emperor's reign.

Mr. D. seems to lay much stress on the following passage in Seneca's 90th epistle: "Democritus, inquit (Posidonius) invenisse dicitur fornicem, ut lapidum curvatura paulatim inclinatum medio saxo alligaretur. Hoc dicam falsum esse. Neceſſe est enim ante Democritum, et pontes, et portas fuisse quarum fere summa curvantur."—In referring to this passage, he adds, that the assertion of Posidonius that the arch was invented by Democritus is "contre le témoignage évident, de tant de monumens de cette espèce qui étoient élevés avant lui." Mr. K. on the other hand maintains, that the authority of Seneca will not avail much against that of Posidonius, a contemporary of Cicero, who was both a philosopher and an extraordinary mechanical artist, and who believed the tradition of the recentness of the invention of the arch, and of its having been first introduced by Democritus.

Mr. K. concludes his dissertation with the following general inference.

"I have confined myself to trace, with caution, *positive facts*. And from the detailed consideration of the gates and arches in Rome, it appears to me that almost *every arch in Rome* may be ascertained to have been either of the very age of *Augustus Cæsar*, or constructed in some subsequent period. It appears also that no arches are mentioned in our English translation of *Holy Scripture*, except in one chapter (Ezek. xl. 16.) and that by mistranslation; or by *Homer*; or by *Herodotus*: And that no arches existed at Thebes, or elsewhere in Egypt; or in Babylon; or at Persæpolis; or even at Athens; before the time of *Augustus Cæsar*, or at least before that of *Democritus*."

Thus have we, with all the impartiality we could muster on the occasion, laid before our readers the principal and most relevant arguments that have been used by the two controversialists, in this curious, though we cannot say very momentous contest. *Non nostrum est tantas componere lites*. Were our statement, however, of the impression the whole controversy

controversy left upon our mind; to be accepted, we should acknowledge that Mr. K. has in our opinion given sufficient reasons for rejecting the authorities of his antagonist, and for withholding *the thanks* the latter claims *for having afforded him an opportunity of rectifying his error*. At the same time, we must confess that we do not feel a conviction that the *negative* contended for by Mr. K. is fully proved; and that, owing to the remoteness and obscurity of the times, and to the want of positive documents and unquestionable monuments, this matter will, perhaps, never be elucidated in a more satisfactory manner, than has been done by the two able champions who have here entered the lists; and whose respective works we recommend to the attention of the inquisitive.

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ART. VI. *Translations, chiefly from the Greek Anthology, with Tales and Miscellaneous Poems.* Cr. 8vo. 7s. Phillips: 1806.

OFTEN have we wished to see, and sometimes gone so far as even to plan, and make preparation for such a work as this, in which specimens should be given of the best parts of the Greek Anthology; with such illustrations for the English reader as might render the specimens acceptable. Of the present pleasing collection we cannot but say, that both the plan and the execution meet our entire approbation. The specimens, arranged in chronological order, are preceded by a very clear and well-written introduction: giving an account of the several anthological collections of Meleager, Philip, Agathias, Constantinus Cephalas, and Planudes: formed successively, in the century immediately preceding the christian æra; in the second, sixth, tenth, and fourteenth of that æra. The selections are not entirely confined to the Anthology. Both at the beginning and at the end are specimens not usually comprised in that collection, except, indeed, in the edition of Brunck, which is more comprehensive than any other. At the end are some passages from Menander, concerning whom a part of the account given in the introduction may very properly be introduced, as a specimen of that division of the work. The author complains that the fragments of that great dramatist have been selected with partial views, which have given us only the darker side of his character, leaving us totally uninformed, except by report, of that for which he was most celebrated, his pure  
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and elegant gaiety. The complaint is just, though seldom made before.

We begin, therefore, with the following inscription for his statue, as placed by the image of Cupid.

“ Menander, sweet Thalia's pride,  
Well art thou placed by Cupid's side :  
Priest to the God of soft delights,  
Thou spread'st on earth his joyous rites ;  
And sure the boy himself we see  
To smile, and please, and breathe in thee ;  
For, musing o'er yon imag'd stone,  
To see thee and to love are one.

“ In supporting the characters of fathers, sons, husbands, soldiers, peasants, the rich and the poor, the violent and the gentle, Menander surpassed all in consistency, and by the brilliance of his imagery threw every rival into the shade. Such is the character given of him by Quintilian. The natural partiality of Cæsar for his countrymen, only permits him to give a secondary place to Terence, the imitator of the elegant, but not of the witty, Grecian. Aufonius couples our poet with Homer ; and he is extolled by all those who had access to his work, with an enthusiasm not inferior to that with which the name of that prince of poets is mentioned.

“ I have heard that a great English orator now living, the only scholar who has made the style of Demosthenes his own, and adapted it to present politics and the events of the times, has frequently declared his opinion, founded on the specimens of our poet which yet remain, and the praises of all the discerning ancients, that the loss of his dramas is more to be deplored than of any other ancient writings whatever. Alas ! Menander is no more ; and all the praises of antiquity and the regret of subsequent ages resemble only the rich mantle which wraps the corpse of a monarch, or the frankincense which burns upon his pile !

“ A few relics, among those of lesser note yet remaining (which, like the bones of some giant picked up in the field, once the theatre of his exploits, cannot be fitted to any other than the huge body to which they belonged) give us some idea of the vastness of Menander.—But “ *quantum mutatus ab illo !* ” Where are the flowers, perfumes, garlands, the breathings of gallantry and tenderness, the sprightly sallies of wit, and all the apparatus and circumstance of love, youth, and delight, that conveyed and recommended morality to the gay and thoughtless, by attiring her in a dress that enamoured her beholders ? That his aim was morality, is evident from the praises bestowed on him by Plutarch and other writers. This end he kept in view “ unmixed with baser matter,” and by a sort of *Πιστάρχην*, by an equal exertion of force and persuasion, commanded the hearts of his readers and auditors. And yet the fragments that have come down to us

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stamp him with the character of morose, sarcastic, and querulous. But these sentiments were put by him into the mouths of characters whom he designed to hold up to detestation or ridicule—and what remains of him does not mark so strongly his own peculiar genius, as the taste of those selectors who have chosen his words to illustrate their own ideas. Thus to the saturnine and melancholy selector we owe the survival of the sad, peevish, and infantine complaints on the many sorrowful *items* "which flesh is heir to," and which, instead of offering an alleviation to the evils we suffer, tend to aggravate their load and debilitate the bearer. On the other hand, the strikingly moral passages with which his works abounded, alone caught the attention of the fathers of the primitive church, who found in the Greek comedian a strain of piety so nearly approaching to their own belief and feelings, that all ideas of a preponderance of satire over moral precept must yield to evidence so irresistible as the approbation of Clemens Alexandrinus and Eusebius. In short, it is from these two sources alone, the writings of the melancholy and religious man, that we are furnished with our specimens of the great Menander. Happy were it for us and for posterity, had the gay, the lively, and the witty, finished the portrait of the bard by transmitting to after ages examples that would have enabled us to measure him by the standards of humour, sprightliness, and fancy." P. xlii.

Among the specimens of the Anthology, as we cannot introduce many, we shall take one for its close adherence to the Greek, combined with a freedom which gives it the air of an English original; the other for its elegance.

FROM PARMENIO OF MACEDON.

ON THE DEFEAT OF XERXES AT THERMOPYLÆ.

"Him who revers'd the laws great nature gave,  
Sail'd o'er the continent and walk'd the wave,  
Three hundred spears from Sparta's iron plain  
Have stopp'd—Oh blush ye mountains, and thou main!"

P. 53.

Whoever recollects the original, will know that, from its extreme compression, a translation of it was difficult. The other is this.

FROM CARPHYLIDES.

AN EPITAPH.

"Think not, whoe'er thou art, my fate severe;  
Nor o'er my marble stop to shed a tear!  
One tender partner shared my happy state,  
And all that life imposes, but its weight.  
Three lovely girls in nuptial ties I bound,  
And children's children smiled my board around,

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And,

And, often pillowed on their grandfire's breast,  
 Their darling offspring sunk to sweetest rest.  
 Disease and death were strangers to my door,  
 Nor from my arms one blooming infant tore,  
 All, all survived, my dying eyes to close,  
 And hymn my spirit to a blest repose." P. 68.

One more, from Paul the Silentiary, for the sake of the very appropriate and pleasing modern illustration produced in the note.

" For me thy wrinkles have more charms,  
 Dear Lydia, than a smother face ;  
 I'd rather fold thee in my arms  
 Than younger, fairer nymphs embrace.

" To me thy autumn is more sweet,  
 More precious than their vernal rose ;  
 Their summer warms not with a heat  
 So potent as thy winter glows." P. 75.

" In the fair and courteous days of France, when a gay and half-romantic gallantry was the universal taste of the young and old, the lofty and the humble, Madame la Marechale de Mirepoix, already in the winter of her days, but with more wit and warmth of imagination remaining than most of the youngest and gayest ladies of the court, sent to her old admirer, M. le duc de Nivernois, a lock of her grey hair, accompanied by some very pretty and elegant verses, descriptive of the regard she felt for him, which age could not extinguish nor diminish. The duke's reply is one of the sweetest specimens of united tenderness and gaiety that I ever remember to have met with.

" Quoi ! vous parlez de cheveux blancs ?  
 Laissons, laissons courir le tems :  
 Que nous importe son ravage ?  
 Les tendres cœurs en sont exempts,  
 Les amours sont toujours enfans,  
 Et les Graces sont de tout agès.

" Pour moi, Themire, je le sens,  
 Je suis toujours en mon printemps,  
 Quand je vous offre mon hommage,  
 Si je n'avois que dix-huit ans,  
 Je pouvois aimer plus long-tems,  
 Mais non pas aimer d'avantage.

" For the consolation of those English ladies who, like Madame de Mirepoix, are growing grey, and to assure them that the aged themselves, although not likely to make new conquests, have at least the power of retaining the admirers of their youth, I venture to insert this rude copy of a beautiful original,

" Talk

" Talk not of snowy locks—have done—  
Time runs the same, and let him run.  
To us what boots the tyrant's rage?  
He knows not tender hearts to fever,  
The little Loves are infants ever,  
The Graces are of every age.

" To thee, Themira, when I bow,  
For ever in my spring I glow,  
And more in years approve thee.  
Could I to gay sixteen return,  
With longer ardour I might burn,  
But, dearer, could not love thee." P. 150.

Some original poems of great merit also adorn this volume; among which are the prologue and epilogue to the specimens. In the former, the thought of which is from Meleager, the poet repeats, with rather a degree of exaggeration, his complaints of the partial selection from Menander which is preserved to us. After the anthological poems, are placed some tales and other pieces; the first of which, giving the conclusion of the loves of Paris and Ænone, is distinguished by a pure, vigorous, and manly style of heroic couplet, very different from the tinsel decorations of the Darwinian school. After a fanciful and elegant picture of Ida, as a kind of Elysium, and the Oreads and water nymphs that sported in it, the following description of Ænone dwelling with them; and her prophecy of the impending fall of Troy, are in a high strain of poetry.

" As on he went, with fear and mix'd delight,  
Full on the lovely maid he fix'd his sight.  
Remote from men, for man had prov'd untrue,  
Grace of the woods, to Ida she withdrew.  
Bright was her eye—her cheek with nature's rose  
Was flush'd—her bosom white with nature's snows,  
And her fair ringlets in disorder hung;  
A panther's hide was o'er her shoulder flung,  
Sylvan attire—about her grot appear  
Her huntress' arms, the quiver, bow, and spear.  
Embower'd she sat, and sad and thoughtful seem'd  
As if on slighted love her fancy dream'd,  
And as she sat, the busy loom she plied;  
Upon the curious web arose in pride  
A goodly city with the ramparts height,  
And tow'rs, and domes, and temples, fair to fight,  
Apart, and tall, an antient palace rears  
Its marble front that o'er the rest appears;  
Thro' every dome unnumber'd torches glare,  
The halls are crowded with the brave and fair,

280 *The Bishop of St. Asaph's Thanksgiving Sermon.*

There timbrels seem to sound—the jovial throng  
Weave the light dance or tune the peaceful song.  
Beneath this palace yawn'd a horrid cave,  
Night's gloomy empire, and the muddy wave;  
Forms terrible and eager to destroy  
Gaze on the upward shew with frightful joy.  
Above 'twas pleasure all—but dark beneath  
Were half unbarr'd the prison-gates of death.  
She could but weep at what her hands had wrought  
When on the woe-embroider'd web she thought.  
“ Oh miserable band,” she faintly sighs,  
“ How near to death are all your revelries ;  
“ Dark are your fates—to-morrow's sun shall peer  
“ From the flush'd East upon your funeral bier ;  
“ Ye seize the joys that love and music give,  
“ Nor talk of death while yet 'tis giv'n to live ;  
“ Soon shall each pulse be still, clos'd every eye,  
“ One little hour remains or ere ye die.”  
Sorrowing she spoke, and wept, and softly sigh'd  
For human ills and perishable pride,  
Then cast the melancholy web aside. }  
For never more than momentary pain  
Touch'd the bright tenants of this happy plain,  
A transient woe that stole across their joy,  
Haply that bliss unbroken might not cloy.” P. 177.

Her subsequent discovery of Paris, and denunciation of his fate, are also finely conceived and expressed. The other poems are of a lighter kind, and among them imitations of Horace ; but all have merit in their respective styles.

ART. VII. *The Watchers and the Holy Ones. A Sermon, preached in the Cathedral Church of Saint Asaph, on Thursday, Dec. 5, 1805 ; being the Day of Public Thanksgiving, for the Victory obtained by Admiral Lord Viscount Nelson, over the Combined Fleets of France and Spain, off Cape Trafalgar. By Samuel, by Divine Permission, Lord Bishop of Saint Asaph.* 4to. 27 pp. 2s. Hatchard. 1806.

A GREAT man makes an uncommon use, even of a common opportunity. The thanksgiving, which, to preachers in general, offered little more than exhausted topics, to the Bishop of St. Asaph has afforded an occasion for refuting some very extended errors, and for settling the interpretation of an important text of scripture.

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The text is from Daniel iv. 17. where the prophet says, "this matter is by the decree of the WATCHERS, and the demand by the word of the HOLY ONES; to the intent that the living may know that the Most High ruleth in the kingdom of men; and giveth it to whomsoever he will, and setteth up over it the basest of men." The general application is to the providential government of the world, and the instance of the basest of men, set up over its kingdoms, is not difficult to be found. But the great business of the former part of the sermon is, to find who are the WATCHERS and the HOLY ONES, mentioned in the text; and to remove errors from that subject. It has been very common to suppose that these were angels; and many unfounded and superstitious notions on the subject of angels and archangels have been resorted to, for accounting for their interference in the affairs of this world. The Bishop of St. Asaph contends, that no *dominion* in human affairs is any where in scripture ascribed to the angels, nor any office assigned to them, but that of servants or messengers of the Almighty. He finds no archangels, excepting Gabriel. "For Michaël," he explains, "is a name for our Lord himself,"—who fights with the old serpent. "Gabriel speaking of him to Daniel," says the Bishop, "calls him Michaël *your prince*, and the great Prince which standeth for the children of thy people—a description," he adds, "which applies particularly to the Son of God, and to none else." From these, and other premises, he arrives at length at the important conclusion that the WATCHERS and the HOLY ONES, mentioned by Daniel, are no other than the persons of the HOLY TRINITY. Hence it follows, with the utmost consistency, that they make the decree (who alone have power to make one) "that the living may know that THE MOST HIGH ruleth;" since undoubtedly, for angels to make the decree would not prove that the Most High ruleth. It would rather seem as if he had delegated his power to other rulers.

Having thus, in the most masterly manner, cleared up the text, the Bishop proceeds to apply the example of Nebuchadnezzar to the general illustration of the providential government, and to circumstances connected with the occasion of the discourse. As a proof, that "the Most High ruleth in the kingdom of men, giveth it to whomsoever he will, and setteth up over it the basest of men;" and, at the same time, in explanation of it, he writes thus:

"As at this moment the world beholds, with wonder and dismay, the low-born usurper of a great monarch's throne raised, by the hand of Providence unquestionably, to an eminence of power

power and grandeur enjoyed by none since the subversion of the Roman empire: a man, whose undaunted spirit, and success in enterprise, might throw a lustre over the meanest birth; while the profligacy of his private, and the crimes of his public life, would disgrace the noblest. When we see the imperial diadem circling this monster's brows; while we confess the hand of God in his elevation, let us not be tempted to conclude from this, or other similar examples, that he, who ruleth in the kingdom of men, delights in such characters; or that he is even indifferent to the virtues, and to the vices, of men. It is not for his own sake, that such a man is raised from the dunghill, on which he sprang; but for the good of God's faithful servants; who are the objects of his constant care and love, even at the times when they are suffering under the tyrant's cruelty. For who can doubt, that the seven brethren, and their mother, were the objects of God's love; and their persecutor, Antiochus Epiphanes, of his hate? But such persons are raised up, and permitted to indulge their ferocious passions, their ambition, their cruelty, and their revenge, as the instruments of God's judgments for the reformation of his people: and, when that purpose is answered, vengeance is executed upon them for their own crimes. Thus it was with the Syrian, we have just mentioned; and with that more ancient persecutor, Sennacherib; and many more. And so, we trust, it shall be with him, who now "smite the people in his wrath, and ruleth the nations in his anger." When the nations of Europe shall break off their sins by righteousness, the Corsican "shall be persecuted with the fury of our avenging God, and none shall hinder."

"Again, if the thought, that God ruleth the affairs of the world according to his will, were always present to the minds of men; they would never be cast down beyond measure by any successes of an enemy, nor be unduly elated with their own. The will of God is a cause, ever blended with and over-ruling other causes, of which it is impossible from any thing past, to calculate the future operation. What is called the fortune of war, by this unseen and mysterious cause, may be reversed in a moment." P. 21.

With a caution against imagining any particular success to be the reward of our merit, this admirable discourse concludes; and with these emphatic words. "Let us give, therefore, the whole glory to God. In the hour of defeat, let us say, *why should man complain, man, for the punishment of his sins!* In the hour of victory, *let us not be high-minded, but fear.*"

ART. VIII. *A Dissertation on the Failure and Mischiefs of the Disease called the Cow-pox, in which the principal Arguments adduced in Favour of Vaccination by Drs. Jenner, Pearson, Woodville, Lettsom, Thornton, and Adams, are examined and confuted. By George Lipscomb, Surgeon.* 8vo, 105 pp. 3s. G. Robinson, 1805.

IN a late publication by this gentleman, (see Brit. Crit. vol. xxvii. p. 319,) he only contended for the superiority of variolous over vaccine inoculation. The improvements that had been made in the mode of conducting inoculation for the small-pox, he said, had rendered that disease so safe, that he thought there existed no necessity for trying, by the introduction of another disease, to attempt its extinction. Whatever could be done by the cow-pox might be done by inoculating the small-pox, if parents could be induced, or the legislature would oblige them to inoculate their children early, and to keep them, during the process, out of the way of communicating the disease to others. Certainly the complaint, that the infection of the small-pox was kept alive, and the disease disseminated by the practice of inoculation, so as to occasion, communibus annis, a greater proportion of deaths by the small-pox, than had been used to occur, before inoculation was introduced into the country, was solely owing to the careless manner in which the business was conducted; and to the inoculated patients being allowed to mix with their families and friends, through the whole course of the complaint. In the publication before us, Mr. Lipscomb appears to have changed his ground; he thinks he has now sufficient documents on which to establish an opinion, that the cow-pox, neither affords that complete security, that was promised, against the infection of the small-pox, nor is, of itself, so harmless as the advocates for it contend; or as it ought to be, to justify its being introduced into general practice.

This opinion, however, is taken up, and rests only on the credit of the reports of Drs. Rowley, Moseley, Squirrel, and Mr. Birch, whose prejudices this author has adopted so far, as even to fancy, that he has seen two of those extraordinary cases, so eloquently depicted by Dr. Rowley, in which the faces of the children were metamorphosed into those of oxen. As the imaginations of these gentlemen are so fertile, we shall not be surprised to hear a story of some good woman being delivered of a calf; the resemblance of some fetuses, to a calf, being full as near as the resemblance of the faces of these children to oxen. But this author has not only implicitly followed



followed the opinions of the writers against vaccination, as to the mischievous tendency of the process, but he has also adopted the rude and illiberal mode of treating those whom he considers as opponents to his new opinions, which forms the most objectionable and offensive part of the conduct of those whom he imitates. Thus while his new-adopted friends, even down to Dr. Squirrel, are all learned, witty, and ingenious, those who have the unhappiness to offend him, by writing in favour of vaccination, are scarcely allowed to have common sense, or common honesty. A passage or two from the pamphlet will show the justice of this observation, and may be the means also of restraining other writers on the subject, from writing in a manner so very offensive.

"Paracelsus, and some of the writers on vaccination," Mr. Lipscomb says, note, p. 91, "may not very improperly be mentioned together. As a writer the former was so unequal, that in one page were seen discoveries indicating a wonderful superiority of genius, and amazing penetration; and in the next, the dialect of Bedlam. The latter have often deserved the censure, but seldom, if ever, the applause; there is frequently the dialect of Bedlam, but almost never the indication of great genius, or deep research." In the following, without any reason, or provocation, as we should think, Mr. L. chooses to level his censure against an individual, "Some doubt, the Rev. Mr. Warner has said, in a sermon, the security of vaccine inoculation. They have fears that it is not the right sort; and some few stories have been told, of persons inoculated with the cow-pox, who afterwards caught the small-pox. Neighbours, depend upon it, that these stories are in some degree, or altogether untrue."

Mr. Warner had been informed, by those whom he had a right to look up to, and to trust (or at the least he ought not to be censured for trusting in them) that the cow-pox was a mild and safe disease, and a perfect security against the infection of the small-pox. He had thence been induced to inoculate a great many of his parishioners, and had experienced that one part of the information, namely, that it was a safe and innocent disease was true. He had seen no ox-faced boys, or any of those new, and before unheard-of diseases, which the illuminated, copying after one another, "*Servum pecus imitatorum*" fancy they have seen. Reports, however, were in circulation, that the cow-pox had failed in giving the promised security against the infection of the small-pox. These he did not, and probably does not now believe, for certainly the manner in which these stories have been propagated, is not well calculated to add to their credibility; he therefore

therefore says, "Depend upon it neighbours, that these stories, are in some degree, or altogether untrue." "Nothing ever equalled," Mr. Lipscomb says, p. 66, this conclusion; but "the ribaldry and malicious falsehoods, which lately appeared in the Monthly Magazine." We have not seen the Monthly Magazine, but certainly there is nothing in the passage here quoted from Mr. Warner's sermon, that could, in the mind of any cool, and temperate person, subject him to so coarse a censure.

The author will not suspect from the observations here made, that we wish to stifle all inquiry into the real merit of vaccination, nothing can be farther from our intention; but such an examination, to be useful, or to be depended on, must be undertaken with a spirit very different from that which appears to pervade this, and several other works we have lately seen on the subject; which are so far from giving credit to the pretended results, that they rather tend to make the motives of the enquirers suspicious. We have said, in our examination of the former works by this writer, that if the vaccinators had not been so assiduous in depreciating inoculation with the matter of the small-pox, he would probably have had no objection to compromising the business with them; though we cannot vouch that this would have been the case, yet certainly Mr. L. appears to be so fore on the subject, as to give some probability to the conjecture.

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ART. IX. *Serious Reasons for uniformly objecting to the Practice of Vaccination; in Answer to the Report of the Jennerian Society.* By John Birch, Surgeon to St. Thomas's Hospital, &c. 8vo. 74 p. 3s. Callow. 1806.

WE have more than once had occasion to notice the acrimony with which the writers on the subject of vaccination treat their opponents, and the exultation which those who write against the practice show, on hearing any instances of failure, which they collect with astonishing avidity; forgetting that should they have a real subject for triumph, it would be a triumph at the expence of humanity.

The writer of the article before us, having early declaimed against the practice of vaccination, seems to think himself obliged to proceed in the same strain, and favours the world with this production, to show them that he has not altered his opinion upon the subject. Something indeed he says about calming the minds of some worthy persons "who are in the

the most fearful state of suspense, dreading," he says, p. 2. "left what they were persuaded to do in the hope of saving their children from one disease, may not prove the means of plunging them into another, at once novel and malignant."

But this author has no consolation to give them, and as he was principally instrumental in exciting the alarm, so he takes care to keep it up, and extend it by every means in his power; for having no new facts to produce, he has thought it expedient, by way of eking out this pamphlet, and giving it its due bulk, to add two publications, the one a paper, which he circulated in the year 1804, the other a pamphlet by his friend Mr. Rogers, which was published in the course of the last year, both of them calculated to continue the alarm in the minds of those parents who had suffered their children to be vaccinated.

The opinion which these gentlemen labour to inculcate is, that the cow-pox is not only no security against the small pox, but that it introduces into the constitution, new, and exceedingly loathsome diseases. These charges have been urged with confidence, and the public have been told that the cow-pox has failed in giving the promised security, in hundreds of instances; but on examination these hundreds of failures have dwindled into a very insignificant number of cases, not one in some thousands; and in respect to the new and unheard of diseases, said to be produced by the cow-pox, neither Dr. Jenner, nor one of the many other practitioners, who have each of them inoculated their hundreds, and some of them their thousands, have met with them; they are only to be seen, by those keen eyed speculators, who predicted them, and therefore readily gave that name to eruptions, in which other practitioners would have found nothing novel, or extraordinary.

Experience has shown us, that matter taken from the cow-pox, inoculated, or inserted under the cuticle of any human subject, uniformly produces the cow-pox in the person inoculated, which is capable of communicating the same disease to another, probably ad infinitum, in the same manner as the matter of the small pox produces the small pox. If the matter of the cow-pox was capable of producing, or in other words, if it contained in it the seeds of any other disease, it would as regularly produce that disease. The farmer does not attribute the weeds which grow up with his corn, to the grain that was sown, but to the land which contained the seeds, before the corn was sown. We do not however expect to weed from the mind of this author the prejudices he has imbibed, we are even ready to admit that he believes all he asserts on the subject; we only wish him to believe that the gentlemen who recommend the cow-pox are equally sincere, and

and that they do not adopt the practice of vaccination, from sinister motives; particularly that it was not introduced for the purpose of superseding the surgeons, and turning them, as he says, from the nursery.

"But the object of the projectors of vaccination," see Rogers's pamphlet, p. 37. "was not, I fear, so much the desire of doing general good, as that of securing to themselves, and to men-midwives, if the experiment should succeed, the absolute command on the *nurseries*, to the entire exclusion of the surgeons."

The apothecaries, it seems, were afterwards let in, or rather they obtruded themselves, with a view of getting a share of the plunder.

"They came into the new practice," the author says, p. 48. "because they early discovered it was the plan of the men-midwives to exclude them, by this manœuvre, from the *nurseries*: and finding they could not fight them fairly on their own ground, they resolved, by forming an alliance, to share, if possible, the conquest."

But the vaccinators, to make sure work of it, and totally to exclude the surgeons from the nursery, were at the pains of bringing the ladies over to their party; and then to secure their conquest, they absolutely bribed all the printers and booksellers in the kingdom, consequently had the command of all the newspapers, magazines, and reviews; so that the benevolent, and patriotic gentlemen, who wished to rescue the world from the evil they foresaw was about to overwhelm it, were precluded from all possibility of giving assistance!

"As I had seen," this author says, p. 25, "among the various business of life, some political manœuvres, and the management of some party schemes, I was not at a loss to conjecture in what manner the cause of vaccination would be carried."

"The royal patronage, the authority of parliament, would be made use of, beyond what the sanction given warranted; the command of the army and navy would be adduced, not merely as the means of facilitating the experiment, but as the proof of the triumph of the cause: and above all the monopoly of the press, and the freedom of the post-office would be employed, to circulate the assertions of the friends of vaccination, and to suppress the arguments of their opponents."

"What I foresaw," he adds, "happened: and such was the influence of the Jennerian Society, that many publishers and booksellers refused to print, or sell such works as might be deemed adverse to vaccine inoculation: in consequence of which, it was hardly possible, at the first moment, to contradict any thing the Society chose to assert. It was in vain to argue against the system;

tem; for even the ladies themselves were prejudiced, were influenced, and employed in its defence. Men-midwives found their interests were essentially connected in its success; and they foresaw that if they could vaccinate at the breast, without danger of conveying infection, they should secure to themselves the nursery, as long as vaccination lasted; no one could enter to interfere with them; they would prescribe for the apothecary, and hold him at a distance; the physician and surgeon would be set aside; and if any accident occurred that should render dissection after death, necessary, some anatomist, friendly to the cause," his colleague, Mr. Cline, perhaps, might be called in, to quiet the alarms of the family."

We are concerned to find a gentleman filling so respectable a situation as Mr. Birch occupies, a dupe to so extraordinary an illusion. The charges here urged against the introducers, and favourers of vaccination, are of so heinous a nature, that the gentlemen who are attacked, must be at once the most unprincipled, and the weakest of mankind, should they really deserve the censure he has heaped upon them. If Mr. Birch has so poor an opinion of their honour, as to suppose they would introduce into the families by whom they are employed, including among them all the rank and fashion in the kingdom, so dreadful a poison, as he depicts the cow-pox matter to contain, yet he ought to have seen, that a regard to their interest, which he does not accuse them of neglecting, would have long since deterred them from continuing a practice, which must ultimately cover them with confusion. Yet, notwithstanding the warning this gentleman, and several of his coadjutors in the cause, have given them, we are far from finding them relaxing in their endeavours to extend the practice. They have had interest sufficient, this author tells us, to procure its introduction into the army, and navy, and the reports of the officers, he should have added, have been highly favourable to the practice. Surely this should have made Mr. Birch more guarded in his censure, as he must know, that the further the practice of vaccination is extended, the greater the number of the subjects who are submitted to the operation, the sooner must any mischief, if it is capable of doing any mischief, be detected. He had only therefore to wait, and the zeal with which the vaccinators propagate the inoculation, must, if his opinion be correct, have done all that he has been labouring with so much heat and intemperance to effect. In the ordinary affairs of life, when we are desirous of acquiring knowledge upon any subject, we usually apply to persons, whom we conceive to have had the best opportunity of obtaining the necessary information.

formation. In this case, we are expected to reverse this maxim, and instead of applying to persons experienced in the practice, to take the opinions of those who profess they never did, nor ever will perform the operation.

This author has attempted an answer to the report of the Jennerian Society, and to Mr. Moore's reply to the anti-vaccinists, but we see little of argument in any part of his strictures on these subjects. Some compliments are paid to Mr. Moore's performance, but it has not had the effect of softening the anger of Mr. Birch, against the cow-pox, or its propagators. The dread of being banished from the nursery, is still predominant in his mind, and until that fear be quieted, the vaccinists must expect no quarter.

ART. X. *The Fall of the Mogul, a Tragedy.* By the Rev. Thomas Maurice, &c. &c. 8vo. 7s. White. 1806.

FEW are the departments of literature in which Mr. Maurice has not distinguished himself, but perhaps it is no more than justice to observe, that his claims as a poet are of the higher order. This has already appeared and been acknowledged in a long series of years, and a great variety of compositions, from the period of his being under the tuition of Dr. Parr, and the publication of the "SCHOOL-BOY," to the present year, and the production of those animated verses on the irregularities of genius, which were recited by Mr. Tweedie at the last anniversary of the Literary Fund. The former poem was acknowledged by Dr. Johnson to contain the genuine seeds of genius, and the promise of much poetical celebrity; the latter is in every body's hands, and needs not our praise.

Why Mr. Maurice has not succeeded as a writer for the stage, it is not easy to determine. His talents of this kind, we scruple not to say, are superior to those many writers who have obtained reward and distinction in this line; his power of animating and interesting the passions, his imagination in representing striking and brilliant spectacles, are eminently great. There is, it is to be presumed, some secret on which his genius has not condescended, or some mysterious craft which his manly pride disdains.

The present Tragedy is a beautiful composition on the whole, and represents one of the most splendid events in the page of history. It is also, in some degree, original, at least

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we are not able to remember any dramatic piece on the subject in our language. It is the destruction of the Mogul empire, and the plunder of its capital of Delhi, under the celebrated conqueror Nadir Shah. Perhaps the speeches were considered as too long for recitation, otherwise as a composition, and we shall conceive as a spectacle also, it is far, very far superior to the water gruel stuff, which has of late years not only been endured, but applauded on our theatres. This will sufficiently appear from the following specimen.

## SCENE II.

ZUMANI, SOLIMA, NADIR SHAH.

*Zum.* For freedom and a crown, at once regain'd,  
What terms, illustrious Nadir, shall express  
The grateful rapture of my bursting heart!

*Nad.* Princess, wherever justice points this sword,  
Mercy, the radiant seraph, still is nigh,  
Tempers our wrath and blunts its falling edge.

*Zum.* No wonder, sir, thus wide your triumphs ring,  
While clemency and fortitude unite  
At once to blazon and to fix your fame.

*Nad.* In fields of death to reap triumphal palms  
Thousands with me the transient glory share;  
By kindness to subdue the stubborn foe  
Stamps nobler glory, yields sublimer bays  
That never tarnish—but, eternal pow'rs!  
What bright assemblage of unrivall'd charms  
Reigns through yon graceful yet majestic form;  
Her beauteous features, her commanding aspect,  
At once transport with love, and awe my soul—  
To conquer here were victory indeed!

*Zum.* The princess Solima, my lord.

*Nad.* Her fame  
Hath long resounded through the Persian court;  
The knee that never bow'd before shall pay  
The due devoirs her birth and beauty claim.  
Allow me, charming Solima, to kiss  
That hand which angels might be proud to press.

*(attempts to seize her hand.)*

Why, with abhorrent glance and backward step,  
Thus strangely dost thou shun my fond salute?

*Sol.* Thou art, I think, that Persian so renown'd,  
Whose arms strike terror through remotest realms;  
And, having laid half Asia waste, at length  
Hast fixt thy standard on the tow'rs of Delhi.

*Nad.* What means my sweet upbraider—whither tends  
This wild abrupt address?

*Sol.*

*Sol.* You came—you conquer'd :  
Nay more—have tow'rd beyond triumphal palms,  
And, with heroic nobleness of soul  
Scarce parallel'd, upon the vanquish'd head  
Replac'd the forfeit crown.

*Nad.* By Heav'n's I'm charm'd !  
Though wounded to the quick, my bosom glows.

*Sol.* 'Twas gloriously requit'd. For this just deed  
The bright recording angel of the skies  
Shall half thy guilt expege. And what remains ;—  
But to pursue high honour's radiant track,  
And, crown'd with laurels and renown, return ?  
Nor stain the lustre of this godlike act  
By rapine and ensanguin'd violence.

*Nad.* Secure in beauty's shining panoply,  
Say on—But did not those celestial charms  
Give thee resistless influence o'er my heart,  
It ill would brook this forward petulance ;  
Not Aurengzebe himself should thus have dared  
With bold impunity—

*Sol.* And yet I dare,  
Arm'd with his spirit, to thy view unfold  
The unnumber'd woes which war's wild rage hath heap'd  
On bleeding Hindoostan.—In ev'ry breeze  
Some frantic shriek, or groan of deep despair  
Is wafted through her vales. The lab'ring hind,  
In India's happier day, from war's rude toils  
By holiest laws releas'd, is forc'd to arms,  
Or dragg'd to instant death. Millions of looms,  
The rich resources of her wealth, stand still ;  
While all the trophies of her ancient pow'r  
Are dash'd to earth by your enrag'd barbarians !

*Nad.* By Heav'n, too far my patience you insult !  
Presume no longer on your beauty's pow'r,  
But drop the theme, and let us talk of love.

*Sol.* Such love as animates the tiger's breast,  
Or drives the hungry panther on his prey—

*Zam.* Forbear, my Solima, with ill-tim'd zeal  
To urge to rage the victor's soften'd mind.  
And thou, most noble chief, desist thy suit  
Till the high tumult of her blood subsides,  
And the unbounded spirit of her race  
Has better learnt to bear a victor's presence.

*Sol.* A victor I can bear, but in that form  
Disdain a suitor ; ev'n though scorpions wait  
The hand, no pow'r on earth shall make me yield.

*Nad.* Stay, lovely Solima, nor rashly plunge  
In woes that never may have bound or pause.  
Your language paints me tyrant in my nature,



And savage in my love ;—Would'st thou provoke  
A tyrant to revenge, and from his slumber  
Rouse the reluctant savage ?

*Sol.* Undismay'd,  
And not unarm'd, in either case I bid  
A tyrant's rage defiance.

*Nad.* Stern and fierce  
As war has made me to my foes appear,  
I have a heart that in the softest flame  
Of tender love can melt ; a heart that feels  
Thy beauty's animating warmth, and burns  
To lay both life and empire at thy feet.

*Sol.* The heart that knows with love's soft fires to glow,  
Delights in mercy ; generous and benign,  
It plots no mischief, as it fears no ill.  
Ask the departed shades of those that fell  
On Karnal's crimson'd plains, or those who now,  
The victims of thy boundless avarice,  
Stretch'd on our Jumna's shores unburied lie,  
If mercy be *thy* darling attribute ?

*Nad.* The victims of their headlong rage they fell.  
But on this subject I no parley hold.

*Sol.* Nor I on one so hateful as thy love.  
Farewell !

*Nad.* Once more let me entreat thine ear.  
Won by thy charms, I own the victor vanquished.  
The delegated pow'r which fortune gives,  
To thee I'll yield. Reverse, if thus dispos'd,  
The stern decrees of war ; resume its spoils ;  
Release the noble youths, our hostages,  
And back to Persia our whole force command.  
For this unlimited extent of sway,  
I only ask one slender boon—thy love.

*Sol.* My love I cannot grant ; but act thyself  
Thus nobly generous, and depend on all  
In my poor pow'r to grant : my ceaseless pray'rs ;  
And gratitude, to end with life alone.

*Nad.* These are too cold, too barren a return  
To satisfy the cravings of a soul  
Pining with love, and ardent for fruition.

*Zum.* Oh, gen'rous chief, while mercy is the theme,  
A mother's plaints attend : amidst the train  
Of Indian hostages, one youth remains—  
The hope and solace of his doting parents :  
I will not ask his freedom till the terms  
Of ransom are fulfill'd ; but fame reports  
The prince is with unusual vigour guarded,  
The object of thy mark'd severity.

*Nad.*

*Nad.* Rash in his speech, and furious in his gestures,  
His conduct justifies less lenient treatment ;  
Nor dare we yet relax, so bold his menace,  
Our cautious vigilance.

*Zum.* To noblest hopes  
Of bold ambition train'd, his high-born soul  
With anguish keener than his comrades feels  
Confinement's irksome gloom. Oh, gracious prince,  
Pardon the darings of impetuous youth,  
And by thy own brave mind his feelings judge.

*Sol.* If aught my pray'rs or grateful vows avail,  
Oh, for a prince of such heroic virtue  
Let me your royal clemency implore !

*Nad.* Thou'lt heard what terms may gain him instant freedom ;  
And know, his future treatment shall depend  
On thy acceptance, prince's, or rejection,  
Of these my proffer'd vows.

*Sol.* Assist me, Heav'n !

*Nad.* Nay, more : from hence, upon *thy* smile or frown  
His fate, his being hang.

*Sol.* Stern, barbarous man !

*Nad.* Ha ! have I touch'd at last the tender string  
Whose least vibration throws thy soul in tumult ?  
Revenge and Death ! Is Hamed, then, my rival ?  
Better that man had never seen the light  
Who dares with me for Beauty's prize contend.

*Zum.* Oh, dauntless chieftain, by these gushing tears,  
By ev'ry sacred tie that binds mankind,  
Show mercy to my son !

*Nad.* Zumani, mark me ;  
Though rigid Justice claim him for her victim,  
Not unavailing shall thy sorrows prove ;  
Those tears shall save him from her stern demand,  
And gain of liberty as wide a range  
As with our safety shall be found consistent.  
This to thy tears is due ; but if *those* lips  
Should ever more presume his cause to plead,  
Her words are fatal, and his doom is seal'd."

(to *Salima*.)

P. 69.

The above publication is rendered further valuable by a remarkably well-written introduction of more than twenty pages, explanatory of the subject of the poem, and the peculiar mythology of the Hindoos. There is subjoined an elegant poem on the Lotos of Egypt, which was specifically written to accompany Dr. Thornton's splendid Botanical work. The reader will also find the poem on the Errors and Eccentricities of Genius, to which allusion was made above.

Mr. Maurice is at this moment exercising his talents in a descriptive poem, the subject of which is Richmond Hill, and the various and beautiful scenery which surrounds that delightful spot. It will in all respects be an important work, and be impressed with the full vigour of the author's maturer talents. It is also to be accompanied with superb engravings, and from the specimen which has been placed before us, we are inclined to express our anxious wishes that Mr. Maurice may receive the encouragement he so obviously merits. It will be published by subscription.

ART. XI. *An Historical and Critical Essay on the Revival of the Drama in Italy.* By Joseph Cooper Walker, M. R. I. A. Honorary Member of the Societies of Perth and Dublin, and of the Academies of Cortona, Rome, and Florence. 8vo. 336 pp. 7s. Longman and Co. 1805.

FOR the elegant amusement afforded by this volume, we owe many acknowledgements to the author, who, in his Historical Memoir on Italian Tragedy\*, had already shown his taste and talents for this species of research. But if we commended his Memoir, we are still more inclined to praise this "Historical and critical Essay," in which many valuable materials are collected, and much interesting information brought together.

Though Mr. Walker adopts the opinion of Riccoboni, that "the fall of the majestic fabric of the Roman empire did not totally crush the stage in Italy;" yet he allows that its remains were very insignificant. The *histriones* or players, were merely strolling jesters or buffoons, of whom the arlecchino of the modern stage is the representative; but to whom the regular Italian drama has little or no obligation. They were the descendants indeed of the ancient Mimi, but their parts were merely extemporaneous effusions, for the sake of raising a coarse and transient merriment. To the Troubadours Mr. W. ascribes the revival of the drama in Italy, in a passage which we will here insert.

"When a rapid succession of barbarous nations, rushing like a mighty torrent from the bleak regions of the north, had subverted the Roman empire, the affrighted Muses fled with preci-

\* See Brit. Crit. vol. xiii. p. 346.

pitiation to the vine-clad hills and olive groves of Provence. Here they lay trembling and silent till the beginning of the eleventh century, when, animated by the soothing voice of peace, they ventured forth, and warbled a few wild but sweet strains to the accompaniment of the lute and harp. About this time arose an order of itinerant bards, distinguished in history by the name of troubadours, to whose rude effusions the revival of the drama in Italy may perhaps, in a great degree, be ascribed. Such of the chieftains as had escaped the perils of the crusades, and returned to their castles, affected the customs as well as the magnificence of the east; and "no high scene of festivity was esteemed complete that was not set off with the song of the bard." Poetry now became a profession; and troubadours might be seen wandering from castle to castle, and from court to court, to fill the office of the ancient rhapsodist. From France they passed occasionally into Italy, and enlivened the convivial meetings in the respective courts of the petty states of that enchanting country. The marquis Montferrato, and Can Grande of Verona, were among their most munificent patrons. Nor were the other Italian princes less anxious to induce them to assist in brightening the festive joys of their hospitable halls; and with that view they held forth the alluring hope of liberal remuneration: an hope which they seldom failed to realize. The allurements succeeded. "I could name," says a French writer, "some troubadours of the Venetian state, of Lombardy properly so called, of Tuscany, of Piedmont, and of Savoy: I could prove, that these of our provinces were assembled in all the courts of Italy." And it appears from the learned researches of the abbé Millot, that when, in those ages, the marquises of Este gave a solemn fête, or held a court at Ferrara, the troubadours not only proffered their services, but that they, and such of their attendant *jougleurs* as understood the language of Provence, were invited to assist. Choosing for their subjects the fictions of romance, or the no less marvellous feats of chivalry, these itinerant bards first composed their metrical tales for solo-recitation, and sung them individually, to the accompaniment of the prevailing instruments of the day. As their numbers increased, they introduced interlocutors into their tales, which thus gradually assumed a dramatic form. Mussato alludes to these exhibitions in the prologue to the tenth book of his "*Gesta Italicorum*," "*Lectures*," he says, "were delivered in the thirteenth century, in the *lingua volgare*; and modulated verses were recited in theatres, and upon temporary stages." And in a chronicle compiled in the twelfth century it is said, the praises of Orlando and Oliverio were sung by histriones in the ancient theatre of Milan, and the entertainment usually concluded with instrumental music and mimicry, (or, to use the words of the chroniclers, *decenti motu corporis*, appropriate gesticulation), by mimi and buffoons.

Among the productions of Anselmo Faidit, one of the most celebrated of the early troubadours, are enumerated both comedies and tragedies, one of which, entitled, "*L'Heregia dels Preyres*," (a ridicule on the council which condemned the Albigenſes) he wrote during his residence in the court of the marquis of Montferrato, where he is ſaid to have received for his ingenious productions, (*ingegnose invenzioni*) rich and beautiful gifts, in horſes, veſtments, and other articles of value." P. 7.

In imitation of theſe authors, Petrarch, in very early youth, made ſome dramatic ſketches, a comedy called *Philologia*, a drama on the ſtory of *Medea*, and one on a temporary ſubject; the expulſion of Cardinal Albornoſ from Ceſena, in 1357. But the firſt regular dramas attempted in Italy, were imitations of the ancients, and were written accordingly in Latin. Albertino Muſſato, the hiſtorian of Padua, who flouriſhed about 1300, wrote two Latin tragedies, in imitation of Seneca, the *Eccerinis* and *Achilleis*; of which ſpecimens are given by Mr. W. Other authors took up the imitation of Plautus and Terence, and wrote therefore Latin comedies. One of the firſt of theſe was *Leo Baſtiſta Alberti*, equally celebrated as a painter, a ſculptor, and an architect, who yet found time to become a comic poet.

"Nature, ſometimes, in a ſportive mood," ſays M. Tenhove, "makes a prodigal diſplay of all her powers, and unites her rareſt and moſt precious gifts in a ſingle individual." Such was Alberti. This extraordinary man wrote (1418), in the twentieth year of his age, a comedy, called "*Philodoxeos*," which he undertook with a view to beguiling the languor of convaleſcence, and diverting the painful recollection of the unkind and unmerited neglect of his own family. This piece, on its firſt appearance, he handed about amongſt his friends, as the production of *Lepidus*, an ancient Roman poet; but he ſoon after avowed it, in a dedication to a revised copy which he preſented to *Leonello da Eſte*, marquis of Ferrara, one of the moſt munificent patrons of literature of that age. This copy, it may be preſumed, never found its way to the preſs: for, deceived by the purity of the latinity, and the artful diſguiſe under which the name of the real author was, for ſome time, concealed, the younger Aldus printed it from a manuſcript, in 1588, as a precious remnant of antiquity, under the title of "*Lepidi comici veteris Fabula*." "It firſt appeared about the year 1425," ſays Mr. Roſcoe, "when the rage for ancient manuſcripts was at its height; and *Lepidus* for a while took his rank with Plautus and with Terence." P. 32.

Another Italian writer of Latin comedies was *Ugolino Piſani*, of Parma, one of whoſe pieces, mentioned by Sign. Signorelli

Signorelli as having been seen in the Royal Library of Parma, we are happy to mention, is extant also in the Harleian Collection in the British Museum, No. 3828. It is a comedy in Latin, entitled "*Ephigenia*;" and the very same argument is prefixed to it, which is given by Mr. W. from Signorelli: so that no doubt can remain of its identity.

Cardinal Riario, or rather, as we think, Riari, is justly celebrated as an early encourager of the Drama; and the dedication of Sulpitius to the first edition of Vitruvius, is quoted as asserting this fact. He is there called Riarius, and the dedication is addressed to him. As this edition is extremely scarce, Mr. W. has done well to cite, in his notes, the very words of Sulpitius to his patron. We cannot follow this pleasing author step by step, in the progress of the Italian drama; but shall content ourselves with giving a specimen of his poetical talents, in a translation of an Italian canzona, taken from the "*Festa di Orpheo*, a pastoral drama, written by the celebrated Angelo Politiano.

" O hear, ye woods; my tender strains;  
For, ah! my nymph the lay disdains;  
The beauteous nymph, who scorns to heed  
My fond complaint, my tuneful reed.

" My horned herds bewail her pride;  
They cease to crop the grassy plains;  
They cease to sip th' unfulfilled tide,  
In pity of their shepherd's pains.

O hear, ye woods! my tender strains, &c.

" The flock can for its shepherd care;  
My tortures cannot touch the fair;  
The beauteous fair whose heart is rock,  
Or steel, which no soft touch retains:  
As from the wolf retreats the flock,  
She flies me, and my grief disdains,

O hear, ye woods! my tender strains, &c.

" Tell her, my pipe, that beauty gay  
On time's fleet wing retires away;  
Tell her, since age decrees its doom,  
And spring-time it no more regains,  
To prize her form, while yet its bloom  
The violet and rose retains.

O hear, ye woods! my tender strains, &c.

" O hear, ye winds! this tuneful lay,  
And drop it in my fair one's ear:  
What tears I shed for her, ah! say,  
And bid her cease to be severe:

Tell

Tell her, my life consumes away,  
 Like dew-drops in the beam of day.  
 Hear, oh ye woods! my tender strains,  
 For, ah! my nymph the song disdains,"

\* \*

P. 115.

In the specimens which Mr. W. has taken from various dramas, he has displayed good taste and judgment, and his book forms, on the whole, a most pleasing companion to the other works, which have lately been written on the revival of literature in modern Europe, and particularly in Italy, the great instructress of the other European nations.

ART. XII. *Sir William Forbes's Life of Dr. Beattie.*

(Concluded from our last, p. 120.)

WE have already hinted, that Dr. Beattie had been solicited by the late Archbishop of York, to enter into the church of England, and had declined it. At a subsequent period, however, he received another very flattering proposition of the same kind, through the hands of Dr. Porteus. Dr. Porteus had been requested by one of the episcopal bench to ask Dr. Beattie whether he had any objections to taking orders in the church of England; and if he had not, to intimate that a living of 500l. a year was then at his service. Dr. Beattie's answer to this application is an important document on a subject of peculiar delicacy.

## DR. BEATTIE TO THE REV. DR. PORTEUS.

*Peterhead, 4th August, 1774.*

"I have made many efforts to express, in something like adequate language, my grateful sense of the honour done me by the Right Reverend Prelate, who makes the offer conveyed to me in your most friendly letter of the 24th July. But every new effort serves only to convince me, more and more, how unequal I am to the task.

"When I consider the extraordinary reception which my weak endeavours in the cause of truth have met with, and compare the greatness of my success, with the insignificance of my merit, what reasons have I not to be thankful and humble! to be ashamed that I have done so little public service, and to regret that so little is in my power! to rouse every power of my nature to purposes of benevolent tendency, in order to justify, by my intentions at least, the unexampled generosity of my benefactors!

"My

" My religious opinions would, no doubt, if I were to declare them, sufficiently account for, and vindicate, my becoming a member of the church of England : and I flatter myself, that my studies, way of life, and habits of thinking, have always been such, as would not disqualify me for an ecclesiastical profession. If I were to become a clergyman, the church of England would certainly be my choice ; as I think, that, in regard to church-government, and church-service, it has many great and peculiar advantages. And I am so far from having any natural disinclination to holy orders, that I have several times, at different periods of my life, been disposed to enter into them, and have directed my studies accordingly. Various accidents, however, prevented me ; some of them pretty remarkable, and such as I think I might, without presumption, ascribe to a particular interposition of providence.

" The offer, now made me, is great and generous beyond all expectation. I am well aware of all the advantages and honours that would attend my accepting, and yet, I find myself obliged, in conscience, to decline it ; as I lately did another of the same kind (though not so considerable) that was made me, on the part of another English gentleman\*. The reasons which did then, and do now, determine me, I beg leave, Sir, briefly to lay before you.

" I wrote the " Essay on Truth," with the certain prospect of raising many enemies, with very faint hopes of attracting the public attention, and without any views of advancing my fortune. I published it, however, because I thought it might probably do a little good, by bringing to nought, or at least lessening the reputation of, that wretched system of sceptical philosophy, which had made a most alarming progress, and done incredible mischief to this country. My enemies have been at great pains to represent my views, in that publication, as very different : and that my principal, or only motive was, to make a book, and, if possible, to raise myself higher in the world. So that, if I were now to accept preferment in the church, I should be apprehensive, that I might strengthen the hands of the gainfayer, and give the world some ground to believe, that my love of truth was not quite so ardent, or so pure, as I had pretended.

" Besides, might it not have the appearance of levity and insincerity, and, by some, be construed into a want of principle, if I were at these years, (for I am now thirty-eight) to make such an important change in my way of life, and to quit, with no other *apparent* motive than that of bettering my circumstances, that church of which I have hitherto been a member ? If my book has any tendency to do good, as I flatter myself it has, I would not, for the wealth of the Indies, do any thing to coun-

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\* " See his letter to Lady Mayne, p. 336."



teract that tendency ; and I am afraid, that tendency might in some measure be counteracted, (at least in this country) if I were to give the adversary the least ground to charge me with inconsistency. It is true, that the force of my reasonings cannot be *really* affected by my character ; truth is truth, whoever be the speaker : but even truth itself becomes less respectable, when spoken, or supposed to be spoken, by insincere lips.

" It has also been hinted to me, by several persons of very sound judgment, that what I have written, or may hereafter write, in favour of religion, has a chance of being more attended to, if I continue a layman, than if I were to become a clergyman. Nor am I without apprehensions, (though some of my friends think them ill-founded) that, from entering so late in life, and from so remote a province, into the church of England, some degree of ungracefulness, particularly in pronunciation, might adhere to my performances in public, sufficient to render them less pleasing, and consequently less useful.

" Most of these reasons were repeatedly urged upon me, during my stay in England, last summer ; and I freely own, that, the more I consider them, the more weight they seem to have. And from the peculiar manner in which the King has been graciously pleased to distinguish me, and from other circumstances, I have some ground to presume, that it is his Majesty's pleasure, that I should continue where I am, and employ my leisure hours in prosecuting the studies I have begun. This I can find time to do more effectually in Scotland than in England, and in Aberdeen than in Edinburgh ; which, by the bye, was one of my chief reasons for declining the Edinburgh professorship. The business of my professorship here is indeed toilsome : but I have, by fourteen years practice, made myself so much master of it, that it now requires little mental labour ; and our long summer vacation, of seven months, leaves me at my own disposal, for the greatest and best part of the year : a situation favourable to literary projects, and now become necessary to my health.

" Soon after my return home, in autumn last, I had occasion to write to the Archbishop of York, on this subject. I specified my reasons for giving up all thoughts of church-preferment ; and his Grace was pleased to approve of them ; nay, he condescended so far as to say, they did me honour. I told his Grace, moreover, that I had already given a great deal of trouble to my noble and generous patrons in England, and could not think of being any longer a burden to them, now that his Majesty had so graciously and so generously made for me a provision equal to my wishes, and such as puts it in my power to obtain, in Scotland, every convenience of life, to which I have any title, or any inclination to aspire.

" I must, therefore, make it my request to you, that you would present my humble respects, and most thankful acknowledgments, to the eminent person, at whose desire you wrote your  
last

last letter, (whose name I hope you will not be under the necessity of concealing from me) and assure him, that, though I have taken the liberty to decline his generous offer, I shall, to the last hour of my life, preserve a most grateful remembrance of the honour he has condescended to confer upon me; and, to prove myself not altogether unworthy of his goodness, shall employ that health and leisure which providence may hereafter afford me, in opposing infidelity, heresy, and error, and in promoting sound literature, and christian truth, to the utmost of my power." Vol. I. p. 359.

After this candid disclosure of Dr. Beattie's motives and principles, which to us appear satisfactory, it is proper to add, that the prelate who made the offer was Dr. Thomas, then bishop of Winchester.

From this time Dr. Beattie remained at his post, as professor of moral philosophy and logic, in the Marischal College of Aberdeen, unsolicited to quit a station which he filled with so much honour to himself, and so much advantage to his country. The only other public mark of friendship bestowed on him, was a large and liberal subscription for a quarto edition of the "Essay on Truth," in 1776, to which were added "Essays on Poetry and Music, on Laughter and Ludicrous Composition, and on the Utility of Classical Learning." This subscription was conducted in the most delicate manner by his friends in England. The other essays in 1783, and the remainder of his works published between that period and his death, are illustrated by his correspondence with his friends, which evinces with what caution and deference he upon every occasion appeared in print. The other events of his life may be comprised in his occasional visits to London, &c. during college vacations, in which his chief objects were health, and some intermission from family afflictions, which were of the severest kind, and generally received some alleviation from the kindness of his friends.

When, however, we pass from "Life" to "Letters" in this publication, we meet with an extent and variety of information and entertainment, which render selection no very easy task. Of this our readers may form some idea, when we add, that the *two hundred and forty* letters contained in these volumes, embrace a very large portion of the literary history of the last forty years, and present us with many anecdotes and much elegant and original criticism on the lives and works of Addison, Arbuthnot, Armstrong, Bp. Berkeley, Dr. Blair, the Bowdlers, Bruce, Burke, Bp. Butler, Dr. Campbell, Chesterfield, Mrs. Delany, Dryden, Dr. Ferguson, Lord Gardenstoun, Garrick, Dr. Gerard, Gibbon, Goldsmith, Gray, Dr. John Gregory, Lord Hailes, Handel, Hawkesworth,

Hawkesworth, Hayley, Hoole, Bp. Horne, Hume, Bp. Hurd, Soame Jenyns, Dr. Johnson, Sir Wm. Jones, Lord Kaimes, Bp. Law, Locke, Bp. Lowth, Lord Lyttelton, Macpherson, Lord Mansfield, Mason, Monboddo, Mrs. Montague, Miss Hannah More, Right Hon. Wm. Pitt, Dr. Porteus, Bp. of London, Duchess Dowager of Portland, Dr. Priestley, Purcel, Dr. Reid, Sir Joshua Reynolds, Richardson, Dr. Robertson, Rousseau, Scott of Amwell, Shakspeare, Dr. Adam Smith, Smollett, Spenser, Swift, Thomson, Tytler, Voltaire, Young, and many others. The letters, too, of some of these distinguished characters, form a part of this valuable collection, from which we shall select a few passages, such as may suit our limits, but cannot fairly exemplify its variety or value.

Previously to Dr. Priestley's publication, in 1774, of "An Examination of Drs. Reid, Beattie, and Oswald," he wrote a letter to Dr. Beattie, who gives the following account of it in his correspondence with Mrs. Montague.

DR. BEATTIE TO MRS. MONTAGUE.

*Peterhead, 5th August, 1774.*

"Dr. Priestley's Preface is come out, without any acknowledgment of the information conveyed to him in my letter. But he has written to me on the occasion, and says, he will publish my letter in that book which he is preparing, in opposition to the "Essay on Truth," as he thinks such a letter will do me honour. He praises the candour and generosity which, he says, appear in my letter, and seems to be satisfied, that I wrote my book with a good intention; which is the only merit he allows me, at least he mentions no other. He blames me exceedingly for my want of moderation, and for speaking, as I have done, of the *moral influence* of opinions. He owns, that his notions, on some of the points in which he differs from me, are exceedingly unpopular, and likely to continue so, and says, that perhaps no two persons, professing christianity, ever thought more differently, than he and I do. It is a loss to me, he seems to think, that I have never been acquainted with such persons, as himself, and his friends, in England: to this he is inclined to impute the improper style I have made use of on some subjects; but he hopes a little reflection, and a candid examination of what he is to write against me, will bring me to a better way of thinking and speaking. His motive for entering the lists with me, is no other, he says, than "a sincere and pretty strong, though perhaps a mistaken regard to truth." This is the substance of his letter, as I understand it. There are indeed some things in it, which I do not distinctly understand; and therefore, I believe, I shall not at present make any reply. He does not tell me, what the points of

of difference between us are : but I find from some reports, that have penetrated even to this remote corner, that he has taken some pains to let it be known, that he is writing an answer to my book. A volume of his " *Institutes of Religion*" lately fell into my hand, which is the first of his theological works I have seen ; and, I must confess, it does not give me any high opinion of him. His notions of christianity are indeed different from mine ; so very different, that I know not whether I should think it necessary or proper to assume the title of a christian, if I were to think and write as he does. When one proceeds so far, as to admit some parts of the Gospel History, and reject others ; as to suppose, that some of the facts, recorded by the Evangelists of our Saviour, may reasonably be disbelieved, and others doubted ; when one, I say, has proceeded thus far, we may without breach of charity conclude, that he has within him a spirit of paradox and presumption, which may prompt him to proceed much further. Dr. Priestley's doctrines seem to me to strike at the very vitals of Christianity. His success in some of the branches of natural knowledge seems to have intoxicated him, and led him to fancy, that he was master of every subject, and had a right to be a dictator in all : for in this book of his, there is often a boldness of assertion, followed by a weakness of argument, which no man of parts would adventure upon, who did not think that his word would be taken for a law. I am impatient for the appearance of his book against me ; as I cannot prepare matters for a new edition of the " *Essay on Truth*," till I see what he has to say against it." Vol. I. p. 368.

We do not recollect that the turbulent and unsettled character of that polemic has been any where appreciated with so much justice and in so few words. His affectation of candour, and the exclusive merit of sense and good-writing, which he assumes to himself and his friends, are truly characteristic. It is well known, however, that the arrogant spirit of his " *Examination*" was censured even by his own party, and that having failed in producing, what he dearly loved, a protracted controversy, it was soon forgotten.

The following remarks on Dr. Hawkesworth, and on travel-writers in general, are not undeserving of consideration.

" Your reflections on the little disaster, with which our journey concluded, exactly coincide with mine. I agree with Hawkesworth, that the peril and the deliverance are equally providential ; and I wonder he did not see that both the one and other may be productive of the very best effects. These little accidents and trials are necessary to put us in mind of that superintending goodness, to which we are indebted for every breath we draw, and of which, in the hour of tranquillity, many of us are too apt to be forgetful. But you, Madam, forget nothing which a  
christian

christian ought to remember ; and therefore I hope and pray that Providence may defend you from every alarm. By the way, there are several things, besides that preface to which I just now referred, in the writings of Hawkeſworth, that ſhew an unaccountable perplexity of mind in regard to ſome of the principles of natural religion. I obſerved, in his converſation, that he took a pleaſure in ruminating upon riddles, and puzzling queſtions, and calculations ; and he ſeems to have carried ſomething of the ſame temper into his moral and theological reſearches. His “ *Almorán and Hamet* ” is a ſtrange conſuſed narrative, and leaves upon the mind of the reader ſome diſagreeable impreſſions in regard to the ways of providence ; and from the theory of *piety*, which he has given us ſomewhere in the “ *Adventurer*,” one would ſuſpect that he was no enemy to the philoſophy of Hobbes. However, I am diſpoſed to impute all this rather to a vague way of thinking, than to any perverſity of heart or underſtanding. Only I wiſh, that in his laſt work he had been more ambitious to tell the plain truth, than to deliver to the world a wonderful ſtory. I confeſs, that from the firſt I was inclined to conſider his vile portrait of the manners of Otaheite, as in part fictitious ; and I am now aſſured, upon the very beſt authority, that Dr. Solander diſavows ſome of thoſe narrations, or at leaſt declares them to be groſſly miſrepreſented. There is, in almoſt all the late books of travels I have ſeen, a diſpoſition on the part of the author to recommend licentious theories. I would not object to the truth of any fact, that is warranted by the teſtimony of competent witneſſes. But how few of our travellers are competent judges of the facts they relate ! How few of them know any thing accurately, of the language of thoſe nations, whoſe laws, religion, and moral ſentiments, they pretend to deſcribe ! And how few of them are free from that inordinate love of the marvellous, which ſtimulates equally the vanity of the writer, and the curioſity of the reader ! Suppoſe a Japaneſe crew to arrive in England, take in wood and water, exchange a few commodities ; and, after a ſtay of three months, to ſet ſail for their own country, and there ſet forth a hiſtory of the Engliſh government, religion, and manners : it is, I think, highly probable, that, for one truth, they would deliver a ſcore of falſehoods. But Europeans, it will be ſaid, have more ſagacity, and know more of mankind. Be it ſo : but this advantage is not without inconveniencies, ſufficient perhaps to counterbalance it. When a European arrives in any remote part of the globe, the natives, if they know any thing of his country, will be apt to form no favourable opinion of his intentions, with regard to their liberties ; if they know nothing of him, they will yet keep aloof, on account of his ſtrange language, complexion, and accoutrements. In either caſe he has little chance of underſtanding their laws, manners, and principles of action, except by a long reſidence in the country, which would not ſuit the views of one traveller

traveller in five thousand. He therefore picks up a few strange plants and animals, which he may do with little trouble or danger; and, at his return to Europe, is welcomed by the literati, as a philosophic traveller of most accurate observation, and unquestionable veracity. He describes, perhaps with tolerable exactness, the soils, plants, and other irrational curiosities of the new country, which procures credit to what he has to say of the people; though his accuracy in describing the material phenomena, is no proof of his capacity to explain the moral. One can easily dig to the root of a plant, but it is not so easy to penetrate the motive of an action; and till the motive of an action be known, we are no competent judges of its morality, and in many cases the motive of an action is not to be known without a most intimate knowledge of the language and manners of the agent. Our traveller then delivers a few facts of the moral kind, which perhaps he does not understand, and from them draws some inferences suitable to the taste of the times, or to a favourite hypothesis. He tells us of a Californian, who sold his bed in a morning, and came with tears in his eyes to beg it back at night; whence, he very wisely infers, that the poor Californians are hardly one degree above the brutes in understanding, for that they have neither foresight nor memory sufficient to direct their conduct on the most common occasions of life. In a word, they are quite a different species of animal from the European; and it is a gross mistake to think, that all mankind are descended from the same first parents. But one needs not go so far as to California, in quest of men who sacrifice a future good to a present gratification. In the metropolis of Great Britain one may meet with many reputed christians, who would act the same part, for the pleasure of carousing half a day in a gin-shop. Again, to illustrate the same important truth, that man is a beast, or very little better, we are told of another nation, on the banks of the Orellana, so wonderfully stupid, that they cannot reckon beyond the number three, but point to the hair of their head, whenever they would signify a greater number; as if four, and four thousand, were to them equally inconceivable. But, whence it comes to pass, that these people are capable of speech, or of reckoning at all, even so far as to three, is a difficulty, of which our historian attempts not the solution. But till he shall solve it, I must beg leave to tell him, that the one half of his tale contradicts the other as effectually, as if he had told us of a people, who were so weak as to be incapable of bodily exertion, and yet, that he had seen one of them lift a stone of a hundred weight.—I beg your pardon, Madam, for running into this subject. The truth is, I was lately thinking to write upon it; but I shall not have leisure these many months." Vol. I. p. 390.

About the year 1777, a plan was in agitation for a new version of the psalms, for the use of the church of Scotland. Dr. Beattie entered with his usual spirit into the subject,

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and we have here several letters concerning it, between him and his friends. His opinion of the present versions is thus given.

“ The ground-work of this new version, ought (I think) to be that which we now use in the church of Scotland, and which, according to my notions in these matters, is the best that has yet appeared in English ; though it is neither so elegant in the language, nor so perspicuous in the meaning, as it might easily be made. Tate and Brady are too quaint, and where the Psalmist rises to sublimity, (which is very often the case) are apt to sink into bombast ; yet Tate and Brady have many good passages, especially in those psalms that contain simple enunciations of moral truth. Sternhold and Hopkins are in general bad, but have given us a few stanzas that are wonderfully fine, and which ought to be adopted in this new version. Watts, though often elegant, and in many respects valuable, is too paraphrastical : from him, I would propose, that a good deal should be taken ; but I would not follow him implicitly. King James's version, which is the basis of that which we use in Scotland, is, considering the age and the author, surprisingly good : and in many places has the advantage of ours, notwithstanding that this was intended as an improvement upon it.” Vol. I. p. 407.

In the correspondence of men of such taste and principles as the friends of Dr. Beattie, the reader will naturally expect notices of new books and remarks upon them, imparted in the confidence of unreserved friendship, and sometimes, upon that account, more valuable than studied criticisms. We cannot give a more pleasing specimen of this kind of communication than is contained in the following letter from the bishop of Chester (now bishop of London) to Dr. Beattie.

“ BISHOP OF CHESTER TO DR. BEATTIE.

“ *Hunton, November 28th, 1777.*

“ During our stay here, Dr. Robertson's “ *History of America* ” has been part of our evening's amusement. He is, without dispute, a very judicious compiler, and very elegant writer, and seems to have taken great pains in this work to collect all the information that could possibly be obtained from books and manuscripts, of which he has consulted a considerable number. Of these, some of the most curious were communicated to him by my friend, Lord Grantham, Ambassador at Madrid, and his chaplain, Mr. Waddilove. But still the grand source of original information was not opened to him ; I mean the letters and papers written to the Spanish Court by the first conquerors of America, and all the authentic documents relative to that transaction, which were collected by Philip the Second, and deposited amongst the archives  
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of the Spanish monarchy, at a place called Simanca, near Valladolid, above a hundred miles from Madrid. To these he could obtain no access; and till these are produced to the world, I shall never suppose that we have any history of South America that can be absolutely relied upon. As far, however, as Dr. Robertson's materials go, he has set them off to the best advantage, and has enlivened them by many ingenious and useful observations on the natural and moral history of the Aborigines of that country. He has, however, I think, missed some opportunities, which this part of his work threw in his way, of drawing a comparison between the state of the savage and of the Christian world. He attributes the difference between them solely to the improvements of civil society. I am of opinion, that the gospel has had a large share in this happy change; and it would have been of infinite service to religion, to have had all its beneficial consequences set forth by so fine a pen as Dr. Robertson's. Such incidental arguments, in favour of religion, interspersed occasionally in works of acknowledged merit and reputation, are perhaps of more general use than professed defences of it. The enemies of Christianity have long taken this method of undermining it, and its friends therefore should not be backward in taking the same means to recommend it. Mr. Gibbon and the Abbé Raynal have more especially distinguished themselves by this species of hostility; for which reason I am sorry that Dr. Robertson has paid them both such high compliments as he has done.

"I hear of nothing new and important in the literary world that is likely to make its appearance this winter, except a new translation of Isaiah, by Bishop Lowth; of which the public has raised its expectations very high, from the known abilities and learning of the author. This, I believe, is in very great forwardness. There is also an edition of "Strabo," by Mr. Falkner, a gentleman of Chester, every way equal to the undertaking, which is pretty far advanced. Archbishop Markham shewed me, the other day, a collation for him, of a manuscript in the Escorial, made under the direction of Canonico Bayer, and procured by the assistance of Lord Grantham." Vol. II. p. 13.

Among literary discussions of another order, the following affords a proof of the extent and variety of Dr. Beattie's studies, and of the facility and freedom with which he communicates, in a friendly letter, results that some authors would have reserved for the more solemn parade of original discovery. It occurs in a letter to the Dutchess of Gordon.

"Your Grace will perhaps remember, that at Gordon-castle there was some conversation about Petrarch. Knowing that it was the custom of his age to write gallant verses; and conjecturing, from other circumstances, that his passion for Laura was not so serious a business as his French biographer pretends, I hap-



pened to say, that there was some reason to think, that he wrote his Italian sonnets as much to display his wit as to declare his passion. I have since made some discoveries in regard to this matter, which amount to what follows :

“ That Petrarch's passion for the lady was so far sincere, as to give him uneasiness, appears from an account of his life and character, written by himself in Latin prose, and prefixed to a folio edition of his works, of which I have a copy, printed in the year 1554. But that his love was of that permanent and overwhelming nature, which some writers suppose, or that it continued to the end of his life, (as a late writer affirms) there is good reason to doubt, upon the same authority. Nay, there is presumptive, and even positive evidence of the contrary; and that he was less subject, than most men can pretend to be, to the tyranny of the “Winged Boy.”

“ The presumptiv. evidence is founded on the very laborious life which he must have led in the pursuits of literature. His youth was employed in study, at a time when study was extremely difficult, on account of the scarcity of books and of teachers. He became the most learned man of his time; and to his labour in transcribing several ancient authors, with his own hand, we are indebted for their preservation. His works, in my edition of them, fill 1455 folio pages, closely printed; of which the Italian Sonnets are not more than a twentieth part: the rest being Latin Essays, Dialogues, &c. and an epic poem in Latin verse, called “Africa,” as long as “Paradise Lost.” His retirement at Vaucluse, (which in Latin he calls *Clausa*) was by no means devoted to love and Laura. “There,” says he, in the account of his life above mentioned, “almost all the works I ever published were completed, or begun, or planned: and they were so many,” these are his words, “that even to these years they employ and fatigue me.” In a word, Petrarch wrote more than I could transcribe in twenty years; and more than I think he could have composed, though he had studied without intermission, in forty. Can it be believed, that a man of extreme sensibility, pining, from twenty-five to the end of his life, in hopeless love, could be so zealous a student, and so voluminous a writer?

“ But more direct evidence we have from himself, in his own account above mentioned of his life, conversation, and character. I must not translate the passage literally, on account of an indelicate word or two; but I shall give the sense of it: “In my youth I was violently in love; but it was only once; and the passion was honourable, or virtuous; and would have continued longer, if the flame, *already decaying*, had not *been extinguished* by a death, which was bitter indeed, but useful.” And a little after, he says: *Before I was forty years of age*, I had banished from my mind every idea of love, as effectually as if I had never seen a woman.” He adds some things, in a strain of bitterness, execrating the *belle passion*, as what he had always hated as a vile and a disgraceful servitude.

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"In the above passage, your Grace will observe, that Petrarch does not name his mistress. This, if we consider the manners of that age, and the piety and good sense of Petrarch, may make us doubt whether Laura was really the object of his passion. I had this doubt for a little while: but Hieronymo Squarzacchi, a writer of that age, and the author of another Latin Life of Petrarch, prefixed to the same edition of his works, positively says, that the name of the lady whom the poet loved was Lauretta, which her admirer changed to Laura. The name, thus changed, supplies him with numberless allusions to the laurel, and to the story of Apollo and Daphne. Might not Petrarch, in many of his sonnets, have had an allegorical reference to the poetical laurel, which was offered him at one and the same time by deputies from France and from Italy; and with which, to his great satisfaction, he was actually crowned at Rome with the customary solemnities? In this view, his love of fame and of poetry would happily coincide with his tenderness for Laura, and give peculiar enthusiasm to such of his thoughts as might relate to any one of the three passions.

"But how, you will say, is all this to be reconciled to the account given by the French author of that Life of Petrarch, which Mrs. Dobson has abridged in English?

"I answer: First, That Petrarch's own account of his life, in serious prose, is not to be called in question: and, Secondly, That to a French biographer, in a matter of this kind, no degree of credit is due. I have seen pretended lives, in French, of Horace, Tibullus, Propertius, &c. in which there was hardly one word of truth; the greatest part being fable, and that sort of declamation which some people call *sentiment*. And your Grace knows, that no other character belongs to the "Belisarius" and "Incas of Peru" by Marmontel. The French life of Petrarch I consider in the same light; and that what is said of his *manuscript* letters and memoirs, is no better than a job contrived by the bookseller, and executed by the author." Vol. II. p. 103.

In the year 1790, Dr. Beattie lost his eldest son, an amiable and promising youth, whose short and blameless life he afterwards consecrated in a very affecting memoir, drawn up for the use of his friends\*, and at first printed privately. A few years after, his only surviving son, Montague, was also snatched from him, and this last hope gone, he appears to have been overpowered by his feelings. But it would be in vain to attempt any description of his sufferings, after reading the following passage of transcendent excellence for simplicity and pathos. It may be necessary, however, to pre-

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\* See Brit. Crit. Vol. xv. p. 154.

mife that Mrs. Beattie had long been deprived of the use of her reason, and that her situation, and the dread of her having communicated her malady to her children, embittered the latter days of their affectionate father.

"The death of his only surviving child, completely unhinged the mind of Dr. Beattie, the first symptom of which, ere many days had elapsed, was a temporary but almost total loss of memory respecting his son.\* Many times he could not recollect what had become of him; and after searching in every room of the house, he would say to his niece, Mrs. Glennie, "You may think it strange, but I must ask you if I have a son, and where he is?" She then felt herself under the painful necessity of bringing to his recollection his son Montagu's sufferings, which always restored him to reason. And he would often, with many tears, express his thankfulness, that he had no child, saying, "How could I have borne to see their elegant minds mangled with madness!" When he looked for the last time on the dead body of his son, he said, "I have now done with the world:" and he ever after seemed to act as if he thought so. For he never applied himself to any sort of study, and answered but few of the letters he received from the friends whom he most valued. Yet the receiving a letter from an old friend never failed to put him in spirits for the rest of the day. Music, which had been his great delight, he could not endure, after the death of his eldest son, to hear from others; and he disliked his own favourite violoncello. A few months before Montagu's death, he did begin to play a little by way of accompaniment when Montagu sung: but after he had lost him, when he was prevailed on to touch the violoncello, he was always discontented with his own performance, and at last seemed to be unhappy when he heard it. The only enjoyment he seemed to have was in books, and the society of a very few old friends. It is impossible to read the melancholy picture which he draws of his own situation about this time, without dropping a tear of pity over the sorrows and the sufferings of so good a man, thus severely visited by affliction, who at the same time was bearing the rod of divine chastisement with the utmost patience and resignation." Vol. II. p. 307.

His death is thus related—

"Dr. Beattie's sufferings were now drawing to a conclusion. In the beginning of April, 1799, he had a stroke of palsy, which for eight days so affected his speech, that he could not make himself understood, and even forgot some of the most material words of every sentence. At different periods after this,

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\* "Alluding, no doubt, to their mother's melancholy situation."

he had several returns of the same afflicting malady. The last took place on the 5th of October, 1802. It deprived him altogether of the power of motion; and in that humiliating situation, I saw him for the last time in the month of June, 1803.

"He continued to languish in this melancholy condition till nine o'clock in the morning of Thursday the 18th of August, 1803, when it pleased the Almighty to remove him from this world to a better, in the sixty-eighth year of his age, without any pain or apparent struggle. For some weeks preceding, his remaining strength had declined rapidly, and his appetite entirely left him; but he seemed not to suffer, and at last he expired as if falling asleep." Vol. II. p. 323.

Sir William Forbes closes his work with a summary of the character of Dr. Beattie, in which he gives some particulars, not touched upon, in his narrative, and in our opinion, although he has given a high, he has yet given an impartial estimate of his value, as a philosopher, a poet, a critic, and a man. As a philosopher, his merit, if weighed by utility, must be considered as great; for he only is the true philosopher, whose principles tend most directly to facilitate the practice of what is good, by explaining in what the true welfare of man consists. As a poet, there is not much risk of difference of opinion. As a critic, we should be inclined to place him in a higher rank than has yet been allotted to him, and we have the judgment of Cowper on our side, whose letters on Dr. Beattie's Essays were communicated to his biographer by Mr. Hayley, and were afterwards published in the Life of Cowper. As a man, Dr. Beattie appears to have had every accomplishment of the scholar, and to have uniformly practised those Christian virtues which form the best commentary on his writings. His manners were unusually gentle and conciliating, and his address among strangers was often remarked to have captivations, which are seldom looked for in a scholar, and are not always found in the man of the world. His conversation, without any appearance of obtrusion, was yet ample, in his happier days, and eagerly sought after. Upon the whole, indeed, he must have been an extraordinary and attractive character, who, without any advantages of birth, rank, or wealth, enjoyed the friendship of so many persons of distinction and learning; and, on the other hand, it was their peculiar felicity, that in him they patronized a man whose genius was not debased by any of those singularities, or *eccentricities*, as they are sometimes called, in defending which much of our modern biography is become an apology for every thing vicious and contemptible.

We cannot dismiss this work without adverting to the manner in which Sir William Forbes has performed his task. He "wishes it had fallen to the lot of some other person better qualified to do justice to the subject," but he has left us very substantial reasons for questioning whether such a person be now living. Besides an intimacy of forty years with Dr. Beattie, Sir William appears to possess all the judgment and taste which can render biography interesting or desirable; and independently of his narrative, he has made such a judicious selection of correspondence as exhibits a complete portrait of his friend, and will form a noble and a lasting monument to his memory. The whole indeed impresses us with a high opinion of Sir William, as a learned, pious, and truly amiable man. His concluding paragraph does honour to his sensibility.

"Here I close my account of the life of Dr. Beattie; throughout the whole of which I am not conscious of having, in any respect, misrepresented either his actions or his character; and of whom to record the truth is his best praise.

"On thus reviewing the long period of forty years that have elapsed since the commencement of our intimacy, it is impossible for me not be deeply affected, by the reflection, that of the numerous friends with whom he and I were wont to associate, at the period of our earliest acquaintance, all, I think, except three, have already paid their debt to nature; and that in no long time (how soon is known only to HIM, the great Disposer of all events) my gray hairs shall sink into the grave, and I also shall be numbered with those who have been. May a situation so awful make its due impression on my mind! and may it be my earnest endeavour to employ that short portion of life which yet remains to me, in such a manner, as that when the last dread hour shall come, in which my soul shall be required of me, I may look forward with trembling hope to a happy immortality, through the merits and mediation of our ever-blessed Redeemer!" Vol. II. P. 342.

At the end of Vol. II. is an Appendix of Notes and Illustrations, including much contemporary and literary history, but these are not all of equal importance. Fac-similes are also given of Dr. Beattie's hand-writing, and a well-engraved copy of Sir Joshua's portrait of him. We are happy to find an intimation that a new edition of Dr. Beattie's works, in an uniform size, is in the press. Such an undertaking is a respect due to his rank as an English author, and it is a respect to which every one who reads the volumes we now dismiss will be desirous to contribute.

ART. XIII. *A genuine and universal System of Natural History; comprising the three Kingdoms of Animals, Vegetables, and Minerals, arranged under their respective Classes, Orders, Genera, and Species. By the late Sir Charles Linnaeus, Professor of Physic and Botany, &c. &c. at Stockholm. Improved, Corrected, and Enlarged, by I. Frid. Gmelin, M.D. Professor of Natural History in the Royal Society of Gottingen. Faithfully translated, and rendered more complete by the Addition of Vaillant's Beautiful Birds of Africa; the superb Fish of Mark Eliezer Bloch; the amphibious Animals, Reptiles, Insects, &c. in the costly Works of Albertus Seba, Merian, Fabricius, Knorr, &c. the elegant Improvements of the Comte de Buffon, and the more modern Discoveries of the British Navigators in the South Pacific Ocean, New Holland, New South Wales, China, Cochin-China, &c. Methodically incorporated and arranged by the Editors of the Encyclopædia Londinensis. 8vo. Seven large Volumes. 5l. 7s. Champante and Whitrow. Not dated.*

THIS work is still in progression, and it is not said to what extent it is to be carried. Of the present seven, volume I. is dedicated to the subject of MAN: Vol. II. describes the APE and MONKEY kinds. Vol. III. QUADRUPEDS, volumes 4, 5, 6 and 7. treat of BIRDS.

The plates to these volumes are taken, in general, from the best authorities, and executed at once with delicacy and spirit. The descriptions are not confined to the short and compressed accounts of the *Systema Naturæ*, as might perhaps be supposed, but are enlarged from Buffon, and other naturalists; and from various travellers mentioned in the title.

The compilers have not given their names, but only such a description as may perhaps make them known to persons admitted into the secrets of the trade. Whoever they may be, we cannot but say to them that, in our opinion, they have amplified their first volume, on man, by many discussions, not only superfluous, but, in a work intended for general information, very objectionable. They are fit enough for the eye of the anatomical philosopher, but by no means for the contemplation of the casual reader. In the same mode of consideration, one or two of the plates in the first volume are liable to censure; and, indeed, if a very large part of that introductory part were removed, we cannot but think, that the work would be much amended.

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To form a book of this kind, by selecting materials from preceding authors is a task so plain and direct, that we cannot suspect much error in it, and, therefore, have not minutely examined the present, as to that point. It is a very different case, where a Naturalist, like Dr. Shaw, stands on the footing of an original author; and adds to the information of others, from the stores of his own knowledge and observation. The present work may be occasionally consulted; but it is the General Zoology which will be quoted by future writers on Natural History.

## BRITISH CATALOGUE.

## POETRY.

ART. 14. *Nuga Poeticae. Consisting of a Serio-Comic Poem, on the Pursuits of Mankind: with several small original Pieces on various Subjects. By W. A. Hails, Writing-Master and Teacher of various Branches of the Mathematics.* 8vo. 88 pp. 3s. Longman and Co. 1806.

In a preface to these poems the author informs us of the almost insuperable difficulties which have obstructed his progress in the acquisition of learning; to which, it seems, he discovered a propensity at a very early age. Having received some instructions in writing and arithmetic from his father, a shipwright; and passed about six years at a common school, he was, at the age of sixteen, bound to his father's trade, and continued to follow it for sixteen years. Yet such has been his thirst of knowledge, that during this period (if we understand him rightly) he has, besides other reading, made himself acquainted with several branches of natural philosophy and the mathematics, and gained (as indeed appears in the works before us) some proficiency in the Latin and Hebrew tongues. He has now obtained an employment more suitable to his talents; but seems to have encountered some very illiberal prejudices in the pursuit of it.

Of the performances now before us every reader of taste will agree with us, that the first (*On the Pursuits of Mankind*) gives no great indication of a poetical genius in the author. The thoughts in this poem are, in general, trite, the language inelegant, and the metre irregular and unharmonious. It was indeed composed when the author was a mechanic; and such persons, when they devote themselves to literature, often acquire a large portion of knowledge without making a proportionate advancement

ment in taste. The next poem (A Paraphrase on the Song of Moses) has somewhat more of poetical spirit; and the notes subjoined to it, show not only a considerable progress in Hebrew learning, but (what is far better) sincere piety. Of the shorter poems the Elegiac Verses on Lord Nelson's Funeral please us the best. Upon the whole, these performances of an untutored, though not wholly unlettered, poet have sufficient merit to encourage him in further attempts, and to a more diligent cultivation of his poetical talents.

ART. 15. *London Cries; or, Pictures of Tumult and Distress: a Poem. To which is added, the Hall of Pedantry. With Notes.* 12mo. 75 pp. 4s. Murray. 1805.

Though the title is of a ludicrous cast, and is said in the preface to be borrowed from that of a popular descriptive tract of the same name, published by Mr. Newbery for the use of *baby literati*, yet it contains much well pointed satire and good serious writing. *London Cries*, according to this poet, may be classed under three heads: "1st. The Cries of Business. 2dly. The Cries of Folly and Brutality. 3dly. The Cries of Vice and Misery." The first head has been treated in Mr. Newbery's publication, the two latter are ably touched in this. The following lines are part of a vigorous description of the confusion of London.

"Here, with Salmonean din and desp'rate force,  
Contending chariots urge their thund'ring course:  
Dull pride of birth, reclin'd in brilliant coach,  
Pines at the vulgar hackney's bold approach;  
The sturdy ruler of the batter'd car  
Joys painted Fashion's glitt'ring pomp to mar.  
Here Death's dull waggon moves in black parade\*,  
The plummy pageantry of Mourning's trade:  
There squalid heaps, the market's gorge, are wheel'd,  
To rot and mingle with their native field;  
And rumbling carts, with wealth exotic stor'd,  
Bear Pelions piled of vegetable hoard;  
And dragg'd in creaking chains, the forest's pride†,  
Enormous trunks the car-borne ranks divide." P. 18.

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\* "Festinat calidus mulis gerulisque redemptor,  
Torquet nunc lapidem nunc ingens machina tignum,  
Tristia robustis luctantur funera plaustris."

Hor. Ep. 2. L. 2.

† "——— Modo longa coruscant  
Sartoo-veniente abies, atque altera pinum  
Plaustra vehunt, nutant altæ populoque minantur."

Juv. S. 3.



In fact, the Tumult, the Beggars, and the Prostitutes of London are the chief subjects of the poem, but much good writing is employed on them : and in the notes many very useful and important remarks, particularly on the prevention of idle mendicancy, and the protection of repentant females. The conclusion of the poem, besides being in itself fine, best shows the design of the whole.

" So London! have I wander'd, sad and slow,  
Amid thy scenes of riot, filth, and woe :  
Search'd of thy splendid vaults the concave deep,  
Where murder'd Innocence and Virtue sleep ;  
And snatch'd from rotten heaps, with hasty hand,  
Sad, awful emblems of a morbid land.

" These are the scenes, ye rural parents ! these,  
Whose joys disturb your home-bred female's ease.  
Compar'd with these, the grove and flow'ry plain,  
Parterre and blue-edg'd landscape, smile in vain.  
Alas ! their supple summer dreams behold  
Bright throngs of merriment, and streets of gold.  
There Fashion beams an Eden of Delight ;  
Pride, meanness, shameless, craft, suspicion, spight,  
Folly, and rampant Vice escape their dazzled sight." } P. 65.

The remaining poem, called " The Hall of Pedantry," is of the lyric form, and has much merit in expression and numbers, but to what it alludes, we are ignorant ; apparently to some new building in an university, but it is not at all explained.

ART. 16. *Poetic Sketches.* By T. Gent. 12mo. 4s. 6d.  
Rivingtons. 1806.

We like the author's facetious spirit exceedingly, and willingly transcribe the following specimen.

AN IMPROMPTU.

O Sue ! you certainly have been,  
A little raking, roguish creature,  
And in that face, may still be seen,  
Each laughing love's bewitching feature !  
For thou hast stolen many a heart—  
And robb'd the sweetness of the rose ;  
Plac'd on that cheek it doth impart  
More lovely tints, more fragrant blows !  
Yes, thou art nature's favourite child,  
Array'd in smiles, seducing, killing ;  
Did Joseph live, you'd drive him wild,  
And for his very soul a thrilling !

A poet, much too poor to live,  
 Too poor, in this rich world to rove,  
 Too poor, for aught but verse to give,  
 But not, thank heaven, too poor to love!

Gives thee his little doggerel lay,  
 One truth I tell, in sorrow tell it,  
 I'm forc'd to give my verse away,  
 Because, alas! I cannot sell it.

And should you with a critic's eye  
 Proclaim me 'gainst the muse a sinner,  
 Reflect, dear girl, that such as I,  
 Six times a week don't get a dinner.

And want of comfort, food, and wine,  
 Will damp the genius, curb the spirit;  
 These wants I'll own are often mine,  
 But can't allow a want of merit.

For every stupid dog that drinks  
 At Poet's pond, nick-nam'd divine,  
 Say what he will, I know he thinks,  
 That all he writes is dev'lish fine.

ART. 17. *The Poetical Works of Arthur Bligh, Esq.* 12mo.  
 5s. Lloyd. 1804.

These poems have accidentally escaped our notice for some time, but they certainly are sufficiently elegant to deserve commendation. Their characteristic is ease and harmony, and they are of a good moral tendency. They consist principally of fables, of which we give as an example

## FABLE V.

## THE CONTENDING PLANETS.

Once the planets disputing, " behold how I shine,"  
 Cried Saturn to Jove, boasting splendor divine.  
 Venus vow'd she was fairest, Mars *lift* up his voice,  
 And Mercury claim'd the first right to rejoice.  
 From old ocean Apollo, disturb'd at the sound,  
 Rose sublime and just dawning his radiance around;  
 To dim shade he consign'd these pretenders to praise,  
 'Tis the sure test of folly self-merit to raise.

## DRAMATIC.

ART. 18. *The Weathercock; a Farce, in Two Acts. First acted at the Theatre Royal, Drury Lane, Monday, November 18, 1805. By John Till Allingham. 8vo. 27 pp. 1s. 6d. Lackington and Co.*

The subject of this little drama is a young man who is perpetually varying his scheme of life, so suddenly and whimsically, that we have no doubt he would, in common life, have been deemed a madman. Such a character might, with a little judgment, be so drawn as to have a very ludicrous effect on the stage. Here it is heightened to an extravagant degree; but with what effect on the audience we are not told. In our opinion this farce, absurd as it is, is not more so than many modern pieces of five acts, which the courtesy of the stage has honoured with the name of comedies.

## MÉDICINE.

ART. 19. *A Reply to the Anti-Vaccinists. By James Moore, Member of the Royal College of Surgeons, London. 8vo. 70 pp. 2s. J. Murray. 1806.*

If the dispute between the combatants on the subject of the cow-pox, which has raged with so much violence; to the great annoyance of the public, for the last four or five years, were to be determined by wit, and humour, the writer whose work is now before us, would indisputably bear away the palm, from all the contending parties. He manages that dangerous weapon, with so much adroitness, and is at once, so gentle, and so keen, that though like the skilful, but humane surgeon, he is frequently obliged, in order to get at the seat of the disorder, to wound deeply, he yet excites no resentment in the breasts of the patients, who are sensible he would have acted with more tenderness, if his duty, and a regard for their interests, would have permitted.

But the author does not only excel in wit; the new points of view in which he has placed the subject, and the ingenious and solid arguments he every where advances, give him a just title to the serious attention of the writers on either side of the question. The review of such a work, after the rude and sarcastic productions we have been obliged to notice, is so pleasing that we shall indulge ourselves, and our readers, by laying a few short extracts before them.

The writer begins with giving some necessary advice to both parties, which it may be worth their while to attend to. "That vaccination," he says, p. 1, "should occasion contention, was a thing of course; but this has been carried to unexpected lengths; for

for both those who approve, and those who disapprove of vaccination, have accused each other of murdering their patients. It is to be regretted that they are not more prudent, for the public may give implicit credit to both."

On the schism among the vaccinators, a party of them contending that vaccine pustules were a common occurrence, though we know they were occasioned by the mixture of variolous, with the vaccine matter, the author says, p. 7. "No sooner had abuse commenced, than Dr. Jenner, with propriety, withdrew from the contest. But others warmly espoused his cause. The newspapers became infected with virulent paragraphs; an eruption of confluent pamphlets broke out; inflammatory duodecimos succeeded, and swelling octavos full of matter, burst from the press. Many ingenious hypotheses were formed to account for the eruptions. Some supposed they were small-pox, others cow-pox, and a third party a hybrid disease. A few minute philosophers, in order to sift this business to the bottom, determined to examine the matter of the pustules by the solar microscope, and by the nicest chemical tests. But in the mean time, Dr. Jenner's rules for inoculation were silently put in practice; upon which the eruptions suddenly vanished, and no pus could be found to make experiments with."

He then answers, satisfactorily to all whom prejudice has not blinded, the objection to using a bestial humour; from the general healthiness of the cow, and its pure food, and shows that no proof has been given that persons who have been vaccinated, are affected with more, or any other diseases, than those who never were inoculated, either with variolous, or vaccine matter; for small-pox inoculation, has been charged as often, and as justly, with introducing other diseases into the constitution, as vaccination. The author however laughs as heartily at the extravagant fancies of the vaccinators, who have supposed they should not only now be able totally to extinguish the small-pox, but the plague, and many other diseases, against which they have boasted that vaccination would prove an antidote; as at their gloomy opponents, who seem to fear man may by the means of this humour, be degraded from his rank in the creation, and like Nebuchadnezzar be condemned to wander with the brutes. "It is difficult to account," the author says, p. 15, "for the sallies of indignation which burst from the gentlemen, and still more for the exultation with which they report every supposed failure in the practice;" for I am persuaded, he adds, "that in their hearts, they lament these failures as deeply as Dr. Jenner could, and must feel unhappiness in proportion to their conviction of the mischievous consequences of vaccination, although they conceal their distress with the same art that they disguise their grief to their dying patients, lest it should imbitter their last days."

The author then, in a more serious tone observes, that if such accidents as have been depicted by the strenuous opposers of vaccination,

nation, did really occur, they must be ofteneft met with by thofe who are moft deeply engaged in the practice ; but thefe gentlemen continue to affirm that they have met with no instances of fuch affections ; they are only feen by thofe who never adopted vaccination, but who having predicted they would enfue, have now the faculty of feeing, what no eyes but their own, have the power of difcerning.

Mr. Moore next proceeds to a more particular examination of the works of Drs. Mofely, Squirrel, and Rowley, the moft popular writers againft the cow-pox, and produces fuch instances of inconfiftency, as muft, we fhould think, make the gentlemen who remain, afhamed of the part they have taken, or if it fhould not haply take that effect, they will certainly in future be more cautious of their assertions, knowing their effufions will be fubjected to the scrutiny of fo keen an examiner. We might produce many other paffages from this fenfible little work, but what we have faid, will be fufficient to induce all, who are interefted in the conteft, to perufe it, and we can promife, that they will receive more fatisfaction, than from any of the controverfial pieces, on either fide, which have appeared on the fubject,

ART. 20. *A Practical Account of a Remittent Fever, frequently occurring among the Troops, in this Climate. By Thomas Sutton, M. D. of the Royal College of Physicians, London, 8vo, 42 pp. 2s. Robinson, 1806,*

As the fever here defcribed was attended with violent pain of the head, great proftitution of ftrength, and often with a feeble and quick pulse, it has frequently been confidered, and treated as low, nervous fever, but experience has fhown, the author fays, that it is highly inflammatory. For though there is ufually little cough, and the patient does not feem fenfible of any affection of the cheft, yet on a more minute inquiry, and on defiring him to draw in a full infpiration, pain is excited. It becomes therefore neceffary to attend particularly to this circumftance ; as when the fever is treated as typhus, with wine, and other cordials, the bark, &c. the mortality from it is confiderably increased, and even thofe who recover, are much longer under cure, and are not fo completely reftored to health, as when a different mode of treatment is adopted.

The author having had opportunity of making comparative eftimates of the fuccefs attendant on each mode of treatment, found, that of thirty-feven patients who were treated as Labouring under typhus, eleven, or nearly one-third of the number died ; and that of ninety-two patients, to whom wine and cordials were given in the early ftage of the difeafe, but in a more moderate degree than to the former patients, eighteen, or about one-fifth part of the number died ; again, when the difeafe was attacked in  
it

its commencement, with bleeding, and purging, and on its remitting in its violence, they had recourse to wine and cordials, only one in twenty, or about a seventh part of the number died; but when, having acquired a true knowledge of the nature of the disease, the antiphlogistic plan was persisted in until the disease was completely subdued, not more than one in twenty died.

The author seems to have been led into this improved mode of treating the disease, from observing, on opening the bodies of those who had died, that the thoracic viscera were universally, and the abdominal frequently highly inflamed.

As the officers who were attached to the regiments that suffered most from the fever, were rarely affected, while those who attended on the sick, seldom entirely escaped, although ventilation, and fumigation, were much attended to, and the disease did not extend to any great distance from the hospital; "these circumstances," the author says, p. 6, "prove that the cause of the disease acts in a very confined sphere, and totally exclude the idea, that it is produced wholly by the qualities of the air, by the season, or any common surrounding source of unhealthiness; but the inductive proofs seem strongly," he says, "to imply that its exciting cause is contagion." On the whole, this seems to be a useful performance, and may be advantageously consulted by gentlemen having the care of jails, hospitals, or workhouses, where such fevers are likely to occur,

**ART. 21.** *The Domestic Guide, in cases of Insanity, pointing out the Causes, Means of preventing, and proper Treatment of that Disorder, recommended to Private Families, and the Notice of the Clergy.* 12mo, 116 pp. 2s. W. Button, London, 1805.

In a short but sensible preface, the author informs us that the rules here laid down for the treatment of persons, afflicted with insanity, are the result of forty years practice. He seems to think the disease, is most frequently occasioned by some affection of the body, or some of its organs, particularly the brain, and that it is generally curable. Insanity is often, he says, a long time, perhaps many years, forming in the constitution, and making its appearance immediately after some violent perturbation of the mind, or a fit of intoxication, those have been considered as the causes of the derangement, when in fact, they only put the real cause, which had long existed in the constitution into action. "That the indulgence of irregular passions," he says, p. 14, "has often been attended with dreadful consequences, and not the least, the loss of reason, there can be no doubt; yet I am well convinced that many of the inconsistencies, eccentricities, and, perhaps, even what are deemed the vices of mankind, may be owing to the influence of this disorder. The question why do not all think

think alike upon the same subject? may be shortly answered, by saying, that it is either from the influence of previous opinions, or from the difference of constitution. I would only contend, that the latter is more frequently the case than we are aware of." The seeds of insanity being so widely diffused, and existing often where they are not suspected, it behoves us all, he says to avoid the exciting causes. "If there is any specific against the first approaches of this disorder," he adds, p. 22, "it consists in temperance, in its most comprehensive sense, temperance in eating, and drinking, in bodily exertion, and in the indulgence of the passions. It were well," he adds, "if the dread of insanity could caution people against the indulgence of violent passions of the mind. Let the proud man reflect, the extreme indulgence of his arrogant notions may bring him to be humbled in the dust, by wearing the chains of the maniac," &c.

The motives to temperance, according to this author, are very strong, as he seems to think there are few human beings who have not the seeds of insanity in their constitutions. If this, however, were the case, few of the persons who live in a constant round of debauchery, would escape, but this is far from being the fact, so that the seeds of insanity, or in other words, a disposition to the disease, is not so common as he supposes.

The symptoms of insanity, which occupy the next chapter, are taken principally from Mr. Haslam's *Treatise on the subject*. Some more minute marks are added by the author, by which he thinks the disease may be discovered, before it has so manifested itself, as not to be mistaken by any one; but they are such, as, if they were acted on, might lead to strange and even mischievous mistakes, and had therefore better perhaps have been omitted, as persons of less sagacity than the author, might so misapply them, as to excite the disease, where it was not before existing. The intention of the author, we have no doubt, was good; as he even thinks persons who have been put upon their guard, have so managed themselves, as to prevent the disease from manifesting itself, through their whole lives, though he had no doubt, it was existing in their constitutions, see p. 37. We rather think, the author had, in those cases, been deceived.

In the subsequent chapters, which treat of the management, and cure of insane persons, the author has fully compensated for any wrong notions he may have advanced on the cause of the disease. It is the only book on the subject, that we know, that might be read, with advantage, by private persons who have any of their relatives affected with the complaint; such persons, and clergymen, to whom the book is particularly addressed, might get from it important information. The whole method of treatment, appears to us to be extremely rational, and is delineated in so clear, and conspicuous a manner, that any person, of good sense, might soon make himself so much master of it, as to be able to manage any insane persons; who are not outrageous, or disposed

to do themselves, or others mischief; and this appears to have been the benevolent intention of the author, in the publication. Why he conceals his name, is not easy to guess, or why he should say, that the medicines, he recommends, are only a part of what he is in the habit of using, as he does not pretend that those he conceals have any specific power over the disease, or that they are more efficacious than those he recommends, though he does say, *pref. p. 10*, "he is under strong family obligations, not to reveal them." Neither do we understand what he says in the last page, "I expect a very little advantage from what I have written, except a trifle of self satisfaction, yet it is not many years since a more fortunate person, than myself, refused a thousand guineas, for the disclosure of what these pages contain." We wish he had omitted this, as it gives an air of mystery, and of quackery to the book, though as he conceals his name, it could answer no purpose to him; and in fact, the method, and medicines he has recommended appear to be so judicious, and proper, that nothing, as it seems to us, could have been advantageously added.

ART. 22. *Outlines of the Origin, and Progress of Galvanism, with its Application to Medicine, in a Letter to a Friend. By William Meade, M. D.* 8vo. 74 pp. 2s. Archer, Dublin. 1805.

It is well known that the property existing in many bodies, called Galvanism, took its name from Professor Galvani, who first discovered it while making some experiments with an electrical apparatus. Of the Galvanic fluid we only know, that it has properties very similar to the electric, but it has others, sufficiently different, to induce a doubt whether they are identically the same. The affinity it has to electricity, probably led to the idea, that it might be applied in the cure of some painful, and not very tractable diseases. The present author thinks it may be used with great prospect of success, in chronic rheumatism, in paralytic affections, in amenorrhea, in leucophlegmasia, and some other complaints, for which electricity was for a long time celebrated. That the writers on the medicinal powers of electricity, suffered themselves to be deceived, by their partiality for the process, by which it is elicited and applied, there can be no doubt, since of the long catalogue of diseases, in which it was thought to be eminently serviceable, there are few now for which it is resorted to; and none we believe, for which the experienced physician, or surgeon, would venture to recommend it, as likely to be in any material degree beneficial. Electricity gave way, or was driven away by the Perkinian tractors; which operated, if they had any effect, other than on the imagination, which they seemed powerfully to influence, somewhat in the manner of Galvanism. The tractors



tractors are giving way to the Galvanic belts, of which Dr. Meade seems to think, at the least, more favourably than of the tractors.

"Nearly on the same principle," he says, p. 54, "another remedy called the Galvanic belt has been recommended, and for which, no doubt, the proprietor will obtain a patent. Of this, however, I will not speak so harshly, as of the tractors, but certainly, neither its construction, or mode of application, is in any degree reconcileable to the known laws of Galvanism. Let us therefore at present, be satisfied with its medical effects, as connected with the pile of Volta. It may not, nor can any remedy, always succeed, but thus much we know, that its principles are unerring, and that its effects are always obvious, such as a constant and powerful excitement of the nervous influence, and a local, or general stimulus to the system." The author has described, in a neat, and correct manner, the usual processes by which Galvanism is made to manifest itself; the pile contrived by Volta, to accumulate the fluid, with the method of making sundry amusing experiments; and has given, in an abridgment, the principal part of the information on the subject, which is at present attainable. Those persons therefore, who are disposed to make further trials, cannot do better than to furnish themselves with this little manual. There are two engraved plates, representing the instruments used in eliciting and collecting the Galvanic fluid.

## POLITICS.

ART. 23. *Thoughts on Public Trusts.* 8vo. 303 pp. 2s. 6d. Longman and Co. London; Constable and Co. Edinburgh. 1805.

The author of this work may, for any thing we know, be a man of good intentions, but he entertains most extraordinary, and to us absurd, sentiments on the subject of government. His opinion is, that, as government is a public trust, all legislators, as well as executive officers, are to be considered as mere *agents* or *stewards*; that they are bound to obey every instruction of their constituents, and ought to be removable at their will and pleasure! This is exactly the old and exploded Jacobinical doctrine. If we understand him rightly, he would wholly discard representation, and, confining the duties of senates and councils to the ordinary concerns of the state, give the sole right of enacting laws to the people at large, as was the Roman constitution at one period of the history of that people, namely, while the votes were taken by tribes, not by centuries. That constitution is indeed the only one that has the approbation of this author: for he highly censures those of the American States, and also the *Royal Democracy* (as it was called) which was projected by the first revolutionists.

sionists of France. We agree with him in condemning the wretched fabrication of the French reformers; but for different reasons from those which seem to weigh with him: for (strange to tell!) his objection to that constitution is, that it gave to the king *too much* power and influence!!!—In one very material fact he is misinformed. The king (if our recollection does not greatly deceive us) had little power or influence over the army. His patronage extended, we believe, no further than to the appointment of subaltern officers. All the higher commissions were filled by succession according to seniority. In almost every other respect the authority of the king was a mere shadow; of which we need no better proof than it was not able to resist the very first assault of his republican adversaries. The writer is scarcely less mistaken in his supposition that the American legislators pay no regard to the sentiments of their constituents. They are, we believe, too much inclined to court the lower orders of the people, and to veer with every gale of popular opinion.

On the author's predilection for the constitution of Rome, we will only remark, that, whenever the Roman people were not engaged in foreign hostilities (and indeed often when they were) they were agitated by factions, and disturbed by perpetual tumults and seditions. It is some merit in an author of this stamp, that he does not directly attack the constitution of Britain; though his arguments, if just, undoubtedly apply to it. Having censured almost every form of government that has come under his review, the author next proposes a plan of his own; which appears to us so visionary and wholly impracticable, that we are not sorry our limits do not permit us to detail it. He does not indeed seem to expect it should be adopted by any country, or even read. We therefore recommend his sending it to that great constitution-monger, the Abbé Sieyès, to be lodged, till wanted, in one of the *pigeon-holes* of his celebrated repository.

ART. 24. *Supplement to the Answer to the Inquiry into the State of the Nation.* 8vo. 62 pp. 1806.

To the merit of this anonymous, and we believe unknown, writer we have already borne full testimony, in noticing his answer to the Inquiry; nor does this Supplement fall short of the principal work. In the qualities of energy and perspicuity, candour and impartiality, we indeed think the Supplement rather to be preferred. It contains a more particular examination of that part of the Inquiry which so strongly urges a speedy pacification with France. The arguments in favour of such a measure are sansest with ability, and not without success. After showing the greater part of his adversary's reasoning on that subject to be illusory, and pointing out the incalculable advantages of a peace to France, the author gives a summary of those which we may promise to ourselves

ourselves from that event; which he reduces to three, viz. 1. "A partial reduction of public expence;" 2. "The diminution of insurance and other war charges on our trade;" and 3. "If a satisfactory treaty of commerce be concluded, a more free communication with the Continent." These being, in his opinion, the only advantages likely to be derived from a peace, and such being (as he too justly describes) the power and disposition of the enemy with whom we are negotiating, "a very numerous part of the nation," he observes, "are disposed to adjourn the question of peace until a more favourable combination of circumstances, when we may reap undisturbed the blessings of tranquility." He differs, however, from this opinion, on the ground, that "our continuance at war will not effect so desirable a change." "War," he says, "will keep us secure, but offers no prospect of producing an alteration in the state of France."

Before this article can appear in print the important question of "peace or war?" will, perhaps, be decided. We will not therefore discuss the validity of the above opinion; which, right or wrong, cannot be influenced by party motives. Peace, he deems, upon the whole, desirable, provided it can be obtained upon such terms as we have a right to expect. He denies, however, the propriety of that basis of negotiation which Mr. Fox is said to have laid down (viz. the placing ourselves in our enemy's situation, and offering such terms as we should in that case require), and he lays down certain terms which, for our safety and that of Europe, ought to be firmly insisted upon. For the reason above stated, we will not repeat, much less offer an opinion upon these suggestions; but shall merely observe, that some further important changes in the state of Europe have taken place since they, probably, were written.

Upon the whole, though as to some few points we differ from this author, we deem his work deserving of very high praise, for the ability and zeal, and (above all) the patriotic spirit displayed in it.

ART. 25. *Substance of the Speech of the Right Hon. George Canning, in the House of Commons, on Wednesday, April 30, 1806, on Mr. Secretary Windham's Motion, for the Second Reading of the Bill for the Repeal of the Additional Force Act.* 8vo. 38 pp. 1s. Stockdale. 1806.

Though we do not attempt to judge of military plans and regulations, and leave the question between the former and the present modes of defence to be discussed by critics of a different kind, we cannot but regard this speech of Mr. Canning as ably argumentative, and worthy, at least, of serious consideration. It does not abound with that wit, which this speaker has always at command, so much as with weighty considerations of prudence and expedience, urged with eloquence.

On

"On the subject of the Volunteers, of whom Mr. C. once or twice takes occasion to speak in honourable terms, the opinion of the country seems to be almost unanimous, that they deserve the highest commendation for exertions so admirable, and so patriotic. We shall therefore indulge ourselves, and do but justice to them by citing the following passage.

"At the very time when it is said by France, when the school of Talleyrand and Hauteville are labouring to persuade the nations of Europe, that the people of this country, gorged with wealth, and sunk in the low pursuits of gain, are altogether insensible to honour, and incapable of exertion; that the flesh has so far overgrown the sinew, that there is neither strength nor spirit remaining among them; at that very moment they have given the lie to these assertions, and have proved themselves alive to every generous and patriotic sentiment. Whatever may be, in the Right Hon. Gentleman's eyes, the military use or disadvantage of such an effort, it cannot be denied that, upon the Continent at least, the Volunteers have given confidence to our friends, and lowered the tone of our enemies; that in whatever part of Europe this sudden rush to arms was known, the opinion there instantly prevailed, that our danger was dispelled, that England was saved." P. 27.

There are many other parts of the speech which we could cite with pleasure, but we must not further extend our account.

ART. 26. *John Bull's Soliloquies on the late Impeachment.* 8vo. 51 pp. 2s. Hatchard. 1806.

In a vein of some humour, and more severity, this writer introduces John Bull as giving his sentiments on the impeachment of Lord Melville in several short soliloquies. Though we do not approve of the strong personalities introduced against several distinguished leaders of the late opposition and present administration, (and for that reason shall not extract any of them) yet we shrewdly suspect that the opinions of the *real* John Bull have become, since the trial alluded to, nearly similar to those which are here avowed by his representative. The latter is, we think, peculiarly successful in that part where he censures the condemnation of the noble Viscount, by the resolutions of the House of Commons, previous to any inquiry. But we "tread on the embers of a flame scarcely extinguished," and will therefore only add, that the reader of this small tract will (especially if he agree in sentiments with the writer) find half an hour's leisure by no means thrown away.

## MILITARY.

ART. 27. *A Plan or Proposal for the Augmentation of the Regular Army of the Line—divided into two Parts. First—A Comparison*

*parison of the Regular Army of the Line, with all the other Branches of the Military Establishment in point of Voluntary Service, Origin, Expence, Utility, and Constitutional Legitimacy. Second,—The mode of Augmenting the Army of the Line, in which is Included, a Plan for Converting the Militia (constitutionally) into a Branch of the Regular Establishment. A new Mode of Balloting for a Disposable Force, and for the Reduction of Bounties, &c. is also proposed. By Military Officers. 8vo. 62 pp. 1s. 6d. Seale. 1806.*

We have inserted at large the title page of this tract, as it gives nearly as full a view of the contents as our limits would admit. Many of the opinions advanced by these officers are paradoxical and untenable, and some parts of their plan liable to considerable objections. Yet it contains some suggestions that may be worth the attention of those in power, whenever a further revision of our military system shall be under consideration. On the general doctrine, that the regular army cannot now be considered as an unconstitutional force, [or (as it was formerly deemed) dangerous to public liberty,] we intirely agree with these authors: and, though we highly respect the Militia, and feel the warmest attachment to the Volunteers of Great Britain, we believe a considerable and permanent augmentation of the Troops of the Line, to be (as the authors assert) "*the most effectual mode of protecting and maintaining to its utmost extent, the Freedom, Power and Independance of a Mighty Empire.*"

#### PHILOSOPHY.

ART. 28. *Rudiments of Reason; or, The Young Experimental Philosopher: Being a Series of Family Dialogues, in which the Causes and Effects of the various Phenomena of Nature are rationally and familiarly explained. A new Edition, carefully revised and enlarged, by the Rev. Thomas Smith. 12mo. pp. 386. 5s. Harris. 1805.*

The subject of this work is treated in the form of dialogues, of which there are nine; viz. 1st. On physics; 2d. On motion; 3d. On the mechanical powers; 4th. On hydrostatics; 5th. On pneumatics; 6th. On fire; 7th. On water; 8th. On colours; and 9th. On vision.

In the preface this author sets forth the entertainment which the study of natural philosophy affords to young persons, and at the same time shows the necessity of simplifying the principles of that science, by means of familiar explanations suited to their juvenile understanding. With respect to the execution of the work, he says, "the most familiar and easy terms have been always selected, and the whole subject is placed in that clear and perspicuous point of view so necessary in a work professing, as this does, to reduce the

the principles of philosophy to the comprehension of children, or of persons of moderate capacities."

If a large edition of this work, less perfect than the present, as the latter end of the preface intimates, has really been sold and circulated among the families and the schools of this nation; we can only say that we are very sorry for it; since after a careful examination of the present *improved* edition, we think ourselves obliged to declare, that a book containing an equal number of errors, contradictions, absurdities, and irregularities, can hardly be found among the numerous publications of the last thirty years.

Without endeavouring to expatiate on the pernicious influence, which the perusal of such a work must have on the minds of young people, we shall refer to a few of its innumerable absurd passages, and transcribe one or two more, for the sake of proving the fact.

Let the reader who wishes for satisfaction on this subject, turn to the account of the elements, in the first dialogue, p. 3, or to that of the action of *aqua fortis* on copper, in p. 18.

In page 142, the reader is gravely and circumstantially told, that if empty glass bottles, well corked and sealed, be let down to a considerable depth into the sea; afterwards, on being drawn up, they will be found full of the most transparent water, and considerably more salt than the water on the surface of the sea. The explanation, which is subjoined to this extraordinary phenomenon, is more curious, if possible, than the assertion itself, and is thus expressed.

"Every fathom that the bottle descended added new strata of water over it, and the pressure of so enormous a weight continuing incessantly to act upon it, with weight always increasing, forced through *the very pores of the bottle*, as well as through the wax and the cork, the acute and small particles of salt, which, from the pressure they are always in, at so prodigious a depth, are urged by the surrounding particles and water, to rush in wherever there is less compression: now the pores of the bottle and cork offer pores enough to such fine spicula, which, when entered, melt down into water and soon fill the respective bottles, when the altitude and base of the sea they were in, multiplied into each other, amounted to a strength equal to produce such an effect!"

The account of the thunder, and *thunderbolt* at pages 266 and 267, are little less curious. In short, a great part of the book is, like the specimen now produced, NONSENSE. These curious doctrines are illustrated by four copper-plates.

#### DIVINITY.

ART. 29. *The Churchman's Confession, or an Appeal to the Liturgy. Being a Sermon preached before the University of Cambridge, Dec. 1, 1805. By the Rev. Charles Simson, M.A.*  
Z Fellow

*Fellow of King's College, Cambridge.* 8vo. 39 pp. 1s.  
Rivingtons, &c. 1806.

The attempt of Mr. Simeon, in this discourse, is to represent the Confession used in our Liturgy, at the beginning of the morning and evening service; as implying all that exaggerated doctrine of the vileness of human nature, on which some teachers so much delight to dwell. To effect this purpose, he endeavours to prove that the words of the confession imply much more than they do, and he misapplies several texts of scripture.

Let us, in the first place, put one question to Mr. Simeon, and to all who have been persuaded by him; and a very necessary question too, when it is considered, that the prayer is appointed for daily use, and therefore ought to be understood by all. For whom is the confession intended? for heathens? for savages? for persons unconverted?—No: for baptized christians. Whatever he may think, then, of the natural depravity of man, which we doubt not he exaggerates, it is nothing to the present purpose. The confession is intended for those who by the merits of Christ have been washed from all their native depravity:—who, if the holy Sacrament of Baptism be any thing but a mere mockery, and a form, are already regenerate, and become new creatures, quite different from their original state. What, also, is the imagery they are directed to employ? it is that suggested by their merciful Saviour, that of *his sheep*. If the lamb without blemish be so proper an emblem of him, is the sheep itself, though less perfect, so very odious a creature. Instead of *lost sheep*, Mr. Simeon and his friends represent us as lost wolves, lost hyenas, lost vipers. Be assured, reader, that the confession means only to lament and avow the common infirmities of christians, and not the odious characters of the enemies of God.

Mr. S.'s citation of texts from Isaiah, &c. describing very different cases, and applying them to this, is, as we have intimated before, a gross perversion of Scripture.

This attempt upon the Liturgy, therefore, completely fails. The confession is not designed to express any thing more than the general imperfection of our obedience; and the common frailties, to which we all are subject. But Mr. S. further imputes to it a most extraordinary power. According to him, "the man that, from his inmost soul, can utter this prayer"—that is, according to *his* interpretation of it, "is a real christian. Whatever be his views, with respect to some particular doctrines (those I mean which are distinguished by the name of *Calvinism*) his heart is right with God. Whether he admit or reject those abstruse points, *he is accepted of God; and if he were to die this moment he would be in heaven the next*," p. 27. Pretty bold doctrine this!—and a short receipt for putting all sorts of sinners upon an equal footing! It is true, that this is not *high Calvinism*; for the author seems expressly to waive some of the most material parts of that doctrine.

But

But does not his total depravity of man, under all circumstances, belong to that faith? "It has been attempted of late," he says in a note, "to identify these doctrines with Calvinism;" and to it they certainly belonged originally. Much worse is the attempt to identify them with the Church of England. That church holds not, nor never held, the absolute depravity of those *who had been regenerated by baptism*; a doctrine which leads to the expectation of a new regeneration, besides baptism; a new birth, independent of baptism, and a thousand fanciful errors. If Mr. Simeon is not so far from us as complete Calvinists, he is nearer to them than we are. But he has certainly failed in his attempt to prove that the church is with him.

ART. 30. *The Plausible Arguments of a Romish Priest, from Scripture and Antiquity, answered by an English Protestant. By Thomas Comber, D.D. Late Dean of Durham. The third Edition. To which is added. A Sermon against praying in an unknown Tongue. By the same Author. 12mo. 176 pp. 1s. 6d. York, Printed; Rivingtons, &c. London. 1806.*

There are few undertakings which we more cordially approve, than the republication of sound and approved tracts in Divinity. Dr. Comber's arguments against the Roman Catholics have before received the highest sanction in their favour, by being put on the list of books dispersed by the Society for promoting Christian Knowledge; and though this might seem to offer a reason against republishing in another way, yet, if the new edition shall serve to recall attention to them, the public will benefit by the event. It appears, also, that this edition must proceed from some descendant of Dean Comber, (probably the same who published memoirs of him a few years back \*,) because the sermon subjoined is said to have been accidentally discovered among the Dean's MS. papers.

The sermon is, like the other works of the learned and pious author, full of strong argument, and valuable research; and the editor has performed a very laudable office in drawing it forth from its concealment. It is supposed to have been written about the year 1685, but the arguments in it will be valuable, so long as the Romish church shall adhere to the errors of praying in an unknown tongue, and shall endeavour to convert Protestants to their faith.

No apology can be required for bringing forward such works at any period; whether (with Dr. Middleton, in the motto) we consider civil liberty as endangered by popery, or look to interests of a more exalted nature.

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\* See Brit. Crit. Vol. xiv. p. 256.



ART. 31. *Sermon in the Divine Protection. A Sermon, preached in the Chapel of Berwick (Salop) on Thursday, December 5, 1805, being the Day appointed by Proclamation for a General Thanksgiving. By S. Butler, M.A. Late Fellow of St. John's College, Cambridge, Head Master of Shrewsbury School, and Chaplain to the Earl of Denbigh.* 12mo. 24 pp. 18. Eddowes, Shrewsbury; Longman and Co. London. 1805.

This discourse, which is eloquent as well as patriotic, is dedicated with peculiar propriety to the bishop of the diocese, the brother of two heroes, then foremost in the rank of our defenders by land and sea; Lord and Admiral Cornwallis. The former, since its publication, unhappily the subject of a national regret, similar to that experienced from the death of Nelson; the latter still preserved to his country's love and hopes.

We have so often had occasion to commend the sermons of Mr. Butler, that it might perhaps be sufficient to say, that this deserves to rank with its predecessors. We cannot, however, refrain from inserting a specimen, which will not improbably incline our readers to think that this is even superior to the rest.

"Whether such will be the fate of that scourge of Europe, whom it has pleased the Almighty to raise from the most contemptible obscurity to the plenitude of human greatness, the event alone can determine. Thus far, however, we may without presumption affirm, because we must acknowledge it with gratitude to the divine protection, that we have hitherto been the barrier between him and universal empire. While the iron yoke of slavery bowed the necks of some, the weakness of exhausted resources cramped the energy of others, and the narrow, crooked maxims of self-interested policy blinded the rest of the European powers to their real interests, and shut out all that generous indignation against an oppressor, and that lively sympathy for the oppressed, which nothing can extinguish in the breast that is warmed with the vital spark of genuine liberty—while the rest of Europe, I say, nerveless and appalled, saw the colossus of France, wading in blood upon the earth, and rearing its front above the clouds, England stood forth, and stood alone, the champion of her own freedom and of the liberties of the world. She rebuked the pride, she defied the threats, she crippled the arm of her gigantic and ferocious enemy. *She hath called to the nations from far to break his bonds asunder, and cast away his cords from them:* to her they look for deliverance from the galling yoke of wanton insult and perfidious protection; in her unshaken valour, in her inflexible constancy, in her untameable freedom, in her inexhaustible resources, the hopes of all the civilized world, where Gallic despotism and Gallic corruption have not broken the hearts of men, are centered and reposed."

The whole sermon is certainly composed with peculiar energy of language, and justness of thought.

## MISCELLANIES.

ART. 32. *The Clergyman's Assistant, or a Collection of Acts of Parliament, Forms, and Ordinances, relative to certain Duties and Rights of the Parochial Clergy. To which are prefixed the Articles of Religion, and the Constitutions and Canons of the Church of England.* 8vo. 290 pp. 4s. 6d. Clarendon Press, Oxford. 1806.

This is a very useful book, published for the advantage of the clergy, at a very reasonable price. Its plan cannot better be explained than in the words of the introductory advertisement.

"The following collection is grounded on a former publication of the same kind, [we presume, "the Clergyman's Vade-Mecum" in two vols. 12mo.] containing the thirty nine articles of the Church of England, and the constitutions and canons of 1603, together with extracts from several Acts of Parliament, which either grant some privilege, or impose some injunction or restraint on the clergy or church, or are provided for the maintenance of religion, &c. The original plan is now very much enlarged, by giving the acts in question more at length, and by adding others, especially some recently passed of very general use, to which the parochial clergy must often have occasion to refer." "There are added some useful forms, now generally received in practice, taken chiefly from Ecton's *Liber Valorum*, or Bacon's *Liber Regis*, together with rules for the information of those who have occasion to apply to the Governors of Queen Anne's Bounty, corrected to the present time."

We have only to add to this account, that the collection is judiciously made, and that the possession of this single volume, will, for the ordinary use of the clergy, supply the place of many costly and extensive works,

ART. 33. *The Christmas Fire Side; or, The Juvenile Critics.* By Sarah Wheatley, Author of "*The Friendly Adviser*." 8vo. 189 pp. 3s. Longman, &c. 1806.

The title of this little book induced us to commit the task of reviewing it to a *trio of Juvenile Critics*, during their midsummer holidays: and finding, on an inspection of the book, that their account is judicious, we shall not hesitate to adopt it.

The *view*, with which this little work was undertaken, is thus explained: "Example has always been said to make a deeper impression on the mind, than precept; and to search into the motives and merits of those celebrated actions, which are held out as examples, and compare their relative excellence, may serve to fix the impression still deeper. Young people, therefore, cannot too soon be taught to make such examinations and comparisons:

for, while it must necessarily tend to strengthen and confirm their moral principles, it will cultivate their minds, and quicken and invigorate their understanding." P. ix.

If we do not find *novelty* in these observations; yet we find *truth* and *justice*, which are far more important. The *plan* of the work (in few words) is this: The young *men* of the party, in the christmas holidays, produce examples from *ancient* authors of some *moral excellence*, chosen for the subject of each evening's conversation: the young *ladies* do the same, from *modern* history; the merits of each example are then examined; and it is decided, to which of them most praise is due; the head of the family, Sir Hubert, and his lady, kindly joining in, and regulating the debate. This controversy is carried on with good humour and liberality on both sides: and it generally leaves the superiority with the *moderns*; as might be expected from the politeness of the champions for the *ancients*. The subjects are,—*fraternal affection, filial affection, humanity, friendship, justice, temperance, religion, honour*. Among the many sentiments which pleased us, in this well-designed little book, the following most forcibly attracted our notice. "Nothing can be more injurious to the cause of religion, than to represent it as an enemy to mirth and cheerfulness." P. 150.

We, *juvenile critics*, (and seniors also) not only consider *cheerfulness* as consistent with, but as promoted more strongly by *religion*, than by all other means whatever. To be assured, that God is our friend, and kind father; who never, for a moment, loses sight of us, and our true welfare; and who is well pleased to see us innocently rejoicing, while we live in filial fear and love of him; certainly this assurance, derived from his own word, is a solid ground for cheerfulness. It may warrant us in hailing with joy every rising sun; in going through our daily task of improvement, with alacrity; and in committing ourselves to refreshing sleep, with strong feelings and expressions of thankfulness to HIM, who hath preserved us throughout the day, and who will continue to watch over us, while we slumber insensible and defenceless.

ART. 34. *The Remarkable Case of Potter Jackson, (Formerly Steward of the Echo Sloop of War) giving an Account of the most Cruel Treatment he received from Captain Livesly, (Commander of the Lord Stanley Slave Ship) and his Chief Mate; by Assaulting, Imprisoning, Putting in Irons and Cruelly Flogging him: which caused Blood to burst from his Eyes and Breast, and large Pieces of Flesh to come from his Back, occasioned by the Unmerciful Flogging he received of Upwards of one Thousand Lashes. Written by himself. With the Trial before the Right Hon. Lord Ellenborough, in the Court of King's Bench, Guildhall, London, on Thursday, July 10th, 1806; when the Jury returned*

*turned a Verdict, Five Hundred Pounds Damages!!* 8vo. 31 pp. 1s. Printed for and Sold by the Unfortunate Sufferer, at R. Butter's 22, Fetter Lane, Fleet Street. 1806.

The lamentable case above described, appears to have been proved with every possible aggravation; and we cannot help being concerned, that a criminal instead of a civil prosecution was not instituted against the wretches who tormented this unhappy sufferer; though, as he wonderfully survived, no adequate punishment could, even by that mode, have been inflicted. As it seems uncertain, from the absence of the defendant, whether or not this poor man will receive the damages awarded to him, we hope his misery will be soothed by the contributions of the charitable. He has, however, been ill advised to name in the advertisement, among the instances of recorded cruelty, the conduct of a late Governor in the West Indies, whose case is not yet, we believe, finally decided, and whom many persons deem an honourable and injured man.

ART. 35. *Poems and Plays.* By William Richardson, A. M. Professor of Humanity in the University of Glasgow. 12mo. 2 vols. 12s. Verner and Hood. 1805.

The poems of Professor Richardson were published in a single volume in 1801, and then received from us the praise to which they are so well entitled\*. They are now, by various additions, augmented to twice their original extent. The principal accession is the Tragedy of the Indians. The scene is placed in North America, and the period of the action is that of the taking of Quebec by the British troops. The chief interest is excited by the perils of Sidney, an Anglo-American, at that time captured by the Indians, and Maraino, his sister, who had been carried away by them when an infant, and educated among them. Some of the situations are striking, as where Maraino is enjoined to slay her brother, but on the whole the drama does not appear to rival the Maid of Locklin, which we noticed before. The following ode, of the Indians about to sacrifice Sidney, has much poetic fire and animation.

“ 1<sup>st</sup> Indian. Spirits of the dead, that fly  
All athwart the midnight sky  
When the sable-suited night  
Bars the western gate of light,  
And with lamentable wail  
Load the intermitting gale,  
2<sup>d</sup> Indian. By your melancholy groans,  
Mangled carcases and bones,

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\* See Brit. Crit. Vol. xix. p. 478.

- That, besnear'd with recent gore,  
Lie on Hoshelega's shore,  
Disembodied spirits come  
And enjoy the victim's doom.
- 3d *Indian.* Come, my brethren, fierce and grim,  
Fill the cauldron to the brim.  
Fuel in the forest hew,  
Cypress, pine, and baleful yew,  
Till the smoke and smould'ring fire  
Round the sooty sides aspire.
- 4th *Indian.* With a thousand tortures slow  
Vary his protracted woe:  
Every nerve and every vein  
Claims its destin'd dole of pain,  
Till the wilds and rocky shore  
Bellow with th' unpitied roar.
- 5th *Indian.* Bend th' elastic bow to fly  
With his hairy scalp on high.  
Hither, from the waste of war,  
Areskouy, roll thy car;  
Grim with horrible delight,  
Hallow the tremendous rite.
- 6th *Indian.* Blasts that wing the winnow'd air  
Fly! on rapid pinion bear  
Far beyond the billowy main  
Screams of anguish, shrieks of pain!  
Far beyond th' Atlantic deep  
Let his kindred wail and weep.
- Neiden.* [*With threatening gesture addressing Sidney.*]  
Never, never, never more  
Shalt thou tread on Albion's shore,  
Friends and kindred never see,  
But, convuls'd with agony,  
Here mid Indian wilds shalt have  
Early thine unhonour'd grave." Vol. ii. P. 56.

The additional poems in the first volume are few: only three are marked as never before published, but, if we mistake not, there are more which were not in the former volume. The poems will not fail to hold their place in judicious collections.

ART. 36. *An Abridgment of Goodacre's Arithmetic: intended for the Use of Young Ladies and others, whose Avocations, will not allow them to spend much Time in the Study of this Science.* By Robert Goodacre. 8vo. 84 pp. 1s. 6d. Offell. 1805.

"The following little volume is offered to the public as an abridgment of the author's larger treatise on the same subject, and is confined to those parts which are indispensably necessary in  
the

the common transactions of life."—"Every part is rendered as concise as possible, in order also to unite cheapness with utility." P. 111. It appears to us, that this union is effected in a very commendable manner; and we recommend the work for the use of those who are mentioned in the title page.

ART. 37. *Memoirs of the Life and Achievements of the Right Hon. Horatio Lord Viscount Nelson. By a Captain of the British Navy. The Sixth Edition. To which is added, a particular Account of the Funeral Procession.* 8vo. 124 pp. 2s. 6d. Symonds and Hatchard. 1806.

We should not have guessed this life to be the work of *any* naval captain, and particularly of a *British* captain, who, we should have thought, would hardly have made such a remark as this: "We have heard of commanders disguising their persons—of Lord Rodney's having in battle worn a hairy cap, and in other respects the garb of a common seaman; but that was not the course of Lord Nelson." P. 111. The book is mostly made up from official dispatches, and other publications,

ART. 38. *A Treatise on the Art of Bread-making. Wherein the Mealing Trade, Affize Laws, and every Circumstance connected with the Art, is particularly examined.* By A. Edlin. 12mo. 221 pp. 4s. 6d. Vernor and Hood. 1805.

"At the Theatre of Guy's Hospital, in London, there is established a society of medical men, who meet once a week, during the winter season, to communicate such new facts and observations as occur in the course of their practice. At the same time, a dissertation on some medical or philosophical subject is brought forward, and read by the members in their turn; which, after due deliberation, and an exordium from the president, is calmly investigated; when some of the lecturers, and many of the most eminent men in the profession, are frequently induced to give their opinion, for the promotion of medical knowledge, and the improvement of the students in particular; who, while they only appear to be enjoying an agreeable evening's conversation are, in reality, laying up a treasure of useful knowledge. Such is the origin of the present performance." *Preface.*

A very respectable origin it is; and the design promises much benefit to the public. The subjects here treated of are—the natural history and cultivation of wheat; the mealing trade; the manner of preserving and grinding the different sorts of corn; the analysis and synthesis of wheat; the nature of yeast, with methods for generating and preparing it, and the mode of fermentation; the several preparations of bread; the structure of a bakehouse; and finally, a connected view of all the laws at present in force respecting the manner of regulating the affize of bread, both in

TOWN

town and country. The appendix contains observations on the profits, losses, and expences incurred by a baker. We strongly recommend this work to all those for whose use it was designed; to students in experimental philosophy; to frugal housewives; to captains of ships and military men; to bakers; and generally to all who wish to purchase and eat unadulterated, wholesome, and good bread.

ART. 39. *Exempla Erasminæ; or, English Examples, (for the Use of beginners) to be turned into Latin, according to the Order of the Rules in Erasmus's "Compendium of the Latin Syntax."* To which are added, a few English Idiomatical Expressions. By B. D. Free, A. M. 8vo. 188 pp. 3s. Robinson. 1806.

The author states, that "the superior advantage this Exercise-book contains is, that the compendium rules are inserted at length, with their explanation; and these rules should be committed to memory, so that it may equally serve as a syntax. This production (as the title expresses) is intended more immediately for beginners; and with that view the examples are not only few in number, but concise in themselves, for the more immediate purpose of exemplifying each respective rule; and at the end are subjoined some idiomatical English expressions, not directly referring to, or comprised under, any particular rule in Latin. Neither the gender nor declension of the noun is affixed, and merely the figure to point out the conjugation of the verb, that the scholar may be compelled to use his dictionary, which in general is too much neglected." *Preface.*

We shall show our respect for this work, and for such books in general, by a few remarks, of which the author may hereafter avail himself.

We approve of the Latin rules Englished; but we think the example would come better after the English, than after the Latin rule: as at p. 28, "Ut, omnes omnia, &c." Here too (as in other cases) the example should be distinguished from the rule, by being printed in a different type. P. 33, at bottom, "Verus amicus, &c." does not exemplify the rule. In many instances, there is an anticipation of rules; particularly, at p. 34, "Obtempero," where, as the verb governs a dative case, it is surely misplaced. A very essential rule in the gerunds, "Vertuntur etiam gerundia in nomina adjectiva," (Eton) is unfortunately omitted. Surely, it is in Erasmus's Syntax, which we have not at hand. At p. 155, the examples are too few; there should be one, at the least, in each word. We do not agree with the author, in the rule, "Quin, jubendi," &c. (p. 158). The verb *venio*, after *quin*, should not be in the future indicative, but more elegantly in the present subjunctive; as, *non dubito quin veniat*. *Quin* is seldom put with an indicative, except when it means *non*;

non; as, *Quin & crasti* hominem? *quin accipis?* for *imo*, indicative: or imperative, as *Quin tu hoc audi.*

We are of opinion that the book will be found useful, with the alterations which we have suggested; and occasionally, a recapitulatory exercise.

ART. 40. *A Father's Memoirs of his Child.* By Benjamin Heath Malkin, Esq. M. A. F. A. S. Royal 8vo. 172 pp. 10s. 6d. Longman and Co. 1806.

With its beautiful portrait in the frontispiece, its plates of infantine sketches, its fine paper, print, and literary luxury, this book is exactly what might, without impropriety, have been put together as a private present from a father to his own particular friends, and those to whom the subject was known; but as a production to be laid before the public, it is one of the most idle and superfluous works that we have ever seen. It teaches nothing but what every one may know without it, that much goodness of understanding and disposition may be displayed from a very early period of life; and it exemplifies chiefly what is seen continually, that the partiality of parents can easily convert trifles into prodigies.

In a very long and elaborate address to a valuable friend, by way of dedication, another supposed prodigy is celebrated, the designer of the frontispiece to the book. He is celebrated both as an artist and as a poet; but so little judgment is shown, in our opinion, with regard to the proofs of these talents, that we much doubt whether the encomium will be at all useful to the person praised. As an artist, he seems to be one of those who mistake extravagance for genius; as is testified, even by his angel in the frontispiece, though the kneeling figure is elegant, and that of the child passable. As a poet, he seems chiefly inspired by that,

————— Nurse of the didactic muse,  
Divine Nonsenseia.—————

*Leaves of Triangles.*

ART. 41. *Letters from Paraguay, describing the Settlements of Mouto Video and Buenos Ayres, the Prefidencies of Rioja Minor, Nombre de Dios, St. Mary and St. John, &c. with the Manners, Customs, religious Ceremonies, &c. of the Inhabitants, Written during a Residence of seventeen Months in that Country.* By John Constance Davie, Esq. 8vo. 5s. Robinson. 1805.

As this work appeared before the settlement of Buenos Ayres was added to the British Dominions, it is not subject to the imputation of being a mere temporary compilation. The account given



given of the author is, that he left this country from some love disappointment, and proceeded to New York, after which he embarked on a trading voyage to Botany Bay; he was obliged by a storm to make for the river Plata, whence he afterwards went to Buenos Ayres; where, being seized with a fever, he was left to the care of the fathers of the convent of St. Dominic. He afterwards attended one of the fathers to some of the presidencies in the interior of the Province of Paraguay. His observations he communicated to his friend at New York. He was last heard of at Chili, but whether he is now living is uncertain. It is an entertaining volume, and will, at this particular period, be, we doubt not, generally acceptable.

ART. 42. *A Walk through Leeds, or Stranger's Guide to every Thing worth Notice in that Antient and populous Town, with an Account of the Woollen Manufacture of the West Riding of Yorkshire, with Plates.* 12mo, 1s. 6d. Crosby. 1806.

This is a very neat and cheap representation of such things as are worth a traveller's curiosity with respect to Leeds. The account of the Woollen manufacture, tho' concise, is satisfactory. We have from this tract the pleasing information, that the increase of the manufacture has in the last year been 17,896 pieces or 845,139 yards,

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## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

Further Evidences of the Existence of the Deity, intended as an humble Supplement to Archdeacon Paley's Natural Theology, By George Clark. 2s.

A Letter to the Hebrew Nation, By Charles Crawford, Esq. 2s.

The Rise, Fall, and future Restoration of the Jews. To which are annexed, Six Sermons addressed to the Seed of Abraham. By several Evangelical Ministers. 5s.

National Blessings, Reasons for Religious Gratitude, a Sermon, preached at St. James's Church, Bath, December 5, 1805, the Day of General Thanksgiving. By the Rev. Richard Warner, Curate of St. James's Parish. 2s.

A plain and affectionate Address to the Parishioners of St. Martin's and All Saints, in Leicester, from the Rev. Thomas Vaughan, A.M. their Vicar. 1s. 6d.

A Sermon occasioned by the Circumstances of the Victory of Trafalgar, and delivered on Board His Majesty's Ship Britannia, 21

at Sea, Sunday, November 3, 1805. By Lawrence Halloran, D. D. 2s. 6d.

Female Compassion, illustrated and exemplified in the Establishment of a Charitable Institution for the Relief of necessitous Families, &c. A Sermon preached in the Parish Church of St. Nicholas, Rochester, Sunday, August 17, 1806. By the Rev. Charles Moore, A. M. Vicar. 1s. 6d.

HISTORY. TRAVELS.

The History of Scotland, related in familiar Conversations, by a Father to his Children. By Elizabeth Helme. 8s.

A new and complete History of England, from the Invasion of Julius Cæsar to the Year 1806, by Question and Answer. By Charles Lowndes. 5s.

Letters from Paraguay, describing the Settlements of Monte Video and Buenos Ayres. By John Constance Davie, Esq. 5s.

A summary Account of the Viceroyalty of Buenos Ayres, or La Plata.

Travels from Buenos Ayres to Peru. By Anthony Zacharius Helms. 6s.

TOPOGRAPHY.

A History of the County of Brecknock, Vol. I. By Theophilus Jones, Deputy Registrar of the Archdeaconry of Brecon. 2l. 12s. 6d.

NATURAL HISTORY.

A Series of Essays, introductory to the Study of Natural History. By Fenwick Skrimshire, M. D. 2 Vols. 7s.

Observations on the Mildew, suggested by the Queries of Mr. Arthur Young. By John Egremont, Esq. 1s. 6d.

BIOGRAPHY.

Circumstantial Details of the last Moments and long Illness of the Right Hon. C. J. Fox. 2s. 6d.

The Life of the Right Hon. C. J. Fox. 2s. 6d.

The Life, Adventures, &c. of J. H. Prince, Bookseller. Written by himself. 2s. 6d.

MEDICAL.

A System of Arrangement and Discipline for the Medical Department of Armies. By Robert Jackson, M. D. 8vo. 12s. 6d.

A Reply to Dr. Trotter's Second Pamphlet, respecting the Means of destroying the Fire-damp. By the Author of an Address to the Proprietors and Managers of Coal-Mines. 1s.

A Treatise on Vaccine Inoculation. To which is added, an Account of the Chicken Pox, the Swine Pox, and the Hives, &c. By Robert Willan, M.D. 4to. 15s.

The Philadelphia Medical Museum, conducted by John Redman Coxe, M.D. 2 Vols. 8vo. 16s.

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A splendid Edition of *Nichols's Anecdotes of Hogarth*, is preparing in two Volumes Quarto. It will comprehend the Notes of Messrs. Steevens and Nichols.

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THE  
BRITISH CRITIC,

For OCTOBER, 1806.

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Nîl moror aut laudes, levis aut convicia vulgi,  
Pulchrum est vel doctis vel placuisse piis. ERASMVS.

No joy or grief in vulgar praise or blame,  
The voice of wise and pious men is Fame.

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ART. I. *Lectures on Belles Lettres and Logic. By the late William Barron, F.R.S. Editor and Professor of Belles Lettres and Logic in the University of St. Andrew's. 2 vols. 8vo. 1217 pp. Price 1l. 1s. Longman and Co. London. Bell and Bradfute, Edinburgh. 1806.*

WE are informed, by an advertisement prefixed to this posthumous work, by its anonymous Editor, that "The Lectures which are now offered to the public were read, during twenty-five sessions, in the University of St. Andrew's, and were intended by the author for publication. But a sudden illness, which two years ago put a period to his life, prevented him from superintending their progress through the press." This task, therefore, has devolved upon the present editor, who, though he does not give his name to the world, professes to have "endeavoured, to the utmost of his power, to fulfil his duty, both towards the author and the public."

The Lectures themselves are divided into two principal parts, the first of which treats of Belles Lettres, the second

A a

of Logic ; on each of which we shall proceed to offer a few observations.

By far the greater part of the work is devoted to the subject of *Belles Lettres*, or Polite Literature, as it is otherwise called by the Professor ; a subject which has considerably exercised the ingenuity of modern as well as of ancient writers. This branch of knowledge may be contemplated under two aspects : either as an art or as a science. As an art, it professes no more than to lay down a certain set of practical rules, by the judicious application of which, a writer or speaker may avoid those inaccuracies into which uninstructed genius is ever prone to fall ; and may even attain no inconsiderable share of praise for merit of execution : as a science, it professes a nobler and more difficult object. It endeavours to analyse the hidden sources of our disgust or approbation, respecting the various species of composition ; it searches into the human mind for the causes of our delight or displeasure ; and it deduces its maxims and precepts from an investigation of the peculiar objects to which the different species of composition are properly addressed, and an examination of the genuine principles of human nature.

The writings of the ancients on the subject of composition, however high their merit confessedly is, belong rather to the first than to the second of these classes. They contain more of practical rules than of philosophical speculation ; they abound rather with maxims fitted for the immediate use of the writer or speaker, than with theoretical inquiries concerning the foundation of these maxims. Aristotle, the father of this interesting branch of knowledge, has given us many admirable rules for the conduct of the two great species of poetry, the Epic and Dramatic ; but has seldom inquired into the principles of human nature, upon which his rules are founded. Cicero has left many valuable precepts for the conduct of an oration, which will always be of peculiar estimation, as coming from one who was himself the prince of orators. Quintilian has handled this subject in a yet fuller and more satisfactory manner ; but in both writers, we find rather a variety of useful rules, than a philosophical investigation of the foundation of those rules. Even Longinus can scarcely be considered as a philosophical Critic, although a treatise concerning the *Sublime* was so naturally fitted to prompt to philosophical inquiry.

The philosophy of criticism may therefore be considered as a branch of science reserved for the moderns ; and it is a branch of science in which doubtless much yet remains to be done ; although we are ready to admit that much has been accomplished. The French critics seem to have set us the  
example

example of introducing philosophical inquiry into the Belles Lettres. In the writings of Bossu, of Du Bos, of Fontenelle, of D'Alembert, and of Marmontel, are to be found many ingenious speculations of this kind, in which it is attempted to trace the various sources of our pleasure or displeasure; to ascertain the causes of the gratification which accompanies the emotions of pity, terror, admiration, and the like; and to lay down precepts founded upon this interesting analysis of the principles of human nature. Among English writers, Addison led the way, in his *Essays on the Pleasures of Imagination*, published in the *Spectator*; and he was followed by Mr. Burke, who, to much philosophical acumen, united the finest taste in writing; though the subject was by no means exhausted in his *Inquiry into the nature of the Sublime and Beautiful*.

Many of Mr. Barron's more immediate countrymen have, of late years, devoted their talents to the elucidation of criticism, as a branch of the philosophy of the human mind. Such was the object which Lord Kaimes seems to have proposed to himself in his *Elements of Criticism*. It was the more professed intention of Dr. Campbell's *Philosophy of Rhetoric*, and of Dr. Gerard's *Essays on Taste and Genius*. It does not, however, seem to have been much aimed at in Dr. Blair's well-known *Lectures*; nor does it appear to us that the present author will be considered as having greatly advanced in this interesting field of inquiry.

Mr. Barron's first *Lecture* is introductory, and is intended to prove the great utility of the study of criticism, both to the professed author or speaker, and to those who are to be amused or instructed by the labours of others. His *Lectures*, he informs us, "are designed, in the first place, to assist those whose genius and ambition may prompt them to become orators, or writers; and, in the second place, to improve the discernment and feelings of those who wish to derive from reading an elegant amusement, or an increase of knowledge. They will be serviceable," he thinks, "to the orator and writer, by cultivating their taste and their judgment, the chief instruments of eminence in composition. They will improve taste, by investigating and illustrating the principles of criticism, and by examining the accuracy, the propriety, and the elegance of expression."

He takes notice of an objection, which has been often stated against the study of criticism, viz. that its rules tend rather to embarrass than to assist the genius of a writer; and that though they may render a composition regular, they can never infuse into it that vigour and warmth which can alone procure the praise of superior excellence. This objection



ought to have received a fuller refutation than Mr. Barron has bestowed upon it ; for it is supported by many plausible arguments. This author dismisses it with a single sentence, and merely informs us, that those who defend this opinion, argue from imperfect views of the subject. He is likewise rather unfortunate in selecting Shakespeare, as an example of an author whose works furnish an argument for the uselessness of the critical art. For surely there are few writers who might have been more truly benefited by some knowledge of the rules of composition than our immortal bard. The inimitable effusions of his genius, his intimate knowledge of the human heart, and the irresistible impulse with which he affects the passions, will always call forth the rapturous applause of every reader of taste. But such a reader must ever regret, that the exuberances of this first of geniuses were not somewhat pruned by the hand of cultivation ; that his quibbles and ribaldry were not entirely lopped off ; and that he had not been taught to offer less violation to probability, by showing more regard to the unities of time and place.

The plan which Mr. Barron lays down for his critical disquisitions, after this prefatory matter, is, to treat—I. Of the structure of language, and the properties of style. II. Of spoken language, or eloquence, as proper for deliberative assemblies, courts of justice, and the pulpit. III. Of written language, or the most eminent kinds of composition in prose and verse.

In the prosecution of this plan, the author proceeds to offer some remarks respecting the progress of language from rudeness to refinement ; the origin of words, and the changes to which they are naturally subject. At the outset of this inquiry, we observe a singular inaccuracy respecting the meaning of the word *articulate*, which certainly has no etymological reference to man, although the Professor writes as if it had. The sounds of spoken language, he says, "are called articulate, on account of the distinctness and variety with which they are pronounced, and *because they are in a great measure confined to the human species.*" This, however, we pass by, to animadvert on some passages in which we think the Professor by much too dogmatical and unguarded.

"Some inquirers," Mr. Barron informs us, astonished at the singular artifice with which language has been constructed, and impressed with admiration at this remarkable effort of ingenuity, "have been tempted to consider it as supernatural, and have ventured to assign inspiration as the only supposable origin of language. But," adds he, "the whole history of its progress, and the result of daily observation, oppose

oppose this supposition, if they do not even expose it to ridicule." Now, Mr. Barron ought to have considered, that the supposition which he is thus inclined to hold up to ridicule, is greatly countenanced by the book of Genesis; and that it was by no means incumbent on him to impress his pupils with any disrespect for that work.

We take this opportunity of observing, that we can see no difficulty whatever in reconciling the scriptural account of the origin of language with those ingenious philosophical speculations respecting the same subject, which have of late interested the public, and which, in a great many particulars, we certainly think well founded. The second chapter of Genesis informs us,—“That out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.” From this we may infer, either that the names which Adam gave to the different objects of creation were the result of the immediate inspiration of God, or that he was endowed with such organs of utterance by the Almighty, as to be able to give appellations at once, and of his own accord, to all these objects.

It is well known, that to speak articulately, is a piece of education which we at present acquire only at the expence of much time and labour. It is the chief employment of the child during the first years of its existence; and if we may judge from the few examples of savage men, who have been brought into society when past the age of childhood, it is a work of almost insuperable difficulty to the human organs when fully formed, and can only be attained when they are in their most flexible state. Hence there appears a sort of necessity for an immediate interposition of the divine power, to enable man first to make use of articulate sounds, and to overcome those difficulties which at present render this task almost insurmountable at an age of maturity. But it does not follow, from this supposition, that language was revealed to man in its complete and finished state. According to the information of scripture, the original language of Adam may have consisted of nothing more than a set of names, or appellatives; and it might be left to the ingenuity of himself, and his posterity, to model these names into a set of words, which should be suitable to all the purposes of life. The investigations of our philosophical grammarians are in perfect conformity to these conclusions. The most ingenious of them

have been able to trace the various parts of speech to a few simple roots; and to show in what manner, and by what modifications these roots have given birth to forms of words, which, at first sight, appear altogether remote from them. But they have gone no farther than this; and do not pretend to inform us by what happy inspiration it was that men were first led to invent their original stock of words.

After some cursory observations upon the figurative and animated style, in which a rude people are prone to indulge, Mr. Barron proceeds to inquire into the revolutions to which language is naturally exposed in respect to melody, or sound. "It is commonly supposed," he says, "that the pronunciation of the ancient languages was more musical than that of the modern; that the Greeks and Romans spoke in a kind of recitative; at least, that they possessed the art of introducing into their speech much more modulation, and many more musical tones, than are employed by any modern nation." This doctrine, Mr. Barron is by no means disposed to admit, chiefly, it would seem, for this reason, that he cannot understand it. "The tones of music," he says, "are not the natural language of passion, and the language of nature is the same in all ages and countries." He even thinks he has made it plain—"that there is no connection between speaking and music, other than between speaking and the noise of a bell, or the roaring of the sea, namely, the general relation of their being all sounds."

But did not Mr. Barron know, that the different nations, even of modern Europe, use very various degrees of modulation of voice in their customary way of speaking? To an Englishman, the diversities of tone which a Frenchman employs in common conversation, and still more in reading or reciting, appear strange and unnatural; and the language of an Italian to an English ear, approaches nearer to singing than to speaking. It is not then strictly true, that "the language of nature," in respect at least of tones, "is the same in all ages and countries."

It may be admitted, according to Mr. Barron, that the *pothmōs* of the Greeks, and *numerus* of the Romans, related merely to the length of syllables, and the measurement of poetic feet. It is not upon the employment of these terms by the ancient Critics, that we rest the principal evidence for the musical recitation of the Greeks and Romans. That such a recitation was adopted in all their theatrical performances, there is at least the highest probability, as has been amply shown by the Abbé du Bos, and other critics. It is to this that the *modos fecit* and the *tibiis dextris et sinistris*, prefixed to the common

common editions of Terence's Plays, manifestly relate. But such accompaniments were by no means confined to the declamation of the theatre. Solon, we are told, when he promulgated his laws to the Athenians, accompanied them by the music of his lyre; and there was, among that refined people, a peculiar measure, or melody, called the *Nomic-melody*, which was appropriated to the promulgation of public ordinances. We are also informed, both by Cicero and Quintilian, that when Caius Gracchus was declaiming in public, he was accustomed to have a musician at his back, in order to give him the proper tones, with a pipe or flute.

It is impossible to refuse our assent to such direct evidence, or to doubt that the Greeks and Romans, on public occasions at least, made use of a kind of musical recitation. The account which the ancient Grammarians and Rhetoricians give of the accents, and the rules which they lay down respecting them, all tend to establish the same doctrine; and to prove that, even in common reading or speaking, the ancients were taught, on some occasions, to raise their voices gradually to a certain musical pitch; on other occasions, to depress the musical tone of the voice; and on other occasions, first to pass from grave to acute, and immediately after from acute to grave. Such were plainly the purposes which the ancient accents, the acute, the grave, and the circumflex, were intended to serve.

But it by no means follows, from all this, that the ancient declaimers used a melody much resembling our modern music. The only musical scale, or system of intervals, which we now employ, is the Diatonic; but the ancients made use of two others, the Chromatic and the Enharmonic, of which the intervals were greatly smaller, and which were therefore much better adapted to the purposes of recitation. Or we may suppose that the music which was allotted to declamation, differed in some respects from all the other systems. Its intervals might be settled by rules peculiar to itself; and its ascents and descents might be by imperceptible gradations from acute to grave; and the contrary, rather than by abrupt transitions, from one pitch to another, as is the case with diatonic music. In fact, we ourselves, in ordinary conversation, and still more in declamation, make use of a melody or musical accompaniment of this kind, without being aware of it. The ancients made it an object of peculiar attention, and regulated it by fixed principles; the moderns have no rules concerning it, nevertheless they employ it to a certain degree, prompted purely by the impulse of nature, and the dictates of good taste,

Mr. Barron proceeds, in his third Lecture, to consider what he calls the "faculties which influence the arrangement of words in sentences;" and in his fourth, he examines the principles of grammar. We shall not dispute the propriety of introducing into a system of Rhetoric, disquisitions concerning the natural meaning and origin of the different classes of words; of nouns, pronouns, verbs, participles, &c. But we certainly expected in such a system, ushered into the world in the year 1806, something better than the account which Mr. Barron has given of the nature of the different parts of speech. This is, in fact, nothing better than might be extracted from Vossius, or any of the old grammarians; and takes no notice whatever of the new lights which have been thrown on this interesting subject, by the labours of Mr. Horne Tooke, and other modern Philologists. The principles of grammar occupy Mr. Barron during his fourth, fifth, sixth, and great part of his seventh Lectures. He then proceeds to his more proper subject, the consideration of the qualities of a good style. These he considers as reducible to two general classes—perspicuity and ornament. The first of these he subdivides into the qualities of purity, propriety, and precision; and the second, into melody, inversion, and figures. Of this classification of the qualities of style, we have to observe, that it is almost *verbatim* copied from Dr. Blair; and, indeed, this is not the only occasion on which the present writer seems to have been liberally indebted to the labours of that celebrated Lecturer. But the classification itself appears to us to labour under a great defect. Perspicuity cannot well be considered as a *genus*, of which purity, propriety, and precision, are the *species*. It is rather an independent quality of style, which can only be attained by attention to its own peculiar rules; and which will not be completely secured, although we should be able to write without offending any of the principles of purity, propriety, or precision.

This defect has more serious consequences than considered as a mere error of arrangement. It occasions a deficiency of rules for attaining perspicuity of style; a quality which is of the first importance in writing, and in which the very best authors are occasionally liable to fail. Under the head of propriety of style, we find Mr. Barron treating of certain defects which belong more properly to the subject of purity. Such are the grammatical inaccuracies of which he takes notice; for to write with *purity*, is nothing else than to avoid every deviation from the grammar and idiom of the language which we employ. With these exceptions, Mr. Barron's remarks

remarks on the various properties of a good style, and on the arrangement and structure of sentences, may be read with considerable advantage. We do not, however, feel the justice of all his criticisms; and think, on some occasions, that he has been rather unwise, in trying his powers on authors whose reputation cannot now easily be shaken. Few readers of taste, we apprehend, will coincide with him in opinion, that the word *sublimi*, in the following lines of Horace is redundant and tautological.

“ Quod si me vatibus Lyricis inferes,  
Sublimi feriam sidera vertice.”

The subject of figures is treated by Mr. Barron with great copiousness, as it occupies nearly the whole of nine Lectures, from the 16th to the 24th inclusive. He has not, however, been able to give a very satisfactory account of what it is that constitutes a figure, a defect which pervades every system of Rhetoric with which we are acquainted. It is surely very indefinite to say, that “figurative communication includes every embellishment by which language addresses the imagination, and sometimes the passions.” Yet such is the general account given by this author of the nature of figures; nor is it rendered much more precise by his particular illustrations. He seems inclined to abandon the ancient division of this subject into figures of words or *tropes*; and figures of thought or expression, which we think has its use, although the boundaries of these two classes have not been very precisely fixed.

On the subject of metaphor, the first figure of which the author treats, we find many pertinent, if not original, observations. But the view of this figure is defective, as no notice whatever is taken of its subordinate species, the *metonymy*, *synecdoche*, *autonymasia*, &c. of which specific examples ought to have been given. Comparison is also very fully, and on the whole satisfactorily handled. The following observations are judicious and worthy of attention.

“The difficulty of finding new and splendid similes, on account of the anticipation of preceding Poets, seems to be one of the chief inconveniencies of poetical composition. The subjects in nature adapted to illustrate the operations of the stronger passions, are perhaps not very numerous; as it cannot be doubted that much time and industry have been employed to discover them, though, it must be confessed, without correspondent success. Neither can it be supposed that modern genius, in like circumstances, is not qualified to rival that of antiquity, even in its most illustrious exhibitions. It remains then only to conclude, that circumstances are more unfavourable; that the field of illustration  
has

has been in some measure pre-occupied and exhausted ; and that the chief channel to excellence now left open is to change the attitudes, and improve the situations of those conspicuous objects in nature, which have so far monopolized the prerogative of being introduced as figures in comparison. All the similes of all the Epic and Dramatic Poets, whose works have been preserved, are not very numerous ; and of these many are exceptionable ; which affords an additional proof, that the subjects of comparison are rare, or that the art of exploring and exhibiting them is very arduous and uncommon."

" Though similes," subjoins the author afterwards, " are often the work of the boldest and most fervid fancy, yet none of the ornaments of language are, perhaps, more allied to deficiency of genius and taste, both in the writers and the readers. Few authors, who have matter of real consequence to advance, and either time or inclination to hunt for resemblances ; while those who are conscious of possessing neither ingenious observation nor new and important arguments, have commonly recourse to this secondary method of acquiring applause. The great part of mankind have made little progress in the improvement of their understanding, which is a laborious and tedious task ; they are of course much more indifferent to acquire knowledge than to please their imagination, which yields them an inferior gratification without much culture." *Left. 19.*

Personification, Allegory, and Apostrophe, are next treated of by this author, but with some little degree of confusion. He considers as examples of Allegory, many figurative expressions, which more strictly belong to the class of Metaphor ; such as Virgil's representation of the composition of his *Georgics*, under the figure of a chariot-race.

" Sed nos immensum spatiis consecimus æquor,  
Et jam tempus equum fumantia solvere colla."

This, and various other passages which Mr. Barron has quoted, differ in nothing from the common instances of metaphorical expression. To constitute an Allegory, the figurative parallel must be carried through a much more minute and lengthened detail. We find a similar confusion in his examples of personification and apostrophe. It is the business of personification to animate the lifeless objects of nature ; and to address the trees, the rocks, and the floods, as if they were endowed with intelligence and sensibility. Apostrophe has a different function ; it addresses the dead, or absent, as if they were present and listening to us. When Cicero, therefore, addresses the genius of philosophy, and exclaims, "*O vitæ, philosophia dux ! virtutis indagatrix, expultrixque vitiorum ! quid non modo nos sed omnino vita hominum*"

hominum sine te esse potuisset?" he does not employ apostrophe, as Mr. Barron asserts, but personification; and the same is true of some more of his examples.

Hyperbole, climax, and some other figures, are next considered by Mr. Barron; and his remarks on style are concluded by an account of the various general divisions of the characteristics of style which have been proposed by different rhetoricians. The characteristics which he himself adopts and examines, are the concise and nervous, the diffuse, the simple, plain, and neat; the elegant, the florid, the affected, and vehement styles. It would seem as if there were much uncertainty and caprice in assigning to an author his proper place in such an arrangement. Demetrius Phalereus grouped into the same class Thucydides and Herodotus, whom he considers as furnishing examples of the same characters of style, *elevation*; although no two writers can differ more in respect of style than these eminent historians. With a like inconsistency he classes together Homer, Xenophon, and Sappho, as examples of the ornamented style. Mr. Barron appears scarcely more fortunate when he illustrates the concise and nervous style by the examples of Tacitus and Montesquieu, who, though both eminent writers, certainly wrote in a very different manner.

In treating of the simple style, the author characterizes Swift in the following judicious terms.

"Of all writers, ancient or modern, who have attempted this style, Swift is perhaps the most eminent. His words are chosen with much propriety, and he never employs a foreign or a *novel* word when the language affords another of established reputation to appear in its place. His arrangement is natural and easy, and though some of his sentences are extended to a considerable length, they are never embarrassed or obscure. He seldom introduces any other figure than a metaphor, which is rarely prolonged beyond a single word. The reader is charmed with the wit, the humour, the learning, or the ingenuity of his sentiments, which are conveyed with a perspicuity and energy that seem to bid defiance to ornament. Had he attended a little more to the neatness of his sentences, and had he not indulged in some singular uses of particles and prepositions, he had (would have) attained the highest merit this species of style can easily acquire, and realized the most complete idea of it we can readily conceive. It must at the same time be observed, that his writings are not all equally finished. His political papers, *the Contests and Dissentions at Athens and Rome*, which were written early in life, and in the end of the 17th century, discover much learning, a comprehensive and well-informed mind; but they are careless, and some-

times



times inaccurate in point of composition. Many of his letters, and much of his poetry, are liable to the same objection, and were not, perhaps, intended to be committed to the press. His history of the last years of Queen Anne, though preserved by the partiality of friends, and published by the avarice of booksellers, does little honour to his memory. It appears rather as a journal for his own amusement, and that of his acquaintance, than as a history. The composition, indeed, is plain and simple, but it favours of the levity and familiarity of a periodical essay, rather than of the gravity and dignity of history. His *Travels of Gulliver* were the highest effort of his genius, and the language of them has been finished with the greatest care. Every body has read this curious performance, and has been amused with the irony, wit, and humour, with which it abounds. But a reader of humanity, however much he may admire the composition, will regret that the satire was not all equally restricted. The abuse of learning and learned vanity, were proper and well-chosen subjects of ridicule; but it is not easy to discern what good consequence could result from the ridicule of human nature itself. The author might display his misanthropy and his spleen: but, although he might injure, he could not much improve his species." *Lect.* 25.

Mr. Barron, in his 28th Lecture, proceeds to the second general division of his course, and treats of spoken language or oratory. He gives a slight sketch of the history and progress of eloquence among the Greeks and Romans; and also among the moderns, under the heads of Swift, Dutch, British, and French eloquence. French oratory he justly considers as circumscribed to the field of panegyric, or harangues of the demonstrative kind; and represents our own island as the only proper theatre for a rational and manly eloquence. We were, however, somewhat amused with his attributing the omission of the recapitulation by modern orators, to the *extreme brevity* of their speeches. This is not the only proof which the work furnishes, that Mr. Barron's Lectures were composed several years ago.

The author next examines, at length, the various species of eloquence, divided into demonstrative, deliberative, and judicial, by the ancient rhetoricians; and into the eloquence of the senate, of the bar, and of the pulpit, by the moderns. He likewise gives rules for the management of the different parts of a discourse; the exordium, the argumentative part, the pathetic part, and the peroration, or conclusion. He subjoins one Lecture upon delivery, tone, and questions; and another upon memory. But in all that he has advanced upon these subjects, he has been principally indebted

indebted to Cicero, Quintilian, and his great forerunner, Dr. Blair.

We come now to the third part of the course, which treats of written language, and with which the second volume commences. This part opens with a history of writing, or rather a list of some of the most eminent authors, both of ancient and modern times; which is followed by an account of the dispute respecting the comparative literary merits of the ancients and moderns. In the following passage, where Mr. Barron gives his own opinion upon this subject, he appears, more than is customary with him, in the character of an original thinker; and, though we do not coincide with him in every particular, we think the verdict, on the whole, judicious.

“ It is always to be remembered, that no fair comparison can be instituted between ancient and modern authors, except where circumstances are nearly similar. We will not be so unreasonable as to complain, that our poets do not equal Homer, or our orators Demosthenes and Cicero, if the dissimilarity of their circumstances rendered it impossible. We will not expect that our poets and orators should equal or surpass those of antiquity in circumstances so unfavourable, that, had the poets and orators of antiquity been in them, they would not have surpassed our own. We will not demand that the ancient philosophers should have made the same progress in science which ours have done, when the latter have had the advantage of all the researches and experience of the former, besides the aid of several subsidiary arts and systems then unknown.

“ That Homer must still bear away the palm of Epic Poetry from Virgil himself, and all the moderns, no candid critic will much hesitate to admit. He possesses more variety of character, more originality, more beautiful description, more eloquence and simplicity of style, than any other poet. But I will venture to maintain, that a great part of this excellence is to be imputed to the situation of the times in which he lived. The natural manners and magnanimity of those times were particularly favourable to the simplicity and sublimity of his sentiments and style. The high honours conferred on bards, being [who were] considered as the sages, the legislators, and the heralds of their age; as companions of kings, and guests at all festivals, would prompt the liveliest exertions of genius. He had all nature before him unoccupied; and all his pictures of her, at least to us, wear the merit and charm of novelty. Had either Virgil or Milton lived in the same circumstances, I doubt not that they would have rivalled him in other particulars, and have surpassed him in judgment and sublimity. They equal him in these qualities, notwithstanding the disadvantage of being obliged to imagine all  
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the interesting situations of their heroes, without having ever seen or conversed with such men.

“ Euripides and Sophocles are the only tragic poets of antiquity, for the Romans produced none entitled to notice ; and, considerable as their merit is in point of character, passion, and style, they seldom possess much excellence in point of fable.— The taste of the Greeks in tragic representations, could not be refined, when we reflect, that little more than thirty years before the time of Sophocles and Euripides, their theatrical exhibitions were no better than musical entertainments, exhibited by strollers equipped in the most homely manner. These poets may surpass modern Tragedians in simplicity and propriety of style, but it requires an uncommon reverence for antiquity to prefer them in every other view.

“ In Comedy, every candid judge must give the preference to the moderns. The old Comedy of the Greeks, in which living characters were introduced and ridiculed, though it might display boldness and spirit, was the coarsest, grossest ribaldry that ever disgraced a stage. The object of it was not more reprehensible than the execution was indelicate. We cannot read, without the most lively feelings of disgust and contempt, the rough daubing of Aristophanes, by which the Athenians were instigated to put to death Socrates, one of the best men and worthiest citizens they ever had. The new Comedy, in which Menander and others excelled, and of which we may form some notion from the translations of Terence, though the originals are lost, was a much more perfect species of composition. Simple, however, and natural and innocent as the dialogue is, it contains little wit or spirit, and less variety of character. Nearly the same characters recur in every play ; and even the circumstances in which they appear are not much changed.

“ Greece and Rome are unrivalled in oratory ; but many circumstances concurred to produce that effect.—Had modern genius been placed in the same situation, I doubt not of its having made as eminent a figure.

“ Historical composition is the field in which comparison can be made with most equity, because circumstances are most similar ; and here it must be admitted, that the respective merits of candidates are so nearly balanced, as to create some hesitation. In purity and correctness of style, liveliness of description, and candour of relation, no authors surpass Thucydides and Livy ; but they must be admitted to be inferior to the best modern historians in forming an interesting and instructive narration. The capital secret of composing history, namely, to extend or abridge the narration, according to the importance of the matter, seems little attended to by the former. By the use of it, and that most enlightened spirit of political and philosophical knowledge with which

which the latter have adorned their relations, they have communicated to them a degree of perfection for which we seek in vain among the ancients." Left. 38.

Mr. Barron goes on to compare together the philosophical writings of the ancients and moderns; but our limits will not permit us to follow him in this estimate. On account of the length to which we have already extended our remarks on this work, we shall reserve what we have to say on the remaining part of it to a future article.

(To be concluded in our next.)

ART. II. *The Stranger in Ireland; or, A Tour in the Southern and Western Parts of that Country, in the Year 1805. By John Carr, Esq. of the Honourable Society of the Middle Temple. Author of a Northern Summer, or Travels round the Baltic; the Stranger in France, &c. &c.* 4to. 530 pp. Price 2l. 5s. Phillips. 1806.

THE former works of this author have received from the public considerable marks of approbation, nor do we think that the *Stranger in Ireland* will at all diminish his claims to favour. In this work he describes a tour made through the south and south-west parts of Ireland, and explains and delineates the present state of society, national manners, buildings, &c. in the parts which he visited. We think that he has very happily illustrated the Irish character, and the people of that country are exceedingly indebted to Mr. Carr for the interesting and agreeable picture which he has drawn of their national manners.

One part of his work is, however, entitled to a higher degree of praise, and demands the attention of the legislature. It is that which represents the deplorable state of the coin, and the course of exchange. The author, on this subject, appears diligently to have collected a number of important facts; and we recommend what he has produced to the serious consideration of those who may have it in their power to remedy the evil.

"Nothing can impress a stranger more forcibly than the want of a mint coinage in Ireland, and (with an exception to certain portions in the north) the deplorable want of metallic specie throughout that country, to which may be added the exorbitant state of the exchange between the two countries.

"The production of a guinea, in many parts of Ireland, excites as much curiosity as the display of a ruble or a sicca rupee would.

would. Upon the arrival of the first of those precious coins in Dublin, it speedily finds its way either to the banker's counter, or to shops called specie shops, over the doors of which is written, "Guineas bought and sold here, and bank notes exchanged for guineas." Here a guinea, exchanged for a bank of Ireland guinea note, was some time since refold at one pound three shillings, and one pound three shillings and sixpence: at present it is at one shilling, which is low. Small bank of England notes, from one to ten pounds, are at a premium proportionate to guineas, being equally useful to travellers. Larger bank of England bills bear the same price as merchants' bills on London.

"The north of Ireland is principally supplied with guineas from Dublin, where they are now so scarce, notwithstanding their premium being low, that it is with difficulty they can be procured in quantities sufficient for travelling expences. The scarcity of this coin cannot be a matter of surprise, when, in addition to the act for restraining payments in specie, it appears that one person alone, between the years 1799 and 1804, purchased a million and a quarter, one million of which was sold for the purpose of exportation; and some of the absentee landlords still persist in making, as far as they can, their tenants pay their rents in specie.

"The want of silver specie is more particularly lamentable and embarrassing beyond imagination. Many of the great quantity of base shillings in circulation are not intrinsically worth fourpence; but if they are of sufficient weight, or what is admitted to be so by tacit consent, viz. two pennyweights, and sixteen grains and a half, and do not present too *brazen* an appearance of their *felonious* origin, they are permitted to descend into the till, to prevent a total stagnation of trade. Even these shillings are rare, and their rarity is frequently disastrous to business. After having been detained half an hour for change, I have more than once been told by the shopkeeper, with great regret, that he had sent to all his neighbours for change, but could not obtain any, and consequently the article purchased, resumed its former seat upon the shelf. It is worthy of observation, that the mint shilling weighs three pennyweights and twenty-one grains, so that, even in *mere weight*, an Irish shopkeeper is compelled to submit to a deduction of rather more than one-third.

"It has been asserted, that the rebellion and the absentees have in a great measure occasioned the dearth of specie. During the late insurrectional troubles, the possessor of money naturally concealed it, and as naturally brought it into circulation again when the storm had subsided. It is not likely that a temporary cause could produce a permanent effect: that the absentees have increased the drain of gold, no one can doubt. Their wealth was lately more considerable than at present, and the evil must of course have been greater. It has been urged that, as in the north, where the comparative property of absentees is greater than

in the west and south, specie is abundant, it sanctions an inference, that the absentees have *no* influence in increasing the scarcity of gold: but surely the fact must be, that the mischief is merely *less* felt in the north, on account of its being the great depot, I had nearly said asylum, of specie.

"The first deficiency of silver may perhaps be attributable, in a great degree, to the effusion of silver paper-notes during the great circulation of base shillings in the spring of 1804, the former of which the lower classes of people preferred; and, in consequence of this cheap substitution, the good silver was sent abroad as the best mode of remittance: after the re-appearance of silver, upon the subsidence of the rebellion, the interest of individuals induced them to export all the good shillings they could industriously procure, to England, where twenty-one of them could be exchanged for an English guinea, and in Ireland, no less a number would be taken for an Irish guinea note; the difference between which, in point of exchange, left a handsome profit to those who engaged largely in the traffic. Another, and an alarming cause of the baseness of the silver coin, is the facility with which it may be coined, and the frequent impunity extended to coiners on conviction. Coiners of shillings in Ireland, as well as in England, are punishable with death; but, notwithstanding several convictions of this crime, the only punishment that followed, as far as I could learn, for some years, was that of the pillory; and even that was rarely inflicted.

"The silver coin in Ireland has always been inferior to the silver coin in England. In the beginning of the year 1804, the silver was so adulterated, that the public offices, particularly the treasury at the Castle, refused to take it from the post-office, and in consequence the postmen refused to take it from the public, and detained their letters; and the sellers of the necessary articles of life required a higher price for their articles paid for in silver, and this distressing difficulty was softened only by permission to the buyer, if he had credit, to keep up a running account with the seller, until the articles sold amounted to a guinea note, when it was paid in paper to that amount. Many persons of this description were obliged to part with what they received as five shillings for wages, for less than half the value in goods. By the government improvidently refusing to take the silver in circulation without supplying a better, the public, particularly the artificers and manufacturers, suffered the most grievous embarrassment: at length a representation of its distresses was made, on the 31st March, 1804, to the then Secretary Sir Evan Nepean, from the Lord Mayor and Board of Aldermen in Dublin, the result of which was the following note: "There is no intention at present of ordering the discontinuance of the receipt of the *best* of the silver coin, now in circulation, at the public offices as usual," which was followed by the Mayor and Aldermen, recommending  
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their fellow-citizens "To take in payment the *best* of the silver coin then in circulation," which *best* silver was worth, upon trial, about sixpence, and the worst about half that value; and the proportion of the best silver to the worst was about equal. In consequence of the public sensation which this grievance produced, several of the retail dealers found themselves in the possession of the basest silver to the amount of seven or eight hundred pounds, which they could not circulate.

"To the eternal honour of Mr. Foster, and the Directors of the Bank of Ireland, the latter, under the sagacious advice of the former, issued a large quantity of silver tokens, enumerated in the table of the current coin, for the accommodation of the public, subjecting themselves to the hazard of circulation, and to the loss attendant upon the redemption of that silver whenever a mint coinage should be effected.

"The silver six shilling Irish tokens were issued on the 18th July, 1804, to the amount of two hundred thousand pounds; but notwithstanding so large an issue, it is a curiosity to see one, in consequence, as it is supposed, of their being locked up by the petty country bankers, to accelerate the circulation of their paper, called silver notes: for this reason they also hoard up large quantities of the genuine Irish shillings, called, by the low Irish, *mint bogs*. These bankers also issue notes from one to three guineas, whilst their responsibility would tremble at a prompt demand for fifty pounds. In some parts of Ireland the people are so embarrassed, by the immense effusion of the notes of small banks, that a premium of threepence in the pound is frequently paid for an Irish bank note, although it is in all parts in a state of depreciation; and many of these bankers have been known to refuse their own notes in payment for rent, without a discount being allowed: the mischief produced by such a combination is very great, and calls loudly for the interference of the legislature. The tenpenny and fivepenny tokens were issued on the 11th June, 1805, to the amount of four hundred thousand pounds. The copper coinage of penny, halfpenny, and farthing pieces, which has been recently sent over to Ireland, amounts to one hundred and forty thousand pounds; owing to the wretched state of the small circulating medium in Ireland, this was a most seasonable supply, and is in high demand and rapid circulation. There are very few, if any, counterfeits of the large tokens; but those of the tenpenny pieces are very numerous, and difficult of detection, owing to the bad execution of the originals. One cargo of tenpenny piece counterfeits, to a very large amount, has been recently sent over from England, intrinsically worth about threepence less than the originals: these require the nicest eye to discover them. The coining of these tokens is punishable with seven years transportation. In the north of Ireland, since I visited it, I find that the bank silver tokens are at a discount, at the same exchange as between notes and gold; and dollars that pass

pass for five shillings and fivepence in Dublin, pass there only for four shillings and tenpence halfpenny. Sixpences are frequently objected to in the capital, as well as in the country. I have given a beggar one of these pieces of coin, and he has requested me to give him a penny piece instead." P. 59.

The above appears to involve so much of the national interest, that it cannot be perused without serious regret joined to the anxious desire of seeing the metallic specie increased, as surely it ought to be.

There can be no doubt but that this publication will be a favourite book of amusement among the people of whose manners, language, wit, and humour it in every part conveys so favourable a representation. If we were to follow Mr. Carr in circumstantial detail through his tour, we might be induced to say, that some of his jokes are stale, his extracts too long, and not of sufficient interest, his anecdotes not a few of them trifling, but on the whole it would be rendering him extreme injustice, not to allow that we have been exceedingly gratified. The following specimen will demonstrate how much the author has studied, and how perfectly he understands what he has undertaken to exhibit.

"I have in the course of this tour mentioned some circumstances to illustrate the character of the low Irish; and a little closer view of it may not be unpleasant.

"In this class of society, a stranger will see a perfect picture of nature. Pat stands before him, thanks to those who ought long since to have cherished and instructed him, as it were 'in mudder's (mother's) nakedness.' His wit and warmth of heart are his own, his errors and their consequences, will not be registered against him. I speak of him in a quiescent state, and not when suffering and ignorance led him into scenes of tumult, which inflamed his mind and blood to deeds that are foreign to his nature. We know that the best, when corrupted, become the worst, and that the vulgar mind, when overheated, will rush headlong into the most brutal excesses, more especially if in pursuing a summary remedy for a real or supposed wrong, it has the example of occasional cruelty and oppression presented by those against whom it advances.

"The lower Irish are remarkable for their ingenuity and docility, and a quick conception; in these properties they are equalled only by the Russians. It is curious to see with what scanty materials they will work; they build their own cabins, and make bridles, stirrups, cruppers, and ropes for every rustic purpose, of hay; and British adjutants allow, that an Irish recruit is sooner made a soldier of than an English one.

"That the Irish are not naturally lazy, is evident from the quantity of laborious work which they will perform, when they have



have much to do, which is not frequently the case in their own country, and are adequately paid for it, so as to enable them to get proper food to support severe toil. Upon this principle, in England, an Irish labourer is always preferred. It has been asserted by Dr. Campbell, who wrote in 1777, that the Irish recruits were in general short, owing to the poverty of their food; if this assertion were correct, and few tourists appear to have been more accurate, they are much altered since that gentleman wrote; for most of the Irish militia regiments which I saw exhibited very fine-looking men, frequently exceeding the ordinary stature; and at the same time I must confess, I do not see how meagre diet is likely to curtail the height of a man. Perhaps the Doctor might have seen some mountaineer recruits, and mountaineers are generally less in all regions, according to the old adage—

“The higher the hill, the shorter the grass.”

“If I was gratified by contemplating the militia of Ireland, I could not fail of deriving the greatest satisfaction from seeing those distinguished heroes, the Volunteers of Ireland: this army of patriots, composed of catholics as well as protestants, amounts to about eighty thousand men; when their country was in danger, they left their families, their homes, and their occupations, and placed themselves in martial array against the invader and the disturber of her repose: they fought, bled, and conquered; and their names will be enrolled in the grateful page of history, as the saviours of their native land.

“What they have done, their brethren in arms on this side of the water are prepared and anxious to perform; and whenever the opportunity occurs, will cover themselves with equal glory.

“The handsomest peasants in Ireland are the natives of Kilkenny and the neighbourhood, and the most wretched and squalid near Cork and Waterford, and in Munster and Connaught. In the county of Roscommon the male and female peasantry and horses are handsome; the former are fair and tall, and possess great flexibility of muscle: the men are the best leapers in Ireland: the finest hunters and most expert huntsmen are to be found in the fine sporting county of Fermanagh. In the county of Meath the peasants are very heavily limbed. In the county of Kerry, and along the western shore, the peasants very much resemble the Spaniards in expression of countenance, and colour of hair.

“The lower orders will occasionally lie, and so will the lower orders of any other country, unless they are instructed better; and so should we all, had we not been corrected in our childhood for doing it. It has been asserted, that the low Irish are addicted to pilfering; I met with no instance of it personally. An intelligent friend of mine, one of the largest linen-manufacturers in the north of Ireland, in whose house there is seldom less than  
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twelve or fifteen hundred pounds *in cash*, surrounded with two or three hundred poor peasants, retires at night to his bed without bolting a door, or fastening a window. During Lady Cathcart's imprisonment in her own house in Ireland, for twenty years, by the orders of her husband, an affair which made a great noise some years since, her Ladyship wished to remove some remarkably fine and valuable diamonds, which she had concealed from her husband, out of the house, but having no friend or servant whom she could trust, she spoke to a miserable beggar-woman who used to come to the house, from the window of the room in which she was confined. The woman promised to take care of the jewels, and Lady Cathcart accordingly threw the parcel containing them to her out of the window; the poor mendicant conveyed them to the person to whom they were addressed; and when Lady Cathcart recovered her liberty some years afterwards, her diamonds were safely restored to her. I was well informed, that a disposition to inebriation amongst the peasantry had rather subsided, and had principally confined itself to Dublin.

"The instruction of the common people is in the lowest state of degradation. In the summer a wretched uncharacterized itinerant derives a scanty and precarious existence; by wandering from parish to parish, and opening a school in some ditch covered with heath and furze, to which the inhabitants send their children to be instructed by the miserable breadless being, who is nearly as ignorant as themselves; and in the winter these pedagogue pedlars go from door to door offering their services, and pick up just sufficient to prevent themselves from perishing by famine. What proportion of morals and learning can flow from such a source into the mind of the ragged young pupil, can easily be imagined, but cannot be reflected upon without serious concern. A gentleman of undoubted veracity stated, not long since, before the Dublin Association for distributing Bibles and Testaments amongst the poor, that whole parishes were without a Bible.

"With an uncommon intellect, more *exercised than cultivated*, the peasantry have been kept in a state of degradation, which is too well known, and which will be touched upon in a future part of this sketch.

"Their native urbanity to each other is very pleasing; I have frequently seen two boors take off their hats and salute each other with great civility. The expressions of these fellows upon meeting one another, are full of cordiality. One of them in Dublin met a camrogue, in plain English, a boy after his own heart, who, in the sincerity of his soul, exclaimed, "Paddy I myself's glad to see you, for in troth I wish you well."—"By my shoul, I knows it well," said the other, "but you have but the half it;" that is, the pleasure is divided. If you ask a common fellow in the streets of Dublin which is the way to a place, he will take off his hat, and if he does not know it, he

will take care not to tell you so (for nothing is more painful to an Irishman than to be thought ignorant); he will either direct you by an appeal to his imagination, which is ever ready, or he will say, "I shall find it out for your honour immediately;" and away he flies into some shop for information, which he is happy to be the bearer of, without any hope of reward.

"Their hospitality when their circumstances are not too wretched to display it, is remarkably great. The neighbour or the stranger finds every man's door open, and to walk in without ceremony at meal-time, and to partake of his bowl of potatoes, is always sure to give pleasure to every one of the house, and the pig is turned out to make room for the gentleman. If the visitor can relate a lively tale, or play upon any instrument, all the family is in smiles, and the young will begin a merry dance, whilst the old will smoke after one another out of the same pipe, and entertain each other with stories." A gentleman of an erratic turn was pointed out to me, who with his flute in his hand, a clean pair of stockings and a shirt in his pocket, wandered through the country every summer; wherever he stopped the face of a stranger made him welcome, and the sight of his instrument doubly so; the best seat, if they had any, the best potatoes and new milk, were allotted for his dinner; and clean straw, and sometimes a pair of sheets, formed his bed; which, although frequently not a bed of roses, was always rendered welcome by fatigue, and the peculiar bias of his mind.

"Curran, in one of his celebrated speeches, thus beautifully described the native hospitality of his country. "The hospitality of other countries is a matter of necessity, or convention; in savage nations, of the first; in polished, of the latter: but the hospitality of an Irishman is not the running account of *posited* and *ledged* courtesies, as in other countries: it springs, like all his other qualities, his faults, his virtues, directly from the heart. The heart of an Irishman is by nature bold, and he confides; it is tender, and he loves; it is generous, and he gives; it is social, and he is hospitable." P. 246.

Mr. Carr has adorned this lively work with a variety of elegant engravings, in some of which we are able to discriminate the finger of an artist of superior accomplishments. It will be thought a little singular that the author remained so long in Ireland, conversed with so many of the natives of every description, and of every rank, and yet left the country without hearing *one bull*. We can bear testimony to the truth of the commendation which is at p. 146 bestowed upon Mrs. H. Tighe, and her elegant poem on the subject of *Psyche*, having been favoured with the perusal of a manuscript copy. We are happy to hear that the accomplished authoress proposes to print a few copies for the gratification  
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of her friends. The general remarks in the concluding chapter of Mr. Carr's book show, that the author has very diligently consulted the most authentic sources of information on the subjects discussed, and he urges with particular force and judgment the necessity of education, which few, very few indeed of the poorer Irish have the means of obtaining.

The work is dedicated to Lord Moira, and if there is a seeming tendency throughout to exaggerate on the favourable side, the author was doubtless justified to himself by the kindness, the courtesy, and the hospitality which he experienced.

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ART. III. *Supplement to the Analysis of Aristotle's Speculative Works; containing an Account of the Interpreters and Corrupters of his Philosophy, in Connection with the History of the Times in which they respectively flourished.* 4to. xlviii pp. Cadell and Co.

ART. IV. *An Answer to Dr. Gillies's Supplement to his new Analysis of Aristotle's Works; in which the Unfaithfulness of his Translation of Aristotle's Ethics is unfolded.* By Thomas Taylor. 8vo. 91 pp. 2s. 6d. Symonds, &c. 1804.

THE authors of these pamphlets are, we presume, familiar to the majority of our readers. The former is well known to the public, as a writer of very considerable merit\*; the latter has rendered himself conspicuous as the champion of the most extravagant follies; and as a most rancorous, although impotent reviler of Christianity, and its patrons. The ardent love which he has shown, on all occasions, for the wild and unintelligible nonsense with which the Platonic commentators have filled their pages, and the indefatigable zeal with which he has attempted to propagate their opinions, we have more than once taken occasion to reprobate. These render him extremely impatient of every thing which may contribute to lessen their estimation; or prevent the revival of those ridiculous dogmas, which sprang up in the old-age

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\* See our account of the work, to which this tract is a supplement, Brit. Crit. xiii. 457. xiv. 5, 6, and 148.

and dotage of reason in Greece. To have questioned, therefore, the value of such speculations, and to have denied the utility of the lucubrations of the eclectic philosophers, must have constituted an offence of no common order: but to have expressed a doubt, as to the attention, which some of the notions even of Plato the great object of Mr. T.'s idolatry deserved; this must have been a crime neither to be forgotten nor forgiven.

——— 'Manet altâ mente repositum,  
Judicium.'

Of this enormous offence, Dr. Gillies has been guilty. For he has ventured to assert in his valuable analysis of the works of Aristotle, that "that writer has examined the doctrines of the *Pythagorean numbers* and *Platonic ideas*, with a degree of attention of which they would appear unworthy to the taste and reason of the present age." Mr. Taylor soon found an opportunity of resenting the insult that had been thus offered to the *ideas* of his adored master; and in a translation which he published of Aristotle's metaphysics\*, accused the doctor of ignorance and falshood; and maintained, that 'the Stagirites' first principles of the universe, are no other than those incorporeal causes called by Plato *ideas*.' To remove these aspersions, and to prove that the doctrine of Aristotle on this subject, was opposite to that of Plato and his followers: and to show by what persons and by what means the philosophy of the former was blended with that of latter, constitutes the objects of Dr. Gillies's *Supplement*. To support his assertions, to vindicate the commentators on Aristotle, and to prove Dr. Gillies ignorant of the Greek language, are the professed purposes of Mr. T.'s answer.

Contests of such a nature are generally uninteresting. In the present instance, however, the attack of Mr. T. has given birth to a publication, which has afforded us much pleasure. It has induced Dr. Gillies to come forward in support of the censure which he passed on the Aristotelean commentators; and has thus given him an opportunity of considering at large, the genius and character of these fanciful enthusiasts; has led him to point out the means by which those absurd notions were introduced, on which the commentators of Aristotle and Plato delight to dwell; and has thus produced a learned and ingenious dissertation which

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\* This we have not thought it necessary to notice. will

will be read with pleasure, when the cause that occasioned it shall be buried in oblivion. To convey an adequate idea of the attention which Dr. Gillies has bestowed upon the subject would require a much more extended article than we can allow ourselves to bestow upon it. Yet, desirous of giving as much interest as possible to our remarks, and willing to communicate to our readers some portion of the pleasure which we have reaped from this work, we will lay before them the Dr.'s account of Ficinus and some others, who flourished at that interesting æra which was illumined by the revival of letters.

“ During the intellectual slumber of the Western world, Constantinople, after being long threatened, was finally conquered by the Turks. The danger and distress of that city filled Europe with Greeks successively craving public assistance and private protection, but, whether they appeared as ambassadors or as fugitives, always ready to assume the character of professors, and to teach the language and learning of their country in the schools of Florence, Rome, and other great cities of Italy\*. In that country, Manuel Chrysaloras, the Cardinal Bessarion, and the venerated master of both, Gemistus Pletho, together with many contemporary Greeks of inferior renown, are celebrated as the revivers of letters in the fifteenth century, and particularly for substituting, instead of the scholastic philosophy which then reigned in Christendom, one more graceful and liberal, as well as more accurate and more profound†. Without examining minutely how far they are justly entitled to this comparative praise, it may be observed that the new doctrines were warmly embraced by the great and learned in Italy, and by none more zealously than the illustrious Cosmo de Medici, the constant hearer of Gemistus Pletho, and the establisher of the Platonic academy in his native city of Florence; which, after enriching it by commerce, he was ambitious to adorn by learning. Of this academy, Marsilius Ficinus continued during four successive generations of the Medici to be the ornament, or rather the oracle, having addicted himself from early youth to the study of the new science, and persevered in it unremittingly through life, uniting and concentrating all the scattered rays of the Greek teachers in his translations of Plato and Plotinus, and his elaborate comments on those authors. From the admired writings of Ficinus a just estimate may be formed of the merits of his Grecian contemporaries; and a very slight examination will suffice to convince us, that both he and they viewed ancient philosophy through the delusive optics of

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\* Hodijs de Græcis Illustribus, p. 25. & seq.”

† Tiraboschi, *Hist. Litterar.* vol. vi. p. 259. & seq.”  
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the Alexandrian school. The writings of this learned Italian are deformed by the mystical virtues of words and numbers, the dreams of astrology, the doctrines of perfectibility and theurgy, above all, the corruption of religion by false philosophy, and of philosophy by false religion\*. The reveries of the Platonicians, thus embodied by Ficinus with Plato's genuine doctrines, found their way into the subsequent edition of the works of that philosopher by Serranus, published an hundred years afterwards, † under the auspices of Henry IV. of France, when better things might have been expected both from the reformation in religion and the advancement of learning. But that which time has conjoined, it is a hard task for reason to dis sever.

"The tenets of the Alexandrian school, as we have seen, were sometimes interwoven with the spurious Christianity of Constantinople. The logic of the western scholastics, pretended followers of Aristotle, long upheld the superstitious hierarchy of Rome. Thus by a strange fatality, hitherto little remarked, the two great masters of Socratic philosophy, (whose works, properly understood, lead men, as it were, to the very threshold of the gospel ‡,) being misinterpreted, perverted, and corrupted, were called in as auxiliaries to stiffen conscience which they had laboured to awake, and to cloud reason which they were admirably fitted to illumine. But the perversions of Platonism, taking their rise, as we have explained, in the incongruous mixture of philosophy and mythology, always continued favourable to the childish fables of antiquity. As the Platonicians under the Ptolemies exerted themselves to rivet the chains of paganism, so the Platonicians under the Roman emperors combated furiously to defend it, and the Platonicians, under the Medici, hoped to see the world resume that exploded superstition. Gemistus Pletho, who assisted at the council of Florence in 1438, maintained in the learned conferences held there, that all mankind would in a few years become of one religion; and being asked "whether the Christian or Mahometan?" replied "neither of these, but a religion nearly akin to that of the Gentiles:" meaning thereby the

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"\* Vid. Ficin. de Vitâ cœlitus comparand. The chapters De virtute verborum ad beneficium cœleste captandum, &c. breathe the spirit of Plotinus' Enneads, not of Plato's Dialogues."

"† A.D. 1578."

"‡ Plato abounds in the rapturous yet rational enforcement of the self-denying, as well as of the more presumptuous virtues. From this circumstance chiefly, he is confidently opposed to the divine author of our religion by the first learned adversaries of the gospel, who sometimes consider Christianity as a peculiar species merely of that Oriental or Pythagorean philosophy, which had

the mythology, of the Greeks improved by the conceits and allegories of the Platonicians \*." P. xxxix.

Though Mr. T.'s pamphlet professes to be an *Answer* to this *Supplement*, yet that gentleman prudently avoids entering into the subject, on which the far greater part of that work is employed. With the exception of a few words which occur at the beginning at p. 26 and 27, and near the conclusion of the pamphlet, no notice is taken of the eclectic philosophers, and no attempt is made to refute Dr. Gillies's assertions respecting them. The points, indeed, which Mr. T. chiefly labours are two: first, to prove that Aristotle did not essentially differ from Plato in the doctrines of ideas, as Dr. Gillies supposes, "who has endeavoured to show that those supposed entities, called by the Pythagoreans *numbers*, and by the Platonists *ideas*, and considered by them as eternal and immutable essences, the true causes of the universe, have not any real substantial assistance in nature, but are merely fictions of fancy, created from the fleeting action of human thought, expressed and embodied in language:" the second thing which engages the attempts of Mr. Taylor, is to evince the unskilfulness of his opponent in Grecian literature.

On the first topic, we shall not long detain the reader. We, for our parts, are decidedly of opinion, that Aristotle clearly saw the absurdity of supposing *universals* or *ideas*, as they are called; to have a real existence, nay, we have the most decisive evidence that he did so. We have no less an authority than his own for pronouncing it. In the very chapter in which he treats of Pythagoric *numbers*, he more than once pronounces the opinion, that universals had any real subsistence, to be absolutely untenable: he has

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had been translated, embellished, and purified in the works of Plato. At the same time, he is the only heathen philosopher that many Christian fathers, after lopping off certain redundancies, were inclined to admit within the pale of the church. But before he could be entitled to this benefit, Plato must have submitted to a dreadful moral circumcision; and a decisive passage in his Phædrus (p. 1218. edit. Ficin.), equally unremarked by his admirers and his detractors, will prove how far below the blameless purity of the gospel are the high st at ainments of human reason, ever liable to be influenced by custom, institution, and the most abominable examples of the times."

"\* Leo Allatius de Georgiis apud Fabric. Biblioth. Græc. 7. x. p. 751."

expressed



expressed himself too, in terms so precise and clear, that nothing less than a resolution to support the contrary, at all hazards; could have rendered it a matter of question. To produce two instances only:

"Εοικε γὰρ ἀδύνατον εἶναι οὐσίαν εἶναι, ὅτι οὖν τῶν καδύλου λεγομένων. Vol. 10. p. 126. Ed. Sylburg.

And again, "Ἐκδε δὴ τοῦτων θεωροῦσι φανερόν, ὅτι οὐδεν τῶν καδύλου υπαρχόντων οὐσία ἐστὶ. Vol. 10. p. 127. Ed. ead\*.

We may also add, an authority inferior only to that of Aristotle himself, in support of our decision. Cicero, we presume, understood the Greek language in general, and the writings of Aristotle in particular, as well to the full as the *learned* Mr. Taylor, or the *divine* Proclus: and he unequivocally declares Aristotle to have been a zealous opponent of the Platonic system. "Aristoteles primus *species* quas paulo ante dixi, labefactavit; quos mirificè Plato erat amplexus." Acad. Quæst. Lib. 1. 55, 33. That the *species* here spoken of were the same with the Platonic *ideas*, we learn from the same writer. "Mentem volebant rerum esse judicem. Solam censebant idoneam cui crederetur, quia sola cerneret id *quod* semper esset simplex, & unius modi, & tale, quale esset; hanc illi ideam appellabant, jam à Platone ita nominatam: nos rectè speciem possumus dicere." Acad. Quæst. 1. Lib. 30. and again in his Tusculan questions, book 1. sect. 58. "Nihil enim ille (Plato) putat *esse*, quod oriatur et intereat, idque solum *esse* quod semper tale sit, qualem *Ideam* appellat ille, nos *speciem*." But as Mr. T. has discovered that contraries can exist together at the same time, and in the same subject, he may believe that Aristotle both maintained and opposed the Platonic doctrine on this subject. As to Cicero, he of course is a fool to Jamblicus and Porphyry; for he, good man, was never favoured with the influence of *Mania*, and was content with knowing what belonged to human nature.

We might justly excuse ourselves from offering a word further on this topic. But we are desirous of adding one specimen more of Mr. T.'s potent logic, to those with which we have lately gratified our readers†. Aristotle must have coincided with Plato, because, he has taught in his book of posterior analytics, *that universals for the purpose of demonstration are superior to particulars*. Thanks to the genius of

\* See also Buhle's dissertation, de scriptis acroamaticis et exotericis Aristotelis. R.

† In our remarks on his Plato, Brit. Crit. vol. xxvii. p. 577. this

this gentleman for proving that we also, unknown to ourselves, are of the same opinion. For we too have always thought universals in demonstration preferable to particulars. We have always chosen to prove universally, that the interior angles in triangles are equal to two right ones, rather than show them to be so in each individual species: but we did not before know that we believed a triangle to exist, which is neither right angled, obtuse, nor acute. But from such folly and such nonsense, let us turn to that part of Mr. T.'s pamphlet, in which something like common sense is to be found; and let us consider the objections which he has brought against the translations of Dr. Gillies.

To any one less acquainted, than the study of his works has lately made us, with the extreme vanity of Mr. T., it would appear astonishing that one whose translations exhibit, in almost every page, mistakes the most gross and glaring, should have the face to talk about want of correctness in those of any other person. But we are astonished at nothing which such a writer does. He is in love with his own *sublime* acquirements, and therefore blind to the extravagance of his folly. To come, however, to the purpose. Dr. Gillies, in his Supplement, has translated the fourteenth chapter of the seventh book of Aristotle's *Metaphysics*; the beginning of which is as follows:

“ With the same absurdities are those chargeable who regard ideas as substances and separable substances; considering the more general ideas as constituting the less general, included under the same common term.” P. 10.

This Mr. T. pronounces rambling and incorrect; and informs us, that it should have been rendered as follows:

“ From these very things, that which happens to those who assert that ideas are *separate* essences, and who at the same time make form to consist from *genus* and *differences*, is manifest.” P. 13.

Upon this we shall content ourselves with observing, that Mr. T.'s translation is unquestionably literal, and that Dr. Gillies has indulged himself in a translation that is perhaps, in the present instance! too free and paraphrastic. But it does not by any means appear that he was ignorant of the Greek language. He is indeed justified, in point of fact, in giving to the beginning of the sentence, the sense which he has done, because Aristotle had demonstrated in the chapter immediately preceding the absurdity of supposing the *numbers* of the Pythagoreans to be real essences. Mr. T. objects likewise to the sense given to *χωριστας*: it means, he

he says, *separated*, not *separable*. But for this, we have his word only—*separable*, we believe correct. What he has objected to in the second sentence is equally unfounded: indeed, *his* translation of the chapter is so remote from the English idiom, that we were obliged to consult the Greek to discover his meaning. Passing over his remarks on the arrangement of the metaphysics by Aldus and Du Val, we proceed to his comments on the Ethics of Aristotle, as translated by Dr. Gillies. Mr. T. has undertaken, it will be remembered, to *unfold* the unfaithfulness of the Dr.'s translation, and we will see how this is done.

Πᾶσα τέχνη καὶ πᾶσα μέθοδος, ὁμοίως δὲ πράξις καὶ προαίρεσις ἀγαθοῦ τινος ἐπιστάσι δοκεῖ· διὸ καλῶς ἀπεφρονῶντο τ' ἀγαθόν, οὐ πᾶσιλα ἐπιστάσι\*. This passage Dr. G., it appears, has thus translated:

“ Since every art and every kind of knowledge, as well as all the actions and deliberations of men, constantly aim at something which they call good; good in general may be justly defined, “ that which all desire.” P. 31.

Upon this Mr. T. observes, that μέθοδος means *method*, that προαίρεσις is *pre-election*, and that instead of ‘ good in general may be justly defined that which all desire;’ it should have been ‘ hence they well assert good to be that which all things desire.’ As if, forsooth, Dr. G. was ignorant that μέθοδος literally means method; and as if there was any difference in point of sense, between ‘ they well assert, good,’ &c. and ‘ good in general may be asserted.’ Mr. T. must surely have been driven to extremities, when he rested the proof of his accusation on foundations so unsubstantial.

At p. 35, Mr. T. observes, ἐν γὰρ Πλάτωνι ἠπορεῖ τοῦτο καὶ ἐζητεῖ are translated by Dr. G. Plato therefore *doubted*; no notice being taken of the *compliment* which Aristotle pays to his venerable master. It ought to have been, continues he, ‘ Plato *well doubted* and investigated.’ If, however, Mr. T. conceives that any compliment is paid to the *manner* in which Plato doubted, or investigated the subject of his doubts, he is very much mistaken. The words mean, for it was not without reason, that Plato entertained doubts, and entered into an investigation of the subject.

In the same page, he tells us ἐπεὶ δ' εἰν ἡ εὐδαιμονία ψυχῆς ἐργασία τις καὶ ἀπὸ τῆς τέλειαν does not mean, as Dr. G.

\* We print without accents as quoting from Mr. T. who does not employ them. Rev.

supposes, 'since happiness results from virtuous energies;' but, 'since felicity is a certain energy according to perfect virtue.' And what pray is the mighty difference between virtuous energy, and an energy according to virtue? Mr. T.; we suppose, at his table calls not for a *glass of beer*, but *beer in a glass*. If he has nothing better to urge against his antagonist, he had consulted his interest by being silent.

In p. 37, another heavy charge is brought against Dr. Gillies. It is no less than that of having translated *διανοητικὰς* intellectual. What ought it to have been the student will enquire? Listen then with profound attention, and receive with gratitude, Mr. T.'s information: it should have been *dianoetic*. We are thankful for this intelligence, and we recommend translators in future to translate *ὁφθαλμοὺς* not eyes, but *ophthalmos*; *ψυχὴν* not the soul but *psyche*; by which doubtless the English reader will be greatly edified.

Such are the exceptions which Mr. T. is pleased to take against the first book of Dr. Gillies's *Ethics*. Their number is equal to their importance: and they come with good grace from a man who has given the most demonstrative proofs to the world, that he can scarcely translate a single page, without exposing his superficial knowledge of a language, in which he would willingly be thought a master.

But, let us see what other errors he has discovered in Dr. Gillies. That gentleman has rendered *ὡς ἀγαθὸν γένομεθα*, 'how virtue may be best attained.' To this, Mr. T. objects, that a man may know this without being virtuous: it should have been translated, as he tells us, *how we may become good*. As if any man, who should read the passage, could for a moment doubt whether this was not also the Dr.'s meaning!

The next passage on which this author has employed his criticism, occurs near the end of the third chapter of the second book. *Περὶ δὲ τοῦ χαλεποῦτερον αἰεὶ καὶ τεχνῇ γίγνεται καὶ ἀρετῇ, καὶ γὰρ τὸ εὖ βέλτιον ἐν τοῦτῳ*. This, says Mr. T., means 'Both art and virtue are always conversant with that which is more difficult, for in this there is a more excellent good.' Dr. G. renders it, "but the most difficult is best fitted for showing the excellence of the performer." He is correct in doing so, and the censure which Mr. T. has passed, shows that he did not understand his author. The words literally mean but the well is better in that which is difficult: that is, the difficulty best shows the skill of the performer.

From this passage, we pass on with Mr. T. to the fourth chapter. *Ἡ οὐδὲ ἐπὶ τῶν τεχνῶν οὕτως ἔχει, ἐνδεχεται γὰρ γραμματικὸν τι ποιεῖν καὶ ἀπὸ τεχνῆς, καὶ ἀλλοῦ ὑποδεμένου. τοῖς οὖν ἐστὶ γραμματικὸς εἶναι καὶ γραμματικὸν τι ποιεῖν καὶ γραμματικῶς,*

γραμματικῶς, τούτο δ' ἐστὶ τὸ κατὰ τὴν ἐν αὐτῷ γραμματικῶν. "But this (says Dr. G.) does not hold true even with respect to the arts; for a man may write grammar merely by imitation, by chance, or by the direction of another: but, to be a grammarian, he must understand the art." Here Mr. T. objects, that one part of the sentence is made *assertive*, (a liberty by the way which he himself often takes) whereas, in the original, it is a question. True. But is the meaning affected by the change? No. The subsequent passage shows, that though a question is put by Aristotle, he had no doubts in his own mind, and that he meant not to excite any in that of his reader. Again, instead of *but to be a grammarian*, &c. he observes, that it should have been, 'a man is then a grammarian, when he does something grammatical, and in a grammatical manner.' This is literal, and we do not object to it. But we must contend, contrary to his opinion, that Aristotle did not mean to say, that a simple knowledge of grammar would not constitute a grammarian, unless he did also something grammatical, grammatically. For the exercise of the knowledge is not necessary.

In the fourth chapter of the fifth book, we are informed, that a passage is omitted, and instead of it this remark introduced, 'this plainly appears in geometry by means of a diagram.' We know not whether Dr. G. has assigned in his work any reason for the omission. The probable cause of it is its extreme obscurity. He professes to write in order to be understood. Mr. T.'s object is very different: he aims at obscurity, and he has completely succeeded: for were we asked which was the most easy to be understood, the original of the metaphysics or Mr. T.'s translation, we should say the original, beyond comparison: for it is by constant reference to the Greek alone, that we can possibly divine the meaning of the English. We do not, however, approve of such omissions.

In the eighth chapter of the fifth book, Mr. T. finds further occasion for the exercise of his criticisms; but to make them understood would require more time and space than we can afford at present. We shall, therefore, satisfy ourselves with observing, that although the chapter be freely and rather paraphrastically translated, it is done in a manner that bespeaks a knowledge of the Greek language, which Mr. T. would persuade us his opponent does not possess. We are satisfied that his remarks on ἀδικον and ἀδικημα, would not have been written, could he have discovered any error of magnitude or importance. From this, therefore, we proceed to the third chapter of the sixth book.

Ἀρξάμενοι

*Derrick on the Rise and Progress of the Royal Navy.* 371

Αρχόμενοι οὖν ἀνωθεν, πάλιν περὶ αὐτῶν λεγώμεν. ἐξω δὴ οὐκ ἀληθεύει ἡ ψυχὴ τῷ καταφαναι ἢ ἀποφαναι πέντε τὸν ἀριθμὸν ταῦτα δ' ἐστὶ τέχνη, ἐπιστήμη, φρονήσις, σοφία, τοὺς ὑποληψέει γὰρ καὶ δοξῇ ἐνδεχέσθαι διαψευδεσθαι. This passage, says Mr. T., means as follows. "Assuming, therefore, a *more elevated exordium*, let us again speak concerning these. And let those things through which the soul asserts the truth by affirming or denying, be five in number: viz. art, science, prudence, wisdom, intellect: for by *hypolepsis* and opinion, it is possible to be deceived." It appears, that Dr. Gillies has omitted to notice *υποληψις*, which we are kindly informed by his opponent means *hypolepsis*; by which Aristotle wishes to signify, 'the definite assent of the soul to the discursive energies of the dionætic power.' We are much obliged to Mr. T. for his translation and explanation, which are equally intelligible. We beg leave in return to suggest an improvement on his method of translating. We would recommend him in future to *print the text of his author in English characters, and call it an English translation*: it might save him some trouble. We will also crave permission to assure him, that *αρχόμενοι ἀνωθεν* has no more to do with a *more elevated exordium*, than it has with a *more depressed* one. It only means *beginning from above*, that is, *resuming the subject we treated of before*.

We cannot think it necessary further to pursue this enquiry. Having sufficiently shown the nature of Mr. Taylor's criticisms, we spare our own; and our readers, from what they have seen, will give us full credit when we assert, that he is no more qualified to criticize than he is to translate, and that, in one and in the other, it is mere presumption for him to attempt contending with Dr. Gillies.

ART. V. *Memoirs of the Rise and Progress of the Royal Navy.* By Charles Derrick, Esq. of the Navy Office. 4to. 11. 11s. 6d. Blacks and Parry, Cadell, &c. 1806.

TO follow Mr. D. minutely through his "*Rise and Progress of the Royal Navy*" would require many extracts, and by far exceed the limits of our undertaking. We shall therefore endeavour to present our readers with a summary of this ingenious but elaborate compilation, introducing a few specimens of the compiler's plan and style.

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Mr.

Mr. D. commences his work, with a dedication to Lord Barham, and declares his principal object to be that of tracing the progressive improvement of our navy from its earliest state; at what time, and under whose reign, the naval force was promoted, neglected, or in other words not augmented; and at what periods, and through whose exertions, improvements in ship-building were introduced into it.

Having with much perspicuity drawn up states and lists of the navy, with its individual force, tonnage, and complements, accounts of the principal expeditions, armaments, and actions, beginning at the reign of Henry the Seventh, (certainly the true æra of the origin of our navy) and interspersing the whole with anecdotes of those kings, princes, admirals, and other officers under whose immediate auspices, and through whose exertions, our navy has gradually risen to its present lustre, he concludes with a pathetic tribute to the renowned Nelson, and an account of that celebrated action in which the hero fell.

If we can depend upon the curious print given to us of the *Henry Grace de Dieu* (which should be the *Harry Grace de Dieu*) it may, without much professional knowledge, be pronounced totally unfit for the purposes of navigation, and certainly not safe beyond the reach of cable. It was built by order of Henry the Eighth, when Mr. D. observes

"The English were considerable for power in the preceding reign, yet they had no considerable occasion to assert their sovereignty at sea till the reign of Henry the Eighth. By his prerogative, and at his own expence, he laid the foundation, and settled the constitution of the present navy. An Admiralty and Navy Office were constituted, and Commissioners appointed by him: regular salaries were settled not only for the admirals and vice-admirals, but for his captains and seamen; and the sea service at this time became a distinct and regular profession.

"Henry having entered into a league against France, fitted out a fleet under the command of Sir Edward Howard, lord high admiral; and by an indenture dated 8th April, 1512, granted him the following allowance, viz.

"For his own maintenance, diet, wages, and rewards, ten shillings a day:

"For each of the captains, for their diet, wages, and rewards, eighteen pence a day.

"For every soldier, mariner, and gunner, five shillings a month for his wages, and five shillings for his victuals." P. 4

Such, it appears, was the foundation of our navy, and we shall give a few more extracts to show its progressive improvement. It should be remarked, that to each reign is

annexed a list of the navy, but, as we before said, to follow Mr. D. minutely would require greater extent than we can afford him; we shall only select such passages as appear particularly entertaining or interesting.

The following is a curious fact.

“ Although there was only one naval expedition of a warlike nature in Mary’s reign, and no material loss or misfortune happened to the fleet, it diminished exceedingly: and on 14,000*l.* being ordered to be applied to the fleet, both for repairing and victualling it, it was computed that 10,000*l.* a year would afterwards answer all necessary charges.” P. 18:

The armament of the Spanish armada was the cause of great exertions and additions to our navy in the reign of Elizabeth: But we do not clearly comprehend the motive of the commissioners in *over*-rating the tonnage of ships, since the contrary is now the custom.

“ Elizabeth, soon after she ascended the throne, by building some ships of her own, considerably increased her marine: and she encouraged the merchants to build large trading vessels, which on occasion were converted into ships of war. It is also said that the commissioners of the navy *had liberty* to rate the said vessels at from 50 to 100 tons more than they measured.” P. 21.

James the First prohibited the importation or exportation of goods in any but English bottoms, so that if the aggrandisement of the navy was not so much his object, he gave great encouragement to ship-building.

“ The only naval expedition of consequence undertaken in the reign of King James, was the attempt on Algiers.” P. 43.

After a minute account of the force, embellishments, &c. of that celebrated ship “ the Sovereign of the Seas,” built by Charles the First, Mr. D. adds,

“ The abovementioned ship being a remarkable one, I will here add some further particulars concerning her. She was the largest ship that had ever been built in England, and is said to have been designed only for splendour and magnificence: and to have been in some measure the occasion of the loud complaints against ship money in this reign. But being taken down a deck lower, she became according to report one of the best men of war in the world. She was in almost all the great engagements that were fought between England and Holland. On the 27th January, 1696, this ship (then called the Royal Sovereign) being laid up at Chatham in order to be rebuilt a second time, accidentally took fire and was consumed.” P. 64.



Speakin' of the commonwealth, the author says,

" We come now to a very busy period of our naval history, when we had to encounter with the greatest maritime power in Europe, and when our force had been considerably reduced: Prince Rupert having quitted the kingdom in the year 1648, with twenty-five ships under his command, none of which ever returned.

" The protector was so sensible of the respect paid by foreign states to the naval power of this country, when kept in a respectable condition, that instead of reducing his navy at the conclusion of the war in 1654, he ordered all the ships to be repaired, and to be put into good condition. He also ordered new ones to be built, and fitted the store houses and magazines with all the necessaries for a fleet, as if it had been a time of the greatest danger." P. 76.

" Estimates for the maintenance and support of the navy were first laid before parliament in the time of the commonwealth: and the protector procured an annual grant of 400,000*l.* for the expence of the navy, which at his death in 1658, consisted of almost double the number of ships to what there were at the commencement of the civil wars." P. 78.

" After the death of Cromwell the funds for the fleet were diverted to various other purposes." P. 81.

We quote the last sentence, as there appears a little seeming contradiction, when the following passages are collated from the reign of Charles the Second.

" That the king understood maritime affairs very well, and for the first ten years of his reign was very intent in promoting the increase of our naval power seems to be allowed by every one: and a person (Mr. Pepys) who was very capable of judging, says that " His Majesty possessed a transcendent mastery in all maritime knowledge." P. 84.

" When the parliament were assembled in February 1677, the king acquainted them with the decayed condition of the navy, and asked money for repairing it. The house of commons, the same session, voted 586,000*l.* for building thirty ships, and strictly appropriated the money to that service. Estimates were given in of the expence, but it was afterwards found they fell short near 100,000*l.* The king in October 1675, had likewise desired supplies for building of ships, and 300,000*l.* was then voted for that service, under very particular restrictions." P. 90.

King James the Second commanded the fleet himself, and had been in several engagements; he had likewise held the office of lord high admiral in his brother's reign.

" One of his first cares, therefore, was that of the navy; and by animating its officers, and enabling them (with suitable supplies

they) to use effectual endeavours for reinstating it, he  
simplified his purpose within a reasonable time. But  
want of success, that after employing the utmost  
authority in that important work during a com-  
paratively fresh view of the condition of the navy,  
1766, discovered that it was still in a progress.  
P. 100.

... to parliament in December 1697,  
naval force of the kingdom was in-  
creased it was at his accession, and that  
it could be proportionally increased,  
the interest and reputation of  
the great strength at sea." P. 110.

... Mr. D. observes, "was given to seamen  
... Ann, "by taking the utmost care of the sick  
and speedy payment of prize money, with many  
orders from time to time was issued in their favour, all  
... gave a mighty spirit to the seamen, and certainly contri-  
buted much to the successes by sea, which were so great, that  
after the battle of Malaga (in August 1704) we hear no more of  
the great fleets of France, throughout the remainder of the war."  
P. 120.

"At the accession of George the First, the generality of the  
fleet was pretty much out of repair, as might naturally be ex-  
pected, after so long a war as had recently been concluded: in  
the course of which most of the ships built before the commence-  
ment of it, or in the early part thereof, must have gone through  
a great deal of service. And at this early period of the peace,  
but few of those ships could have been put into good condition."  
P. 126.

We pass over the reign of George the Second, as nothing  
material occurred, and we cannot recapitulate the numerous  
improvements and actions of our navy in the present reign,  
exhibiting to us such happy proofs of our national greatness;  
but shall conclude our extracts with the following, which is  
the last sentence of Mr. D.'s book.

"Nelson is gone! but while we so deeply lament our loss, let  
not our enemies exult, or the nation despond. In such a school  
as the British navy, and with such animating examples before  
them, it is not to be feared that a commander will not on every  
occasion be found who will be capable of leading our fleets into  
battle with the utmost skill and bravery, or that our officers and  
seamen will not continue to deserve their great and dear-bought  
fame." P. 230.

Having abundantly traced the "rise and progress" of our  
navy, Mr. D. joins a copious appendix, containing ac-  
counts

counts of the periods when our dock yards were established—the average number of shipwrights employed in the several dock yards, from 1702, to the present year—abstracts of ships and vessels, with their depth, breadth, force, &c. &c. built, rebuilt, or repaired, in his Majesty's yards, or by contract, from 1646 to 1804—prices of tonnage for building ships and sloops by contract—tables of dimensions of ships—estimates of expences of *building, rigging, stowing, and victualling* ships—weight of anchors—length of cables—description of the several sorts of ordnance used in early times—observations on experiments performed in the yards as to the better mode of felling and seasoning timber—and, finally, referring future students to the libraries and authorities he has so successfully quoted.

Such is the nature of the work before us, which, as may be seen from the above cursory view, contains much interesting and valuable information; it is elucidated by notes and references, enlivened by the author's own observations, and insuring by variety of matter, a greater variety of readers, than the subject in general would be allowed to admit of: for however interesting to most Englishmen the subject may be, yet to many it is a matter of indifference, whether Charles the First neglected or improved the navy, or that fireships were first used in the reign of William and Mary. Mr. D. has, we presume, from his situation, been able to stamp a greater validity on his work, by the authenticity of his authorities; to which he has likewise added the testimonies of the *Archæologia*, Charnock, Pepys, and other valuable works and writers, on the subject. He informs us with much modesty, that had Mr. Lodge, agreeably to his printed proposals in 1794, prosecuted his design of publishing a naval history, this performance of his would probably have never seen the light: we cannot possibly judge how far we have to regret Mr. L.'s relinquishing his design, but without studiously complimenting either the one or the other, it seems to have fallen into very good hands; and that, without the test of rivalry, its own merit will ensure its success. Were we fastidiously inclined, we should condemn the minuteness and repetition of the lists of the navy which occur so frequently, with little or no alteration, and engross so many pages of this work, but perhaps it may be interesting to some, and is to be considered as part of the writer's plan.

**ART. VI.** *Principles and Practice of Naval and Military Courts Martial, with an Appendix illustrative of the Subject.* By John M. Arthur, Esq. &c. *The second Edition, on an entire new Plan, with considerable Additions and Improvements.* Two vols. 8vo. 11. 1s. Butterworth, Egerton, &c. 1806.

**T**HIS author had originally published a Treatise on Naval Courts Martial. A second edition of his work having become necessary, he has been induced to "extend his researches to the principles and practice of Courts Martial in both departments." Mr. M.A. proceeds to state, in his Preface, "that in the prosecution of this task, he has sedulously arranged, from the old and new materials in his possession, the two systems of naval and military jurisprudence now offered to the tribunal of the public; wherein it has been his endeavour to exhibit the parallel superstructures, in order that their discordance and analogy, the proportions of the one to the other, and their comparative merits and defects, may be ascertained." The meaning of this figurative language is, that the author has united the consideration of those topics which correspond to each other in the proceedings of Naval and Military Courts Martial. This plan is by no means judicious. The law by which our army is regulated is dissimilar in many respects to that which respects our navy. The two systems are founded upon different statutes and principles, which cannot be brought to class and associate together, without some perplexity and confusion. We acknowledge it to be the duty of the legislator and statesman to institute analogies, and ascertain the proportions of those laws by which the rights and liberties of a nation are affected; so that they may ameliorate the whole, and give to the people, as far as is practicable, an uniform rule, which, extending to all, leaves no particular calls in society, to regard the privileges of others with an envious and discontented eye.

But this book was not composed for politicians, nor is it adapted to their perusal. It is designed for the use of naval and military officers, who are interested in the law, not only as being amenable to its provisions, but as being liable to be called upon to exercise that most solemn function of deciding upon the honour and conduct of various members of their own order. To such persons, a perspicuous and practical treatise, adapted to military habits and education, is not

only the most useful, but that which is alone useful. So far as it institutes comparisons between regulations confined to one service, with those which relate to the other, it may serve to confound a mind unused to legal speculations; and, as we fear, will oftener tend to excite invidious comparisons as to those distinctions, which, we are sorry to observe, renders their condition but too unequal in various respects, than to any other purpose.

This plan has thus given to the present book a greater appearance of confused and inartificial arrangement than it would have displayed if Military and Naval Courts Martial had formed distinct heads of discussion. Mr. M'A.'s book embraces a variety of legal matter, of which it was necessary to treat, rather with reference to the persons for whose use the work is composed, than as they constitute immediate parts of his subject. His design was (and we think properly) to include in his treatise all knowledge which may be necessary to enable a military or naval officer to discharge his duty, as a member of a court martial, in whatever part of the world he may be called to discharge that duty. Some topics, however, might be omitted, not only without injury but with advantage to the work. Such are Chap. I. before Laws in General; the Anecdote about Sir Hyde Parker, vol. ii. p. 219.; and the Correspondences, *ib.* from page 437, to the end of the volume; and many other parts of the Appendix. In particular, we advert to the Chronological List of Trials; and Mr. M'A.'s violent resentment against the Lords of the Admiralty, for refusing to permit him to bring it down to the period of his publication. The smaller the compass into which books of this kind can be reduced, without material omissions, the more beneficial they will prove to those for whose use they are written. But they are highly censurable so far as they imitate a Magazine, in retailing useless anecdote, or a party pamphlet, to gratify political prejudices. We are concerned to observe, that the present work contains various instances of these defects. Mr. M'A.'s style is diffuse, and his mode of discussion rambling and unmethodical; so much so, that it is scarcely possible to turn over a page which does not exhibit examples of these faults. He is, in many instances, likewise inaccurate in his observations. Yet, upon the whole, this book may be considered as an useful performance.

ART. VII. *A Treatise on the Origin, Progress, Prevention, and Treatment of Consumption.* By John Reid, M. D. 12mo. 317 pp. 7s. Phillips. 1806.

THE first five chapters of this volume may be considered as preliminary. They contain a concise description of the respiratory organs, theories of respiration, accounts of the constituent parts of the atmosphere, and an exposition of the Brunonian doctrine, "which whatever may be its extravagancies or defects," the author says, p. 7, "is the only theory of medicine that in its first principles rests upon the firm, and indestructible base of genuine philosophy," a position we are not disposed to controvert, not knowing what the firm and indestructible base of genuine philosophy is. In the sixth chapter the author treats of hemoptysis, or pulmonary hemorrhage, which frequently, he admits, precedes, but does not necessarily lead to, or terminate in, consumption. After expatiating on the numerous causes, and the very varied nature of this affection, the author proceeds to lay down the method of cure, and fortunately for "the incipient practitioner of medicine," p. 99, he has found p. 101, "that the vitriolic acid has the peculiar advantage of being admissible, by an appropriate regulation of its dose and forms of administration, in almost every modification of pulmonary hemorrhage, whether the *irritative actions of the arterial system are morbidly increased*, or more sensibly diminished." The seventh chapter treats of catarrh, a more frequent precursor of phthisis pulmonalis, than the former affection. The cure of catarrh is directed in the next chapter, treating of pneumonia, or inflammation of the lungs, which the author considers as near of kin to catarrh, or as only a higher degree of the same affection. The author has often been able to trace pneumonia, and its too common consequence, consumption, to measles. The cough, which almost invariably accompanies the measles, should be diligently attended to, and the patients should not be considered as well, and allowed to return to their usual habits of living, until it be entirely subdued. This is certainly a good practical rule. The method of treating pneumonia, recommended by the author, is nearly similar to that which has been generally used from the time of Hippocrates. Bleeding largely and repeatedly, until the vehemence of the inflammation is abated, when blisters are to be applied between the shoulders or over the breast, the bowels in the mean while are to be kept moderately

derately open by the exhibition of mild aperient medicines, and the patient is to be supplied with cooling and softening drinks. But though our ancestors were as well instructed in the mode of treating inflammation, as we their children, yet they were infinitely behind us in the knowledge of the *modus operandi*, of the means they employed. This was not discovered until the immortal John Brown arose, "who boldly disengaging himself from the trammels of scholastic error, p. 6, and disregarding the false glare of deceitful analogy, sought an acquaintance with the laws of life, by observing and generalizing its peculiar phenomena."

-It is true, that the discovery of this new source of knowledge has not, as yet, led to an amelioration of our practice; for that we must wait, perhaps, until some other genius, equally sublime, shall illuminate our hemisphere. But though we may not have learned to cure diseases with more certainty, we talk of them more eloquently.

Besides these general rules for the treatment of pneumonia, this author thinks we have discovered in the digitalis, a very powerful remedy for the complaint, which "has effected," he says, p. 185, "a revolution in medical practice, as it relates to the counteraction of inflammatory disorders." He acknowledges, however, that it has not completely answered the high encomiums bestowed upon it by some of its admirers, but still thinks, with Dr. Currie, that "it may almost be said to be possessed of a charm for allaying inordinate action of the heart and arteries; and in this point of view, as well as for its efficacy in some kinds of dropsy, particularly hydrothorax, its introduction into medicine is one of the greatest benefits our science has received in modern times."

Having warmed himself with the contemplation of the power this deleterious drug possesses of diminishing the quickness of the circulation, (and almost every other poison taken into the stomach produces the same effect) this author ventures to recommend it, nay speaks of it as almost a specific for the cough attendant on the measles, and some other similar complaints. "These eruptive disorders," he says, p. 140, "more generally occur in the peculiarly irritable habits of children, in whom excitability can, for the most part, be moderated with extreme facility by a judicious employment of this powerful drug. The cough, which is frequently violent, may generally be subdued by fox-glove, in doses apportioned to the age of the patient, and to the degree of prevailing irritation." But the digitalis is so uncertain in its operation, and so little under controul, that we are persuaded

persuaded it will often happen that no alteration in the velocity of the pulse will be perceived, until such a quantity of the poison has been taken as will not only moderate, but altogether extinguish the excitability, or, more properly, the life of the patient. The digitalis seems therefore in a peculiar manner improper to be administered to the very delicate subjects for whom it is here recommended.

The author proceeds to treat of tubercles, another source of consumption; he then describes the constitutions most prone to the disease, and in the eleventh chapter he informs us in what manner this tendency is to be counteracted. Persons of delicate complexions, and of irritable habits, who are subject to enlargement of the glands of the neck, or to hemorrhage from the lungs, who have narrow chests and long necks, are more liable than others to this complaint, which usually makes its first appearance about the time of puberty. Of trades or occupations disposing to consumption, the author thinks it may be laid down as a general rule, that those carried on in close confined rooms have the greatest, those in the open air, as the butchers, sailors, gardeners, and grooms, have the least tendency to produce the complaint. The rules necessary to be observed for preventing consumption in persons predisposed to the complaint, are given under the heads of diet and regimen, clothes and habitations, exercise and bathing. On each of these subjects the observations are in general judicious, but such as have been so often repeated, as not to need being noticed here.

In the twelfth and thirteenth chapters, which conclude the volume, the author gives what he calls the history of pulmonary consumption, also accounts of some disorders resembling consumption, with further observations on the method of treating them. The marks by which it has been supposed, consumption might be detected on its first attack, are so uncertain and irregular in their appearance, that no dependence, this author acknowledges, are to be placed on them. This must necessarily be the case, as the first symptoms of consumption are the same as those of a simple catarrh of gold. It is only, therefore, by those symptoms continuing and increasing, notwithstanding proper attention has been paid to them, instead of diminishing, and at the end of a few days disappearing, that we are led to a suspicion of their terminating in consumption. Regularity in diet, keeping the body as nearly as may be in a moderate and equal degree of warmth, and avoiding all subjects of irritation, either corporeal



corporeal or mental, are among the means recommended by the author in the cure of consumption, when curable, which it only is, he observes, in its early stages; but the remedy on which he principally depends is the fox-glove, "which, under due regulations," he says, p. 244, "and with sufficient attention to other circumstances of regimen and diet, may be employed with a prospect of almost invariable relief." The relief afforded by the digitalis in consumption, is supposed to be produced by its power of diminishing or restoring the balance of excitability, in different parts of the system, a want of which occasions hectic, the invariable attendant on the complaint. "A want of due balance in excitability, between the lymphatic and other parts of animal organization, appears to constitute the essential character of scrophula in its different forms; and to this inequality the phenomena of hectic fever are perhaps with most propriety to be attributed." We have no doubt that the author thinks he has some idea of a *balance of excitability* between the lymphatics, and other parts of animal organization, although it might not be easy for him to make the doctrine intelligible to the uninitiated; fortunately it is not absolutely necessary that it should be known. To diminish the velocity of the circulation, without materially reducing the strength of the patient, is the object to be attained, and this the author thinks the digitalis is competent to perform. Some experience, and an intimate acquaintance with the practice of others, who have used the digitalis oftener than we have, convince us that it is both too violent and too uncertain in its effects, to merit the commendation lavished upon it in this work. The author has seen, and is satisfied, that inhaling a modified atmosphere, from which we were promised by another theorist, the most important benefit in this complaint, has completely failed, p. 267, and the practice of administering it is abandoned. Had he deferred the publication of this treatise a few years longer, the work in other respects would probably have been much benefited by the delay, and we have no doubt he would have found he had abundant reason for altering the opinion he at present entertains of the efficacy of the digitalis, either in consumption or dropsy.

ART. VIII. *A View of the Evidences of Christianity, at the Close of the pretended Age of Reason. In Eight Sermons, preached before the University of Oxford, at St. Mary's, in the Year 1805, at the Lecture founded by the Rev. John Bampton, M. A. Canon of Salisbury. By Edward Nares, M. A. Rector of Biddenden, Kent, and late Fellow of Merton College, Oxford. 8vo. 543 pp. 10s. 6d. At the University Press. Rivingtons, &c. London. 1805.*

THE institution of Canon Bampton, allowing an extensive range of theological subjects to the preachers appointed under it, has produced some of the most important illustrations of sacred truth that the present age has seen. Some of these have lately claimed our notice; and, in particular, the elaborate researches and acute remarks of Dr. Lawrence, concerning the language of our reformers, as connected with the right interpretation of certain articles of our church, long and profitably detained our attention.

Dr. L. contended, and with great success, against the Calvinists. The present lecturer takes a larger field, and opposes, in turn, all those who, in the late pretended Age of Reason, have endeavoured, in any way, to employ the discoveries of modern times to the subversion of religious truth. His general object is to show that, notwithstanding all these attacks, Christianity still remains uninjured; and that, with every advantage of extended knowledge, acute talents, and unrestrained discussion, the assailants have, in fact, made no impression on that holy edifice which Christ founded, and his Apostles built up on his foundation. These lectures may be considered, therefore, as giving a general view of that contest which we have all seen carried on for so many years past, in so many different ways: with satisfactory arguments to show that, in this contest, Christianity has always been victorious, and is likely always to be so, from the nature of the case itself, and the fair analogy between what has been, and what may be expected.

So wide an extent of argument required, undoubtedly, some subdivision and arrangement; and the author accordingly describes the chief objections of the opponents under the heads of HISTORY, PHYSICS, METAPHYSICS, ETHICS, and CRITICISM. This arrangement, however, is not exactly followed; which, indeed, could not easily have been effected, though it is always kept, to a certain degree in view. The first sermon is employed in laying the foundation for the whole; by stating that Christianity, in the

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course of eighteen centuries, has been fairly put to the test which Gamaliel originally proposed for it. "If this counsel, or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it." If, therefore, it can be completely shown, that every human effort, for so long a period of time, has been insufficient, not only to overthrow, but even to weaken Christianity, the conclusion will irresistibly follow, that undoubtedly it is of God.

"Had then Christianity," says the Lecturer, "been of man, we may naturally conclude, from what has passed in the world since its first introduction, that it would before this have failed, either through some inherent defect, or from some outward opposition. I say from what has passed in the world since its first introduction, because on this will depend the whole question, as suggested by the advice of Gamaliel. Had Christianity been no object of notice, or subject of enquiry, to any but its own disciples, it might have endured just as long as it has done, whether founded in error or in truth. It would have depended on the temper and disposition of those only who embraced it: but records of indisputable veracity tell us that it was from the first, and has been even to our days, as much an object of attention to its opponents, as to its friends and admirers. It has been in a state of very critical trial and probation from its very first appearance; it has been assailed by every weapon suited to such an attack; it has been persecuted by the violent, derided by the infidel, spurned at by the wicked, misrepresented by the ignorant." P. 5.

The particular reference which the author has made in his title page to the expression of the Age of Reason, is thus explained in the same discourse:

"In the lapse of ages there will be different periods, no doubt, more friendly than others to the developement of truth, as well as periods more favourable to the prevalence of error and prejudice. During some ages, the human mind may be supine, indolent, and placed in adverse circumstances as to its expansion and its energies. At others, more favourable occasions will occur, in which it shall be in the way of every advantage conducive to the advancement of knowledge, and the consequent discovery of the most important truths. Such periods we may well trace in the revival of learning in Europe, and the glorious reformation of the Church.

"We have recently passed a period of no small importance, thought of a very questionable character. It has been ostentatiously indeed denominated the *Age of REASON*. I do not mean to allude only to the work of a single individual, distinguished by this title; but allowing him the credit of having adopted a term admirably expressive not only of his own designs, but of that

that of many others who have made themselves conspicuous in the period I am alluding to, I propose to adopt it as a general title for that æra, in which Reason has been peculiarly opposed to Revelation, and, I think I may say, actual experiment made of its strength and its effects\*.

"A question naturally arises, how has Christianity passed through this period? Has Reason in *this* conflict got the better? Has she recommended herself so as to be henceforth solely relied on, to the exclusion of all pretended Revelations? Has she, in delivering man from the *rubbish* of *ancient prejudices* and *superstitions*, set him upon a sure footing; fortified his soul against every terror; cleared it of every doubt and perplexity; and given it either the enjoyment or certain hope of ease and happiness? Has she established a clear and *indisputable* rule of right, whereby a man may not only regulate his actions with prudence and decorum, but become a kind and good neighbour to all around him? Has Reason, in this her *first* appearance upon earth, (for *so* the assumed title would insinuate,) shewn herself superior to those *false* apparitions of her that *deceived* the world in *ancient* times? Has she done so much for us in this her own peculiar age, as to enable us not only to discard Revelation with contempt, but to see the emptiness of those vain pretenders of former days, who, assuming her name, sought to enlighten the world in the same bold manner, and to release it from the bondage of error and darkness?

"If she shall be found to have done *this* for the world, let it be *her* age! If she has appeared *superior to Christianity*, more divine, more encouraging, more salutary in her doctrines and precepts, let us not live any longer in error, let us hail her as she deserves: let us fall prostrate at her feet, as a messenger of *better tidings* than the *Gospel* of Christ has proclaimed, must needs demand every testimony of regard and gratitude!

"We have, I conceive, no need to enquire whether the author, from whom we more particularly derive the title of the *Age of Reason*, was sincere in calling it so, with reference to other discoveries besides his own: it is enough to be certain, that *be at least* apprehended, from the general complexion of things, that such a happy period was just then arrived; and if we examine into the circumstances of those particular times, we cannot fail to be satisfied, that a correspondent spirit prevailed throughout the whole continent of Europe." P. 17.

The notes to all these discourses are very extensive, and it will easily be perceived, that no other method could be devised for completing the design of the Lecturer. In the

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\* See, as to the probable result, Professor Brown's *Appendix to Leland's View of Deistical Writers*, 1798.

sermons, it was not practicable to go into the minute consideration of particular disputes, the statement of objections, and the complete answers to them. These must, of necessity, in many instances, go to an extent which the allowed measure of pulpit discourses, even under the largest description, could by no means admit; and very few such arguments could have been comprised in eight sermons. It remained, therefore, for the preacher to do little more than allude to the topics, in the discourses themselves, and reserve the more ample discussion of them for the notes; in which, accordingly, he has compressed much argument, and the result of very extensive reading.

Mr. E. N. appears to have given a full and careful examination to the allegation of unbelievers; and to have employed much time in satisfying his own mind as to the futility of their objections. He appears, besides, to have applied himself with earnestness to the study of those sciences from which they draw their weapons; and thereby to have enabled himself to judge with soundness, of the strength or weakness of their arguments. It seems, therefore, that he has selected for his discussion, a set of topics which he was peculiarly well qualified to handle; and that the reader may expect the utmost satisfaction from an enquiry so conducted. In the second discourse, the author develops his plan, as far as it is capable of being formed; premising, however, that it is not practicable to keep the questions so distinct as might be wished.

“ Our reply to many of these objections would lie in a narrow compass, if we could have leave to reduce the several questions to their true terms, and confine them within their proper limits; but where *history* and *criticism* should decide, we are for ever interrupted by metaphysical and moral arguments, wholly inapplicable to the case. If we were to comply with all the demands of Deists, we should not be allowed to appeal to the Canon of Scripture, till we had determined by *a priori* reasoning both the utility and necessity of Revelation in general. We should not be allowed to plead the evidence of miracles, till we had not only demonstrated their possibility, but the sufficiency and competency of *any* evidence to prove them true.” P. 59.

Under such limitations, his plan is described in the following manner.

“ I have proposed some arrangement of these objections, by referring them to the several heads of HISTORY, PHYSICS, METAPHYSICS, ETHICS, and CRITICISM: an arrangement, which, as far as it can be done, I still mean to pursue. Under the head  
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of HISTORY I propose to consider the extraordinary defect of all records and historical monuments, that could be alleged to be in *positive contradiction* to the Mosaic writings; even now that the whole globe has been traversed, and every enquiry of that nature pursued and encouraged in a way unknown before. Under the head of PHYSICS I purpose to give an account of the invincible obstacles, that seem to be in the way of our attaining to any clear comprehension of the causes that *have* operated in time *past* in the body of the earth; so as to enable us to form any conjectures from thence concerning the high or low antiquity of the general mass of our globe. I shall notice the consent of many celebrated naturalists to the *low* antiquity of our present continents, as deduced from observation, and the extraordinary facts that tend to corroborate the Scripture accounts of an *universal* deluge. Under the head of METAPHYSICS I shall have some remarks to make on the present state of the questions, concerning the *materiality* of the *soul*, and the *necessity* of *human actions*; and I shall have frequent occasion incidentally to notice the inefficacy of all speculative reasonings on certain subjects connected with *Theology*. Under ETHICS I propose to consider the indispensable necessity of a divine Revelation for moral purposes; to notice some of the most offensive moral principles and systems of modern reformers, and to shew how ably Christianity has been vindicated from the charge of omissions in this line. And under the head of CRITICISM I shall endeavour to point out the great abuses to which it has been exposed; its great utility to secure us from the misrepresentations of modern Deists; and the satisfactory manner in which it has recently been applied to confute the dogmatical assertions of modern Unitarians." P. 60.

This statement will at least explain to the reader, how extensive a course of enquiry is taken in these lectures, and how much satisfaction, on so many important points, he may expect to derive from them. In this discourse also, some good remarks are made in opposition to Mr. Lindsey, who seems to have censured the institution of such lectures in general; and in reply to the almost unintelligible charge brought against our universities by Mr. Godwin, "that their forms of education all tend to encourage and support *the system of permanence*." We regard Mr. Godwin's Political Justice as so completely and permanently dead, by its own demerits; and so buried in the general and just contempt of the public, that we are not very anxious to see it refuted; but the following remarks, arising out of the subject, have our entire approbation.

"It would be well for the world, if this "system of permanence" had been universally adhered to with the same manly steadiness and cautious prudence, which have not only distinguished

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the Universities of this land, in these times, but the country in general. We have just cause to pride ourselves in the reflection, that *we* have not, like others, madly abandoned to the rude demands of speculators and reformers, opinions and principles, systems and institutions, sanctioned by experience, and recommended by the consent and approbation of the wise and good, and learned of all ages. We have manfully withstood the indiscriminate outcry against *prejudices*, not *precluding enquiry*, but very wisely turning our enquiries on the *new* principles proposed to us. We were not to be deluded into the strange belief, that *indifference* to all Religion, both *speculative* and *practical*, was the best qualification for the examination of divine truths, and that all reverence and respect for the Bible were to be laid aside, before we could be competent to judge of the doctrines it contains. These *preparatives*, if not expressly insisted on, have been in more instances than one, approved and recommended, as the only means of attaining to "a rational system of faith." Those who begin to argue with us by persuading us to divest ourselves of *prejudices*, should always excite our suspicion. What they call *prejudices* may be very valuable principles; and instead of securing ourselves from delusion by surrendering them at discretion, we may very possibly be parting with the best means of security against deception of the worst kind." P. 70.

Against Dr. Geddes, also, who exhorted his readers "to lay aside all theological prepossessions," concerning the divine legation of Moses, and the inspiration of the prophets, we find some useful remarks, both in the sermon and in the notes. The following passage, stating how Christianity has once prevailed, not only without *the aid* of prejudices, but in *opposition* to the very strongest prepossessions, we cite as expressed, in most parts, with particular force.

"No prejudices whatsoever, in favour of Moses and the Prophets, which we shall have derived from our forefathers, or imbibed by education, need be suspected of biasing our judgments improperly; for it should be remembered, that when Christianity *first* made this appeal, she was under persecution, and it was her *future* establishment that depended on the issue \*. Every prejudice which is now thought to favour the Church, and to give an imaginary importance to the evidence of Scripture, was *then* against her: it was not the appeal of numerous adherents, connected by the least shadow of temporal interest, but it was the appeal of Christ crucified! of impaled and imprisoned apostles! of a few wandering outcasts! of dying martyrs! and yet she *prevailed*! Her credentials were examined and admitted; the appeal was pro-

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\* See Stillingfleet's *Origines Sacre*, p. 197. fol. edit.

fecuted, the prophecies were searched, and the Church increased daily ! And shall this evidence be *now* disputed ? Shall we be told that it is incomplete, and must be perverted to be made to apply ? The appeal is still open. It is a curious and interesting enquiry ; but in entering upon it, let it be thought *no prejudice*, but a measure both equitable and just, to approach these extraordinary records with reverence and respect ; remembering that if the present exalted state of the Christian Church, in these realms, has rendered them suspicious to her adversaries, the first appeal was made when the Church was in disgrace ; when the power of the mighty, and the wisdom of the wise, were against it ; when the evidences referred to were only in the hands of a despised and persecuted people, while the appeal was proposed to the whole world ; to the might and majesty of ancient Rome, the learning and philosophy of Greece, to the insatiations of the Jew, the corruptions of the Pagan. These were the first to whom the evidence was offered ; and I know not *what* advantage any can expect to gain by decrying those prejudices, and this "*System of permanence*," which lead us to respect these sacred writings ; except indeed, which is surely the truth, they would turn us entirely aside from the consideration of them ; for if the present prejudices of respect and veneration were laid down, and the very worst prejudices of the ancient pagan world assumed in their stead, even against *these* Christianity *has* prevailed, and is entirely competent to do so still." P. 76.

As we cannot pretend to do justice to the various topics which are handled in these discourses, within the compass of a single article, we shall defer to another opportunity the further specimens we think it just to give, and the remarks which it may seem important to make.

[*To be concluded in our next.*]

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ART. IX. *Madoc*. By Robert Southey. 4to. 557. pp. 21. 2s. Edinburgh printed. Longman and Co. London. 1805.

THIS Poem, which, with an apparent allusion to his own Joan of Arc, Mr. Southey assures us, does not aspire to the *degraded title of Epic*, is not, he adds, to be tried "by the rules of Aristotle, but by the propriety of its adaptation to the purposes of poetry." This position, which will operate as a considerable abridgement of our labours, and must have materially facilitated those of the author, who wrote, as he advises us to judge, without a standard.

The question, however, which he presumes to be the only one, namely, the fitness of the story for the purposes



of poetry, has been long answered. Voyages of discovery, and adventures among "savages and men of Ind," have formed the basis of numerous poems, in all languages and all ages: it seems therefore a point of somewhat more importance at the present period, to inquire HOW the story is related; and to this, though there are many others not less pertinent, which have escaped the notice of Mr. S. we must confine our animadversions.

*Madoc* is divided into two parts of an unequal length, which are again subdivided into forty-five fits, or cantos, or sections (for the author, who is too wise a man to follow his predecessors in trifles, gives them no designation) of which eighteen are occupied with the circumstances that drove the hero from home; his voyage to the Gulf of Florida; his transactions there; and his subsequent return to Wales: the remaining twenty-seven narrate his second voyage; his various conflicts with the Indians; and his final success and settlement on the southern shores of the Mississippi.

The poem opens, very happily, with the return of *Madoc* from his first voyage. His feelings are well portrayed as he approaches the land; and the description of the scenery is picturesque and beautiful.

"The sun goes down.  
Far off his light is on the naked crags  
Of Penmanmawr, and Arvon's ancient hills;  
And the last glory lingers yet awhile,  
Crowning old Snowden's venerable head,  
That rose amid his mountains." P. 2.

On his landing, he is met by Urien, his foster-father, who acquaints him with the occurrences of the palace since his departure: the following is a short specimen of the conversation which passes between them.

"Quoth Urien, He so doats, as she had dropt  
Some philtre in his cup, to lethargy  
The Briton blood, that came from Owen's veins.  
Three days his halls have echoed to the song  
Of joyaunce.

Shame! foul shame! that they should hear  
Songs of such joyaunce!" P. 6.

If this be poetry, it is poetry in its dotage; and indeed nothing can be more unfortunate than Mr. S.'s attempts, in general, at familiar dialogue. It would perhaps puzzle most of our readers to account for the chemical process by which the

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the following passage, not more untractable than a hundred others, was resolved into metre.

“ The old man replied, with difficult effort keeping down his heart, God, in his goodness, may reserve for us that blessing yet ! I have yet life enow to trust that I shall live to see the day, albeit the number of my years well-nigh be full.” P. 8.

The second division brings Madoc to the palace of his brother David, who is celebrating his nuptials with a Saxon Princess. Their meeting in this unexpected manner, after so long an absence, gives birth to the following natural dialogue, which seems to be founded on that part of *Tristram Shandy* where Uncle Toby and Trim kindle each others warlike passions, and make so desperate a charge with chairs and tables !

“ Aye,—many a day,  
David replied, together have we led  
The onset !—Dost thou not remember, brother,  
How, in that hot and unexpected charge  
On Keiriog's bank, we gave the enemy  
Their welcoming ?

And Berwyn's after-strife !  
Quoth Madoc, as the memory kindled him :  
The fool that day, who in his masque attire  
Sported before King Henry, wished in vain  
Fittier habiliments of javelin proof !  
And yet not more precipitate that fool  
Dropt his mock weapons, than the archers cast,  
Desperate, their bows and quivers-full away,  
When we leapt on, and in the mire and blood  
Trampled their banner !

That, exclaimed the king,  
That was a day indeed, that I may still  
Proudly remember.” P. 13.

This silly anecdote is dragged out from Gibson's *Cambden*, who tells of an estate in Dorsetshire, held in grand fergeantry, by finding a man to go before the King bare-headed and bare-footed, when he should make war in Scotland ; and as some records (very fortunately for Mr. S.'s purpose) say, *in Wales* ! Mr. S. is undoubtedly a man of great reading: we wish his judgment were equal to his industry, but he selects the mean and ridiculous, with no less avidity than the curious and important passages of his author, and strings them together in disgusting alliance.

This heroic commemoration of mutual gallantry ends in a violent fit of anger, which is calmed by the salutary ar-

tifice of Goervyl, who invites her brother to give the history of his adventures. This he promises to do on the succeeding day, and in the interim the bard is called upon for the accustomed song. As this is a wedding-feast, something appropriate to the occasion might be expected; but we are put off with a system of theology, (and a strange one it is) as laid down in "the Triads of Bardism!" This is an unaccountable whim; but this is not the only instance in which the author chooses to let "his reading appear, when there is no need of such vanity." The conclusion of the bard's song, however, is in a better style, and more to the purpose.

In the third section, Madoc begins his narrative. He was feasting at Dinevawr, (for Madoc, like Ulysses of old, is a great feaster) when he heard of the death of his father, and of the contention of his brothers for the vacant throne. He hastens to reconcile them; but their eagerness for hostilities defeats his pious purpose, and he only arrives at the field of battle to witness the carnage.

" The fight, the sounds,  
Live in my memory now,—for all was done!  
For horse and horsemen, side by side in death,  
Lay on the bloody plain;—a host of men,  
And not one living soul,—and not one sound,  
One human sound,—only the raven's wing,  
Which rose before my coming, and the neigh  
Of wounded horses, wandering o'er the plain." P. 21.

This is fine poetry and fine painting: and we know not how to forgive the writer's officious accuracy, for subjoining, in a note of plain prose, that the battle was really fought two years after the period here mentioned; and that Hoel, whose dead body Madoc discovers on a heap of slain, made his escape from it, and died in Iceland. From this melancholy scene, Madoc is conducted by a peasant to the cottage of a blind old man, who proves to be his cousin, Cynetha; and the prince, who is very proud of the virtues of his father, learns, with some confusion, that the good King had put out his nephew's eyes for claiming his inheritance! This is not told in Mr. S.'s best manner\*, nor is the remainder of this section executed with much attention, though the story hinges upon it. We are not very deeply versed in

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\* In the midst of it we have the harsh and falsely accented word "consummated." Rev.

Welsh antiquities, and cannot therefore pretend to say what authority there is for representing Cynetha as a very old man, since Madoc and he are brother's children, and must therefore be nearly of an age. In strictness, the advantage should be on the side of Madoc, who is the son of the elder brother.

But this is not the only incongruity. Madoc had taken no part in the dispute for the succession, and his brother David, the reigning King, manifests no hostility towards him; yet he is told by Cadwallon, the old man's son, that there is no safety for him in Wales, where he must either be "the victim or the murderer." In this state of alarm, they walk towards the shore, and a project, on which the whole story turns, is conceived and brought about in this singular manner.

"Prince, quoth Cadwallon, thou hast rode the waves  
In triumph, when the invaders felt thine arm.  
Oh what a nobler conquest might be won  
There,—upon that wide field!—What meanest thou?  
I cried.—That yonder waters are not spread  
A boundless waste, a bourn impassable,—  
That Man should rule the Elements,—that there  
Might manly courage, manly wisdom find  
Some happy isle, some undiscovered shore,  
Some resting place for peace.—Oh that my soul  
Could seize the wings of Morning! soon would I  
Behold that other world, where yonder sun  
Speeds now, to dawn in glory!

As he spake,  
Conviction came upon my startled mind,  
Like lightning on the midnight traveller." P. 33.

And the next news we hear is, that he is on his voyage. Never was any thing more loosely told. The means by which Madoc prevailed on his countrymen to undertake so perilous, so hopeless an adventure; the resources of his ingenuity, in providing two large large ships, in a port which had never probably seen any thing more bulky than a coracle or a canoe, and the science however acquired, by which he proposed to conduct his followers to "that other world," might and should have formed an interesting part of the story. Here, in our opinion, lay the chief difficulty with which Mr. S. had to contend, and here, therefore, before we opened his poem, we imagined that he had exerted all his powers. But he has evaded every obstacle, and dis-

patched the whole of this important business in a start and an exclamation!

"I caught his hand;—kinsman, and guide, and friend.  
Yea, let us go together!" P. 34.

In the fourth Section, Columbus (Mr. S. calls him Madoc) pursues his voyage. The narrative is verified with spirit from Robertson and others, and some parts of it are truly beautiful. The following lines, copied from a well-known passage, though less chaste perhaps than the original, are of no common hand:

"'Tis pleasant, by the cheerful hearth, to hear  
Of tempests, and the dangers of the deep,  
And pause at times, and feel that we are safe;  
Then listen to the perilous tale again,  
And, with an eager and suspended soul,  
Woo Terror to delight us." P. 42.

The fifth Section lands Madoc on the southern coast of the Floridas, where he is received with wonder and kindness by the natives. There is not much to detain us here, for we can discover nothing of novelty. It is true, that Madoc accumulates his wonders for the amusement of his audience, and when first told, they must have been highly interesting; but we have met with them in a thousand different places, and slumber over the useless repetition. Fire-flies, water-spouts, flying-fish, &c. &c. cannot give zest to a poem in the present day, and the reader looks for something less trite.

In an occasional visit to one of the Chiefs, Madoc takes notice of a boy of different features from the rest: this youth, whose name is Lincoya, follows him on board, and, by signs and broken language, (for Madoc, like Cortes, must have an interpreter) invites him to continue his voyage up the great river Missouri. Here he lands, and is conducted to an Indian village.

The sixth division gives an accurate account of the customs of the Floridians, as described in the history of voyages. Erillyab, the Queen, (an ill-constructed name) receives the hero at the door of her hut; while they are engaged in conversation, a priest approaches, and seizes upon two children, with an intent to bear them off to Aztlan, a neighbouring state, as a tributary sacrifice to the gods. Madoc interposes, and his threats excite such a spirit of resistance in the Hoamen, that the priest returns to the Aztecas full of rage and shame, but without his prey. The King, naturally surprised

surprised at this opposition in his vassals, invites the stranger, who had authorised it, to his coast. Madoc accedes to his request, and a scene of some warmth takes place: on the whole, however, Coanocotzin (such, to use a witty expression of the author, "is the *ugly-ography* of his name") comport himself with dignity; except that once provoked by the blustering of Madoc, he breaks out—

" Lo this, quoth he,  
My club! and he threw back his robe; and this  
The arm that wields it!—'twas my father's once:  
Erillyab's husband, King Tepollomi,  
He felt its weight—did I not show thee him?  
He lights me at my evening banquet. There,  
In very deed, the dead Tepollomi  
Stood up against the wall, by devilish art  
Preserved; and from his black and shrivelled hand  
The steady lamp hung down." P. 67.

This is not much unlike a passage in the exquisite tale of Tom O'Shanter\*.

" Coffins stood up like open presses,  
Which show'd the dead in their last dresses;  
And by some cantry's, devilish sight,  
Each in his cold hand held a light."

We could wish that a little of Burns' poetic spirit had been infused into the imitation; for, to say the truth, his Majesty's boast is "*furieusement prosaïque*."

In the next section, a battle takes place between the Hoamen, supported by the Britons, and the Aztecas, in which the former, of course, are victorious. The prince with the hard name has no opportunity of wielding the club which felled king Tepollomi, for, just as the army began to march, he was taken ill! Mr. S. makes no use of machinery, but his accidents happen so marvelously a propos, that little is gained on the score of probability: what is lost by the omission, in embellishment, is a question into which we have not leisure to enter. We do not, however, greatly approve of the poetical scepticism which is spreading among us, as it seems to argue a penury of invention, and a relaxation of literary toil.

Section VIII. Madoc repairs to Coanocotzin, with old Iolo, ("where got he that name, trow!") physician in ordi-

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\* The author, however, found the circumstance in Torquemada, whom he quotes. P. 469.

nary to the Cymri. He finds the monarch ill of a fever, which is subdued by the skill of his companion; when they discourse together concerning the terms of peace. These are moderate, Madoc only requires the Aztecas to give up the body of king Tepollomi, to free the Hoamen from their bloody tribute, and to abstain from human sacrifices. The first two are granted at a word, and with respect to the third, the king, who is truly an amiable character, advises Madoc to speak with the priests about it. A conference is accordingly held; Cynetha, the blind old man, makes an harangue on the superior claims of christianity, which reduces the Pabas to silence, confounds Tezozomoc, the high-priest, and convinces the rest of the assembly! A peace follows of course, and Madoc, leaving his new settlement in a prosperous state, returns to Aberfraw in quest of fresh adventurers. In the poetry of the last two sections, there is not much to praise; nor can we altogether applaud the manner in which the Aztecas are made Christians by acclamation. The appeals of Cynetha to heaven are too lightly made, and the ever-changing appellations of the Supreme Being, which are at once fantastic and unscriptural, must give a pain to sober minds, which we are confident Mr. S. never intended.

We have yet a word to say. That a vessel setting out from a given port, and driving before the wind, should accidentally touch on some part of a line six thousand miles in length, which directly crossed its course, might, and, we believe, actually has happened; but that the same vessel, "straying, like Whiston, without pix or star," should make a particular point in a line not so many feet in extent, is a circumstance that startles credulity, and seems to require a little of that machinery which the author treats with such disdain. We never heard of any ships which found their way from port to port without mortal assistance, except those of King Alcinoüs, and latterly, that of Mr. Southey's friend, Wordsworth, which, if we recollect rightly, is manned with a crew of ghosts!

Section IX. We are not sorry to return with Madoc to Wales, for this Indian expedition has failed to interest us. The hero's first thought is to persuade his brothers to accompany him in his second trip: to this the king, we scarcely know why, objects, and Madoc complains of his perverseness to his sister. This Section is written in a style of infantine gossipping, which many of Mr. Newbery's little masters and misses would think too puerile.

Section X. Madoc goes to visit Cyveilioc, Prince of Powys; his journey is described with a picturesque pen, <sup>21</sup>  
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is the hall of the chief in which the warriors are now assembled to celebrate "the Feast of Victory." The following extract has every quality of poetry, and the concluding lines are eminently beautiful.

"Around the Chieftain's board the warriors sat;  
The sword, and shield, and helmet, on the wall,  
And round the pillars, were in peace hung up;  
And, as the flashes of the central fire  
At fits arose, a dance of wavy light  
Played o'er the reddening steel. The Chiefs, who late  
So well had wielded, in the play of war,  
Those weapons, sat around the board, to quaff  
The beverage of the brave, and hear their fame,  
Cyveilioc stood before them,—in his pride  
Stood up the Poet-Prince of Mathraval;  
His hands were on the harp, his eyes were closed,  
His head, as if in reverence to receive  
The inspiration, bent; anon, he raised  
His glowing countenance, and brighter eye,  
And swept, with passionate hand, the ringing harp.  
Fill high the Hirlas Horn! &c." P. 99.

The song of Victory is a genuine Welsh ode: it is versified with great spirit, but somewhat too close to the letter; yet such is the infatuation of the poet, that, having procured a more literal version of the original, of immeasurable length, he regrets that he received it too late to avail himself of it on the present occasion! Without considering that its abruptness, its rude antiquity, and its impenetrable obscurity, would by no means harmonize with the rest of the poem. Whatever may be thought of this, however, there can be but one opinion of what follows, which amply redeems a thousand such defects as we have noticed. It may be doubted whether the English language be in possession of many finer passages.

"Here ceased the song.

Then from the threshold on the rush-strewn floor  
Madoc advanced. Cyveilioc's eye was now  
To present forms awake, but, even as still  
He felt his harp-chords throb with dying sounds,  
The heat and stir and passion had not yet  
Subsided in his soul. Again he struck  
The loud-toned harp.—Pour from the silver vase,  
And brim the honourable Horn, and bear  
The draught of joy to Madoc,—he who first  
Explored the desert ways of Ocean, first,  
Through the wide waste of sea and sky, held on  
Undaunted,



Undaunted, till upon another World,  
 The Lord and Conqueror of the Elements,  
 He set his foot triumphant ! Fill for him  
 The Hirlas ! fill the honourable Horn !  
 This is a happy hour, for Madoc treads  
 The hall of Mathraval ; by every foe  
 Dreaded, by every friend beloved the best,  
 Madoc, the Briton Prince, the Ocean Lord,  
 Who never for injustice reared his arm.  
 Give him the Hirlas Horn ! fill, till the draught  
 Of joy shall quiver o'er the golden brim !  
 In happy hour the hero hath returned !  
 In happy hour the friend, the brother, treads  
 Cyveilioc's floor !" P. 102.

In the eleventh Section, Cyveilioc carries Madoc to a Gorfedd or Bardic meeting; and here Mr. S. pours out a profusion of antiquarian knowledge. Undoubtedly the narration is very exact, but as no one will consult the poem on such a point of history, we should have been pleased, if the author had given a loose to his fancy, and intermingled something of his own, in which he is commonly successful. The description of Caradoc, one of the aspirants, is of this kind, and fully justifies our observation.

" Inclining on his harp,  
 He, while his comrades in probation song  
 Approved their claim, stood hearkening, as it seemed,  
 And yet like unintelligible sounds  
 He heard the symphony and voice attuned ;  
 Even in such feelings as, all undefined,  
 Come with the flow of waters to the soul,  
 Or with the motions of the moonlight sky.  
 But when his bidding came, he at the call  
 Arising from the dreamy mood, advanced,  
 Threw back his mantle, and began the lay." P. 112.

The song of Caradoc, which is not extremely interesting, is formed from a variety of old traditions, all which are faithfully detailed; but in the conclusion he turns it adroitly enough to the praise of Madoc, and his projected expedition, which thus becomes highly popular.

Section XII. From Mathraval, where Madoc seems to have spent his time very pleasantly, he proceeds to Dinewawr, the residence of Rhys-ab-Gryffidd. On the road he stops to view a dam, formerly erected by the beavers.—This is one of the artifices by which Mr. S. lengthens out his poem beyond all endurance —*dulces nescit in omne moras*.

While he is musing on the vicissitudes of this unfortunate community, now reduced to one solitary being, he is joined by his brother Ririd, in the garb of a peasant, whom he prevails on to accompany him to Rhys. Madoc and the lord of Dinevawr sit down to chess: and here a notable adventure takes place. The good old man recollects that he had a post in the house, into whose business he had not yet found leisure to inquire, and being now tired of play, sends for him into the hall.

“ Now the Messenger  
Entered the hall ; Goagan of Powys-land,  
He of *Caer-Einion* was it, who was charged  
From *Gwyneth* to *Dcheubarth* ; a brave man,  
Of copious speech. He told the royal son  
Of *Gryffid*, the descendant of the line  
Of *Rhys-ab-Tudyr-mawr*, that he came there  
From *David*, son of *Owen*, of the stock  
Of kingly *Cynan*. I am sent, said he,  
With friendly greeting ; and as I receive  
Welcome and honour, so, in *David's* name,  
Am I to thank the Lord of *Dinevawr*.  
Tell on ! quoth *Rhys*, the purport and the cause  
Of this appeal ?

Of late, some fugitives  
Came from the South to *Mona*, whom the King  
Received with generous welcome. Some there were  
Who blamed his royal goodness ; for they said,  
These were the subjects of a rival Prince,  
Who, peradventure, would with no such bounty  
Cherish a northern suppliant. This they urged,  
I know not if from memory of old feuds,  
Better forgotten, or in envy. Moved  
Hereby, King *David* swore he would not rest  
Till he had put the question to the proof,  
Whether, with liberal honour, the Lord *Rhys*  
Would greet his messenger ; but none was found,  
Of all who had instilled that evil doubt,  
Ready to bear this embassy : I heard it,  
And did my person tender,—for I knew  
The nature of Lord *Rhys* of *Dinevawr*.

Well ! quoth the Chief, Goagan of Powys-land,  
This honourable welcome that thou seekest,  
Wherein may it consist ?

In giving me,  
Goagan of Powys-land replied, a horse  
Better than mine, to bear me home, a suit

Of seemly raiment, and ten marks in coin,  
And raiment and two marks to him who leads  
My horse's bridle." P. 124.

This mean and contemptible anecdote, told in metre not unworthy of it, is a marked disgrace to the poem. Mr. S., however, thinks differently on the subject; he calls it "a very characteristic story," and felicitates himself on the chance by which he discovered it in "Mr. Yorke's curious work on the Royal Tribes of Wales," p. 497. He has taken no freedom, he assures us, "with the original, except adapting the orthography of Gwgan to an English eye, and altering five pounds to ten marks!" We wish he had omitted it altogether: for our parts, we see not the wisdom of ransacking old records for every foolish tale that marked the days of barbarous ignorance, to bombast and stuff out a story much too long in itself, with extraneous matter. Madoc will, ere long, perhaps see a second edition, and we counsel Mr. S. in all the sincerity of regard, to send this mumping Goagan of Powys-land back to Mr. Yorke.

Section XIII. Madoc takes leave of the hospitable chief, and bends his steps to the Irb of Bardfey, the burial place of his ancestors: the day was fair when he landed, and the poet whom we have lately seen grovelling through the miserable history of Goagan of Powys-land, bursts forth into these inimitable strains.

"There was not, on that day, a speck to stain  
The azure heaven; the blessed Sun, alone,  
In unapproachable divinity,  
Careered, rejoicing in his fields of light.  
How beautiful, beneath the bright blue sky,  
The billows heave! one glowing green expanse,  
Save where along the bending line of shore  
Such hue is thrown, as when the peacock's neck  
Assumes its proudest tint of amethyst,  
Embathed in emerald glory. All the flocks  
Of Ocean are abroad: like floating foam,  
The sea-gulls rise and fall upon the waves;  
With long protruded neck the cormorants  
Wing their far flight aloft, and round and round  
The plovers wheel, and give their note of joy.  
It was a day that sent into the heart  
A summer feeling: even the insect swarms  
From their dark nooks and coverts issued forth,  
For one day of existence more, and joy." P. 129.

Really Mr. S., who can write thus, is inexcusable, when he is flat and low.

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The monks had been warned of Madoc's coming, and they therefore receive him with a solemn service for the souls of his progenitors. This is described in the poet's best manner; and those who have witnessed a claustral procession in Catholic countries, will be infinitely struck with the truth and beauty of the following lines.

“ But the place  
Was holy ;—the dead air, that underneath  
Those arches never felt the healthy sun,  
Nor the free motion of the elements,  
Chilly and damp, infused associate awe :  
The sacred odours of the incense still  
Floated ; the daylight and the taper-flames  
Commingled, dimming each, and each bedimmed ;  
And as the slow procession paced along,  
Still to their hymn, as if in symphony,  
The regular foot-fall sounded ; swelling now,  
Their voices in one chorus, loud and deep,  
Rung o'er the echoing aisle ; and when it ceased,  
The silence of that huge and sacred pile  
Came on the heart.” P. 132.

While Madoc is feasting with the abbot, (this is never forgotten) he is called out by his nephew Llewelyn, the rightful heir of the throne, who had crossed from the mainland to meet him. Madoc, who is every where beating up for volunteers, invites the prince to join him : this the high-spirited youth declines, and we think him so much in the right, that we could almost wish Madoc had abandoned his own enterprise to further that of Llewelyn. In this part of the poem there is both pathos and dignity.

Section XIV. The hero prosecutes his journey to Aberfraw, but turns aside on the way to view the cottage in which he had been formerly received by Cynetha. Here, with his usual good fortune, he finds the mistress and child of his brother Hoel, whom he persuades to accompany him. We could be copious in the praise of this section : the descriptive part of it is surprisingly beautiful, and the narrative artless and affecting in the highest degree. We honour the taste and feeling that could so happily apply “ the lay of love.” Hoel is yet celebrated by his countrymen for his amatory Odes, of which several are extant. Madoc, who is not aware of the relationship in which his fair hostess stands to him, but who sees her dejected and forlorn, catches up the harp to divert her sorrows, and sings her one of his brother's songs ; one—of which, unknown to him, she herself was the subject !

“ He

" He took the harp  
That stood beside, and, passing o'er its chords,  
Made music. At the touch the child drew nigh,  
Pleased by the sounds, and leant on Madoc's knee,  
And bade him play again: So Madoc played,  
For he had skill in minstrelsy, and raised  
His voice, and sung Prince Hoel's lay of love.

I have harnessed thee, my Steed of shining grey,  
And thou shalt bear me to the dear white walls.  
I love the white walls by the verdant bank,  
That glitter in the sun, where Bashfulness  
Watches the silver sea-mew sail along.  
I love the glittering dwelling, where we hear  
The ever-sounding waves; for there she dwells,  
The shapely Maid, fair as the ocean spray,  
Her cheek as lovely as the apple flower,  
Or evening's summer glow. I pine for her;  
In crowded halls my spirit is with her;  
Through the long sleepless night I think on her;  
And happiness is gone, and health is lost,  
And fled the flush of youth, and I am pale  
As the pale ocean on a sunless morn.  
I pine away for her, yet pity her,  
That she should spurn a love so true as mine." P. 144.

We have, however, one objection to the narrative of Llaian, which does not so much affect its beauty as its propriety. She tells her affecting story with all the blushing fears of a lady of the present day: we apprehend that a Welsh damsel of the 12th century would scarcely have accounted it a violent disgrace to bear a child to a prince; and sure we are, that the sensitive delicacy here displayed accords but ill with the rude and barbarous manners displayed in other parts of the poem.

Section XV. Madoc, who, as the reader must have discovered, travels by easy stages, sees in the neighbourhood of Bangor, " a princely cavalcade."

" What have we here  
Quoth Madoc then, to one who stood beside  
The threshold of his osier-woven hut.  
'Tis the great Saxon Prelate, he returned,  
Come hither for some end, I wis not what,  
Only be sure no good!—How stands the tide?  
Said Madoc; Can we pass?—'Tis even at flood,  
The man made answer." P. 152.

*Euge, poets!*

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The object of the prelate is to excommunicate Cyveilioc, for not joining the Crusaders, and Mr. S. who, we regret to say, "bestows somewhat too much of his tediousness upon us" here, introduces a part of Ernulphus' curse, which shocks Madoc no less than it long afterwards did Trim and my Uncle Toby, and gives birth to a vehement dispute between him and the bishop. In revenge, the latter determines that the bones of Madoc's father, who had died under an interdict, shall not be suffered to lie in the church. This is privately made known to the prince, and while Baldwin and his attendants are engaged at midnight in opening the vault, he suddenly rushes in, and interrupts the work. He is taken at first for the ghost of king Owen, who may naturally be supposed to feel some interest in what was going forward; but his voice betrays him, and the sacrilegious crew are compelled by his threats to remove the corpse from the stone coffin, wrap it up in fine linen, and commit it to the care of Madoc, by whom it is safely conveyed to the ships. All this, though probably meant for little more than to give the poet an opportunity of venting his spleen on the church, might be endured, were it not that his unhappy industry has dragged out from some old chronicle, a refutation of his own story, and informed us, that the bones of the good old king are quietly reposing in the church-yard of Bangor!

Section XVI. On his return to Aberfraw, Madoc finds "six gallant barks" nearly ready for sea, and adventurers in abundance. This section is taken up with an unsuccessful attempt on the part of the prince, to induce David to liberate one brother, and be reconciled to another. On the score of poetry, we have not lately had much to admire.

Section XVII. The time is now arrived for Madoc's departure.

" That day a Boy,  
Weary and foot-sore, to Aberfraw came,  
Who to Goervyl's chamber made his way,  
And caught the hem of her garment, and exclaimed,  
A boon,—a boon,—dear Lady!" P. 169.

This unpromising commencement, is the introduction to a pleasing story, which relieves the dry narrative of the preceding sections. The boy is Senena, the faithful mistress of Caradoc, who is now on board, indignant at her supposed perfidy. It does not appear why she conceals herself from him, but Mr. S., by prematurely disclosing her sex, has weakened the effect of the episode.

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The last day is past in banqueting with the king, and the author, with singular judgment, has given the bard a song, which awakens all the heroic and all the tender feelings of the prince. We have sometimes thought, in the course of our examination of this poem, that a person like Madoc, uniformly described as alive to all the glories of his ancestors, and warmly attached to the spot which gave them birth, was not extremely likely to abandon his home in quest of he knew not what. We should rather expect such a one to join with Rodri, in support of the brave Llewelyn: but Madoc, all patriotic as he is, reserves his courage for strange adventures, and overlooks the claims of his rightful sovereign and his country. This section has many beauties, and is at once interesting and affecting.

Section XVIII. While yet near the land, they are boarded by Llewelyn and Rodri, who had just escaped from prison by the prince's assistance. Rodri scornfully rejects Madoc's invitation to share his enterprise, and Llewelyn replies to his unmanly exclamations in a speech which will make more impression on the reader than it seems to have done on the "Lord of Ocean."

" Fear not thou  
For Britain! quoth Llewelyn; for not yet  
The country of our fathers shall resign  
Her name among the nations. Though her Sun  
Slope from his eminence, the voice of man  
May yet arrest him on his downward way.  
My dreams by day, my visions in the night,  
Are of her welfare. I shall mount the throne,—  
Yes, Madoc! and the Bard of years to come,  
Who harps of Arthur's and of Owen's fame,  
Shall with the Worthies of his country rank  
Llewelyn's name." P. 183.

We hear no more of Llewelyn; and it is for the author to consider whether he has done well in exciting an interest for this gallant prince, which few will feel for the hero of the poem, and then dismissing him for ever.

We have dwelt so long on the first part of the poem, or "Madoc in Wales," that we have not room, even if we had inclination, to enter at any length into the second part, or "Madoc in Aztlan:" but, indeed, there is no temptation to be prolix, for, in quitting Wales, we quit nearly all that is interesting in this voluminous production. We shall, however, pursue the story at a future opportunity, and subjoin our general remarks.

.. (To be concluded in our next.)

ART. X. *Dialogues on the Doctrines and Duties of Christianity: intended for the Instruction of the Young, and to lead them to the Study of the sacred Scriptures. In Two Volumes. By Mrs. John Jackson. 8vo. 627 pp. 15s. Rivingtons. 1806.*

THE labours of Mrs. Trimmer, Mrs. More, Miss Hamilton, and others, on the subject of education, reflect honour not only on themselves, but also on the country in which such labours are duly estimated. It has been said \*, that, on the continent, ladies of education have leagued with the philosophers of the *modern school* to corrupt the principles of youth, and to diffuse that spirit of anarchy and irreligion which was first excited by Voltaire and his associates, and has drenched Europe in blood. How different has been the conduct of the British fair? The writings of Helen Maria Williams indeed may be thought an exception; but Miss Williams seems to have renounced her country; and we trust, that the country which has encouraged the works to which we have alluded, is equally ready to renounce her.

To the respectable list of female authors, who have written with distinguished abilities on this most important of all subjects, we have now to add the name of Mrs. Jackson, whose elegant volumes contain much sound instruction in language generally correct and always perspicuous. *Dialogues* indeed they are not; and it is well that they are not; for we do not at present recollect one British author who has succeeded as a writer of philosophical and religious dialogues, except the celebrated Berkeley, bishop of Cloyne. His *Minute Philosopher* is indeed an example of that species of composition, to which nothing, perhaps, will be found equal since the days of Plato; but what are the dialogues of Hume, and Lyttelton, and others, who have endeavoured to tread in the bishop's steps?

"A dialogue," says an elegant and judicious critic †, "ought to be a natural and spirited representation of real conversation; exhibiting the characters and manners of the several speakers, and uniting to the characters of each, that peculiarity of thought and expression which distinguishes him from another."

Plato's dialogues are in fact the representations of real conversations, carried on by speakers whose characters and

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\* See Professor Robison's *Proofs of a Conspiracy, &c.*

† "Dr. Blair."



manners were distinctly marked, and well known to the writer of the dialogues. The *Minute Philosopher* is the composition of a man, who, besides possessing a very delicate taste, and more than common genius, had conversed much with such characters as he exhibits, and had imbibed the manner of his master Plato. Hence the characters and manners of his fair speakers are so accurately distinguished, that a reader of good taste, after perusing the first dialogue with attention, could hardly once mistake *Alciphron* for *Lyficles*, or *Crito* for *Euphranor*, though these names were effaced from the six remaining dialogues. But in the greater number of modern dialogues, even when written by men of learning and genius, the speakers, or pretended speakers, have no characters by which they are distinguished from each other; and the apparent conversation, though interrupted by the awkward introduction of useless names, is one continued discourse, in which the author appears throughout in his own person.

Such, truth compels us to say, are the dialogues before us. They are carried on between a *preceptress*\* and her *pupil*; but the pupil, instead of asking questions, or proposing difficulties for solution, generally continues or concludes the discourse which the *preceptress* had begun; while on some occasions she seems to change places with her *preceptress*. The subjects, however, of the dialogues are of so great importance, and in general so justly and ably treated, that the interruption given by the denominations of the speakers, is the only thing exceptionable in the two volumes.

After a well-written introduction, pointing out the importance of the sacred scriptures, and describing the spirit with which they should be studied, Mrs. Jackson treats, in ten dialogues, of which some are divided into parts,—

“ Of the nature and attributes of God; of creation; of man in his original state; of sin and death; of redemption; of the divine and human natures of Christ; of sacrifices, and the institution of the Lord's supper; of the resurrection and ascension; of the holy Spirit; of the assent of the understanding to the truth of the Gospel; of the effect of faith; of repentance, baptism, and the nature and constitution of the christian church; of prayer; of the love of God; of the decalogue; of confirmation, and receiving the sacrament of the Lord's supper; and of the general judgment.”

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\* We do not recollect to have seen this word before; and we certainly do not approve of it. *Rev.*

As a specimen of her manner, we shall extract part of her first dialogue on creation.

" We proceed now from contemplating the inherent perfection of God, to view and "*praise him in his noble acts*\*." Gen. i. 2, 3.

" Pupil.—*And the earth was without form, and void; and darkness was upon the face of the deep, and the SPIRIT OF GOD moved upon the face of the waters. And God said, let there be light, and there was light.*

" Precep.—He who gave the light, inspired the relater of this glorious truth.—The fact is announced in words of correspondent sublimity. As we pause on the reflections which they excite, we rise from created light to that ALMIGHTY source which gave it being, " and who dwelleth in that light which no mortal eye can approach unto†," but which the " pure in heart‡" shall behold, when the " heavens and the earth§" shall " have passed away." Rev. xxi. 28.

" Pupil.—*And the city had no need of the sun, neither of the moon to shine on it, for the GLORY OF GOD did lighten it, and the Lamb is the light thereof.*"

" Precep.—As we lift our eyes each returning day, to receive that light which shines upon our earth, let us raise our hearts towards the Fountain of a light surpassing all the glory which created light can unfold, of which the Psalmist has spoken, and to which we may refer the sublime words of one who drew largely from the scriptures.

" Hail! holy light, offspring of heaven, first-born,  
Or of the eternal, co-eternal beam,  
May I express thee unblamed! Since God is light,  
And never but in unapproached light  
Dwelt from eternity: dwelt then in thee,  
Bright effluence of bright essence uncreate.

" We have already observed, that creation was a communication of the divine goodness. Gen. i. 4, 5.

" Pupil.—*And God saw the light that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day.*

" Precep.—We perceive here not only the creation of light previous to any mention of the sun, but that the morning and evening are spoken of, while the cause from which this vicissitude now results, is not yet adverted to. We may account for this by supposing that the order of time, which was of slight im-

\* " Psalm cl. 2.                   † " 1 Tim. vi. 16.

‡ " St. Matt. vi. 8.               § " 2 Peter iii. 10."

portance, (though the notification of facts was of the highest) was not observed in the relation; or that the Almighty prefigured, by periodically abated light, that course of things he was about to establish. The causes of this, (if it was so) could not relate to man, and therefore we need not wonder at the conciseness of a narration which answers the necessary end, by showing, that without God "*was not any thing made that was made*." We may readily believe that the universal Father renders his providential dispensations to one race of beings, an evidence of his wisdom and goodness to another. The time of which we speak preceded the creation of Adam, but He who "*stretcheth out the north over the empty place, and hangeth the earth upon nothing*†," was "*seen of angels*‡."

—————"Think not, though men were none,  
That heaven would want spectators, God want praise.

"He needed not time to effect his mighty work, yet condescended to that order which gave it its completion in six days, consecrating the seventh. May we not, without presumption, apprehend that this gradation took place for some purpose of good, relative to the creatures of God, on account of which he proceeded to regulate the elemental mass in the manner we read. Gen. i. 6.

"Pupil.—*And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament heaven, and the evening and the morning were the second day. And God said, let the waters under the heaven be gathered together into one place, and let the dry land appear. And it was so. And God called the dry land earth; and the gathering together of the waters called he seas; And God saw that it was good.*

"Precep.—By this declaration we understand the adaptation of the creation to promote the happiness or good of the sensitive creatures, to whose use it was destined§. Light is no sooner spread over the face of chaos, than the rarer fluid particles ascend in vapour, while the grosser, parted from the mass, are gathered together into one place, that the dry land may appear, and become fit to receive and nourish all vegetable productions. Gen. i. 11—16.

"Pupil.—*And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his*

\* "St. John i. 3.

+ "Job xxvi. 7.

‡ "1 Timothy iii. 16.

§ "See this illustrated by Dr. Paley in his *Natural Theology*." kind,

kind, whose seed is in itself upon the earth. And it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind; and God saw that it was good. And the evening and the morning were the third day. And God said, let there be lights in the firmament of heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and for years. And let them be for lights in the firmament of the heaven to give light upon the earth. And it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

"Precep.—The earth is now richly replenished, and the heavens adorned with radiant and resplendent bodies. Gen. i. 17.

"Pupil.—And God set them in the firmament of the heaven, to give light upon the earth. And to rule over the day, and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day.

"Precep.—The sun which rules the day, and the moon which rules the night, serve us to measure the course of time, while they and it remain; but as we have seen them originate in creation, so we know that time itself, (the periods of which they now mark by the return of "day and night, summer and winter, seed time and harvest,"\*) "Shall be no longer†," and these glorious luminaries themselves "pass away‡." "These shall perish, but God shall endure," and, if we fail not in our duties we ourselves also, "shall inherit eternal life§." But as it is the effect of our conduct in time which will follow us throughout eternity, let us "while it is called to day§," "work out our salvation¶," and keeping in mind that state of blessedness for which the present time is given us to prepare ourselves, exalting our contemplation above every object of sense, rise with our sublime poet, from the effect produced, to its great cause.

"Pupil.—These are thy glorious works, Parent of good, Almighty. Thine this universal frame, thus wondrous fair! Thyself how wondrous then!"—P. 77.

That the sentiments displayed in this passage are just, and that the language is elegant, will not, we think, be questioned; but the reader perceives that it has not one distinguishing feature of a dialogue. It is a specimen, however, of a mode of instruction, which, if regularly practised, could not fail to be successful. Mrs. Jackson's object, in this pub-

\* "Gen. viii. 22.

† "2 Peter iii. 10.

‡ "Heb. iii. 13.

+ "Rev. x. 6,

¶ "St. Mark x. 17.

¶ "Phil. ii. 12."

lication, is, "to fix the young mind," as she says\*, "to a direct study of the scriptures, as they relate to the doctrines and duties of Christianity." With this view she introduces a teacher reading a short lecture on each of these doctrines and duties, and at the end of every lecture, or division of a lecture, mentioning the book, chapter, and verse, where such doctrine is taught, or such duty enjoined. The pupil, who listens, must be supposed to have her Bible beside her; to open it at the place or places referred to; and to read the texts on which her *preceptress* rests the doctrine or precept inculcated in the lecture, making such remarks on the text in connexion with the lecture as occur to her youth. In this form of a *book* to be read in the closet, there is not indeed much elegance; but the mode of instruction, if carried into practice by a governess and her pupils in real teaching, would tend more than almost any thing else that we can readily conceive, to store the youthful mind with a connected collection of passages from the Old and New Testaments, on the most important topics of Christianity; and lay such a foundation of religious knowledge, and religious sentiments, as could not afterwards be erased, either by the dissipation of the age, or by the subtilties of sophistry. As a model of instruction, therefore, the book cannot be too strongly recommended; and the following extract, with which the whole is concluded, bears ample testimony to the good sense and piety of the author.

"If therefore you are impressed by these glorious and blessed revelations, you will make that book, which is full of corroborative testimonies of those truths which we have been engaged in considering, a part of your daily study:—The early part of the day,—the spring also of life, will be gladly occupied by you in cultivating the "*good seed*." The extracts which have been set before you, have been separated from the complete volume, only to lead you to it in the hope of finding them as they are there united with such a combination of glorious truths, as will animate you with a vital principle of religion; with such a prevailing sense of your duty to God and your fellow creatures, as shall, through the aid of the Holy Spirit, enable you to conquer whatever opposes your salvation; and, whenever it interferes with your hopes of immortal happiness and glory, to "*overcome*" every temptation this world can present to you.

"Let me, before I close these observations on the revealed word of God, in which, I humbly hope and pray, that in the

great day of account we may be found to have been fellow learners, remind you, that in the Scriptures only, the true sources of moral duty, as it is founded on religious principles, are unfolded to us. If we bring our conduct to any other test, to that of our own opinions, or of those of our fellow creatures, an endless variety of motives and conclusions will perplex us.

"Our Redemption is through our blessed Lord and Saviour Jesus Christ: He hath made "*an atonement*: He *continually* to make intercession for us:" He sends "*the Comforter*," and by Him we shall be "*judged at the last day*." Be it then our continual prayer, and earnest endeavour, to "*keep His commandments*." Of our present comfort and our future hope He is the "*Chief Corner Stone*."

"I AM Alpha and Omega, the Beginning and the End, the First and the Last, saith the Lord†."—OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST‡!"

"NOW TO HIM WHO IS ABLE TO DO EXCEEDING ABUNDANTLY FOR US ABOVE ALL THAT WE CAN ASK OR THINK§;" TO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR AND GLORY, FOR EVER AND EVER!! AMEN!" P. 335.

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ART. XI. *The beneficial Effects of Christianity, on the temporal Concerns of Mankind, proved from History and from Facts.* By the Right Rev. Beilby Porteus, D.D. Lord Bishop of London. 8vo. 90 pp. Cadell and Davies. 1806.

THE labours of this excellent and venerable Prelate seem to be only commensurate with the term of his existence. They are alike numerous and important. There is not one which does not abound with maxims of instruction, alike salutary in the confirmation of religious faith, the improvement of morals, and the regulation of human conduct. This last is not the least valuable, and it is very highly consolatory to learn, that in the short interval which has occurred between its first publication and the present month, it has passed through three large editions. It proves, in the most satisfactory manner, that inattentive, as numbers

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\* "Ephes. ii. 20.                    + "Rev. xxij. 13.

† "1 Cor. iii. 11.                    § "Ephes. iii. 20.

|| "1 Tim. i. 17."

may be to the important duties of Christianity, and disinclined to be reminded of their danger, there is still a large and estimable portion of our countrymen who receive with gladness the grave and instructive precepts of their teachers, and willingly and steadily apply them to the purposes for which they were intended.

The present publication is comprised in three brief Sections, of which the following is, we believe, a fair analysis.

The adversaries of the christian faith have contended with more zeal than justice, more prejudice than truth, that the introduction of the Christian Revelation has introduced a spirit of cruelty and intolerance, with endless massacres, wars, and persecutions. This absurd position is fairly and forcibly obviated, by proving that the Gospel authorises no other means of conviction than gentleness and persuasion, and that if any of its disciples have, by a misguided zeal, been betrayed into sanguinary measures, the blame is to be imputed to them, and not to the religion of Jesus. But the author goes still further, and satisfactorily evinces, that the Gospel has promoted and increased the peace, the welfare, and the comfort of mankind. This is exemplified, by stating the relative condition of those domestic relations upon which the misery or comfort of the human race so manifestly depend, namely, the state of *marriage*—the *parental* relation—and the condition of *servants*. In each of these cases, this is remarkably well argued, and it is made most clearly to appear, that in each and all of these relations the general condition of mankind has been ameliorated by the diffusion of Christianity. We give as a specimen of this part of the work the Bishop's opinion as to the relative state of marriage before and after the introduction of the Gospel.

“ The two great banes of connubial happiness among the ancient Pagans, were polygamy and divorce. The first of these, it is well known, prevailed, and does at this hour prevail, through almost every region of the eastern world. The other was allowed for the most trivial causes, and exercised with the most wanton cruelty, in the later ages of Rome, not only by the worthless and the profligate, but by some of the most distinguished characters in the republic: and both of them evidently tended to destroy that mutual confidence, harmony, and affection, that constant union of interests and of sentiments, which constitute the supreme felicity of the matrimonial state. Besides this, the treatment of married women in general, among the ancients, was harsh, ungenerous, and unjust. And at this day (for the spirit of paganism is at all times, and in all places, the same) the savages  
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of North America, as well as those of the new discovered islands in the South Seas, consider their wives as little better than slaves and beasts of burthen, and use them accordingly.

“To all these cruelties Christianity (wherever it is received and professed with any degree of purity) has put an effectual stop. It has entirely cut off that grand source of domestic wretchedness, polygamy; and has confined the dangerous liberty of divorce to one only cause (the only cause that can justify the dissolution of so strict and sacred a bond) viz. an absolute violation of the first and fundamental condition of the marriage contract, fidelity to the marriage bed\*. It has provided no less for the security and comfort of the weaker part, than for the sovereignty of the stronger. It has established just so much command on one side, and just so much subjection on the other, as is necessary to prevent those everlasting contests which perfect equality must unavoidably produce. It lays, at the same time, a foundation for encreasing harmony and tenderness by mutual obligations, and reciprocal concessions; and gives to each more frequent opportunities of displaying their affection, by ruling with mildness, and submitting with cheerfulness.

“There cannot, indeed, be a finer proof of the benevolence of our religion than this regard and consideration for that part of the species which most wants, and yet in this instance before the promulgation of the Gospel, did least enjoy the privileges of humanity. In effect, the condition of this sex, at least in the conjugal state, is so infinitely superior to the part assigned them by the heathens of old, and the Mahometans and Pagans of this day, that they seem to be a different rank and order of beings. Instead of being considered merely as necessary parts of the family, of being confined to the loom and the distaff, and excluded from

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\* “The historian of *The Decline and Fall of the Roman Empire*, has been pleased to observe, (vol. iv. p. 380) that “the ambiguous word which contains the precept of Christ respecting divorce is flexible to any interpretation that the wisdom of a legislator can demand, and that the proper meaning of the original word *πορνεία*, cannot be strictly applied to matrimonial sin.” But if that author would have given himself the trouble to look at 1 Cor. v. 1. he would have perceived that the word *πορνεία* not only may be applied to matrimonial sin, but is actually so applied sometimes by the sacred writers; and in the place just cited can scarcely admit of any other sense. In this sense it is also used by our Saviour, Matt. v. 32. xix. 9. And this being incontrovertible, it is, I confess, past my understanding to comprehend, how this precept of Christ can be *flexible* to any other meaning than that plain and obvious one which it bears upon the very face of it, and in which it has been hitherto constantly understood; namely, that the only legitimate ground of divorce is adultery.”



many of the most essential comforts of life ; (which was their case in the most civilized nations of antiquity ;) instead of being entirely cut off from all commerce with the world, imprisoned for life within the walls of a seraglio, and looked upon in no other light than as instruments of pleasure, as having neither rational minds nor immortal souls ; as born only to minister to the happiness of others at the expence of their own, to be the slaves of sensuality, caprice, and revenge (which is still their condition in eastern countries) ; instead of this, I say, they are now, by the gradual prevalence of Christian principles and manners, admitted to an equal share in the advantages and the blessings of society. Their understandings are cultivated, their minds improved, their sentiments refined, and their interest and happiness uniformly and properly consulted in every important concern of life." P. 9.

The first section having demonstrated how visibly and undeniably Christianity has promoted the happiness of mankind in every domestic relation, the second is employed in showing that its beneficial influence is no less evident in the great and important concerns of civil and social life.

And first, with respect to government. The Gospel does not enjoin or proscribe any peculiar form of government, but it regulates the duties both of them who govern, and of those who are governed. The Bishop then contrasts the outlines and principal features of civil policy in ancient and modern times ; he points out the ferocious despotism, the sanguinary laws, and the corrupt administration of those laws, concluding with (which admits of no question) the proof of the manifest superiority of our own government, and that of other modern kingdoms. The subject of war, and the behaviour of conquerors with respect to their prisoners, is next discussed, and the reader will necessarily be delighted with the temperate language, and yet energetic argument, in which the advantages arising in these instances from the introduction of the Christian system are demonstrated.

" I have formerly observed, \* and some arguments have been adduced to prove, that in Christian countries the horrors of war (that severest scourge of the human race) have been greatly mitigated, and their frequency, their duration, and their attendant miseries, considerably diminished. In further confirmation of this fact, and in addition to what has been already advanced in support of it, I would entreat the reader, when he is perusing the history of the ancient states, to pay a little attention to the na-

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\* " Sermons, V. 1. S. xiii. P. 317. Ed. 10."

ture, the origin, the number, the extent and the continuance of their wars, and to the methods in which they were conducted. We are accustomed, from our infancy, to look on those people with such implicit and almost idolatrous veneration; we are so dazzled with the splendour of their victories, and the glory of their conquests; with the courage, the ardour, the intrepidity, the heroism, the grandeur and elevation of mind they so frequently displayed; and, above all, we are so charmed with the eloquence and the sublimity with which their martial achievements are recorded by their historians, and immortalized by their poets, that we never think of that horrible inhumanity which was the great prominent feature of their character; we never see the torrents of blood they shed, in order to arrive at their favourite object, nor the various and inconceivable miseries they spread throughout the world. The plain truth is, that they were the common enemies of mankind; the oppressors, the plunderers, the robbers, and the tyrants of the whole earth. By much the greatest part of their wars were voluntary and unprovoked; were wars of aggression, of interest, injustice, rapine, and ambition. They gave their protection to every one that applied for it, without the least regard to the justice of the cause, for the sole purpose of extending their conquests; and the most solemn treaties were evaded or violated, without the smallest scruple, whenever their interest appeared to require it. A lust of empire, a passion for martial achievements, an insatiable thirst for glory, were the ruling principles of their conduct, and to these every other consideration, however sacred, was made to give way. Their governments were little else than military establishments. Every citizen was a soldier, and every kingdom upon the watch to devour its neighbour. The surest road to the honours of the state was through the field of battle; and men were obliged to force their way by the sword to almost every object of their pursuit.

“ Whilst every thing thus tended to inflame the fiercest passions of the human heart, no wonder that the wars of the ancients were incessant and sanguinary, that the injustice and wantonness with which they were begun, could be exceeded by nothing but the vindictive and implacable spirit with which they were carried on, and that the world was consequently for many ages overwhelmed with ruin, desolation and bloodshed. The savage and cruel treatment of their captives in war, is well known to every one in the least acquainted with ancient history; every page of which is polluted with scenes of this nature, too numerous and too horrible, to be specified here. It is sufficient to observe, in general, that the loss of thousands in the field, was in those ages the least part of the evil of war. Those among the vanquished, who survived, had reason to envy the lot of those that fell. Perpetual slavery, or an ignominious death (sometimes torture) by the hand of the executioner,

executioner, were their certain destiny ; and even among nations the most polished, and the most celebrated for their private and their public virtue, (such were the *Pagan* notions of virtue) we are continually shocked with the desolation of whole countries, with the entire destruction of flourishing and opulent cities, and with the indiscriminate massacre and utter extermination, not only of those able to bear arms, but of the most helpless and unoffending part of the inhabitants of every age, sex, and condition.

“ If we go back to the earliest ages of Greece, Homer very honestly and very concisely tells us, what the general practice in his time was in one of the principal operations of war: “ These,” says he, “ are the evils which follow the capture of a town. The men are killed, the city is burnt to the ground, and the women and children are doomed to slavery\*.”

“ The descendants of Homer’s heroes, in subsequent ages, did not in this respect degenerate from their ferocious ancestors. On the contrary, they kept constantly improving on those models of barbarity. After the taking of a town, and sometimes after the most solemn promises and oaths that they would spare the lives of the besieged, they murdered every human creature in the place, not excepting even the women and children. Instances of this sort occur perpetually in the Peloponnesian war, as well as almost every other †.

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\* “ Il. ix. v. 590.”

† “ See Thucydides throughout : but more particularly the extreme cruelty of the Athenians and Lacedæmonians to their prisoners, l. 2. The massacre of the Myteleneans and Platæans, and the incredible barbarities at Corcyra, l. 3. The murder of the Æginetæ and Megareans, l. 4. of the Scioneans and Melians, l. 5. of the Mycaleans, l. 7. In this last instance, the Thracians not only butchered men, women, and children, without distinction, (even a *whole school of boys*) but also every living animal that fell in their way. The historian, though in general very little affected with scenes of this kind, cannot help expressing his horror at such a slaughter as this. But, says he, (by way of mitigation) *Τὸ γινῶς τὸ τῶν Θρακῶν φονικωτάτων εἶναι*. It is true. But that epithet was applicable not only to those barbarians, but to the Athenians themselves, and to every other state in Greece. It describes, in short, most accurately, in one comprehensive word, the true character of all Pagan antiquity. Most unfortunately for the world, this *γινῶς φονικωτάτων*, this murder-loving race, has of late revived ; but let it be remembered, that it revived under the fostering care, not of the Gospel, but of its true parent, PHILOSOPHY ; by which word I mean throughout this Essay, (when speaking of the present times) not that genuine sublime

“ The Romans trod but too closely in the footsteps of the Greeks, their masters and preceptors in cruelty, as well as in every thing else. Abundant proofs of this occur in all their histories\*.” P. 48.

This section concludes with noticing, that the Gospel has occasioned the entire abolition of human sacrifices, which, before its introduction, prevailed in an incredible degree in almost every portion of the heathen world.

The third section is employed in discussing the interesting and important subject how far A HUMANE PHILOSOPHY may claim the honour of introducing these happy changes in the face of human affairs, which Christians ascribe to the operation of evangelical principles and precepts. How comes it to pass, says the venerable Prelate, that before the introduction of the Gospel; philosophy and humanity were perfect strangers to each other, though now such close and intimate friends. He thus proceeds in his argument.

“ If we should only say, that the philosophers of Greece and Italy were at least equal, both in natural sagacity and acquired learning, to the philosophers of modern Europe, we should not be thought to do the latter any great injustice. Yet not one of those great, and wise, and enlightened men of antiquity seems to have had any apprehension, that there was the least cruelty in a husband repudiating an irreproachable and affectionate wife from mere humour or caprice; in a father destroying his new-born infant, or putting his adult son to death; in a master torturing or murdering his servant for a trivial offence, or for none at all; in wretches being trained up to kill each other for the amusement of the spectators; in a victorious prince oppressing and enslaving a whole country from mere avarice or ambition; in putting a great part of his prisoners to the sword, and enslaving all the rest; nor, lastly, when the magnitude of the occasion seemed to require it, in offering up human sacrifices to the gods. So far from expressing (as far as I am able to recollect) a just detestation of these horrid practices, there were several of the most eminent philosophers, that expressly approved and recommended some of the worst

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time philosophy which we meet with in the immortal works of Bacon, Boyle, Newton, &c. but those wild pernicious doctrines which assume the venerable name of philosophy, which have been disseminated through the world, principally by Voltaire, and his numerous disciples and coadjutors, and are justly considered as the chief source of those dreadful calamities that have been for so many years desolating almost the whole continent of Europe.”

\* “ Livy, l. ix. c. 14. l. 26. c. 15. l. 45. c. 34. See Appendix, note (f).”

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of them. Aristotle particularly, and Plato, both gave a decided opinion in favour of destroying deformed or sickly infants\*. We have already seen, that this execrable practice was even enjoined by Lycurgus, yet the humane Plutarch sees nothing unjust in *any* of his laws, and considers him as a completely perfect character†. Thucydides relates the massacre of two thousand Helots by the Lacedæmonians in cold blood, and a multitude of other shocking barbarities, committed during the Peloponnesian war, without one word of censure or disapprobation‡; and Livy describes innumerable scenes of a similar nature, with the most perfect indifference and unconcern. Homer goes still further. He expressly approves and applauds the deliberate murder of all captives without distinction, even infants at the breast, and pronounces it to be *perfectly right and just*§. And even Virgil, the tender, the elegant, and pathetic Virgil; he who, on other occasions, shews such exquisite feeling and sensibility, represents his hero as offering human sacrifices, without the smallest mark of horror or disgust||; and has not only selected the shocking punishment of the Alban dictator, as a proper and graceful ornament of the shield of Æneas, but has dwelt on the dreadful circumstances of it with an appearance of complacency and satisfaction, and seems even to exult in it, as a just retribution for the crime of the wretched sufferer. *At tu Diis Albane maneres*, Æn. viii. 643. It would be endless to enumerate instances of the same kind, which occur perpetually in the most distinguished writers of antiquity¶, and which incontestably prove, that neither the brightest talents,

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\* "Aristotle Pol. l. vii. c. 16. Plato de Rep. l. v. Plut. in Lyc."

† "He appeals to the general *mildness* and *justice* of Lycurgus's character, as a proof that he was not the author of the *Κρυπτα*. He tells us, that he was pronounced by the oracle the beloved of God, and rather God than man, and that he was actually worshipped as a God by the Spartans. Plut. in Lyc."

‡ "Thucyd. l. 4."

§ "Il. l. vi. v. 62. *αισιμα παριστα*. The poet seems even to have thought it an act of duty and of piety: for so the word *αισιμος* sometimes imports. See Scapula, Hesychius, Stephens, &c."

|| "Æn. x. 518. xi. 81. See also Iliad xxiii. 175."

¶ "Cicero applauds the twelve tables, though full of dreadful punishments, De Orat. i. 43, 44. and seems also, in some degree, to approve gladiatorial shews, while, at the same time, he relates one circumstance in these combats, which is enough to melt the most obdurate heart. "Mittunt etiam vulneribus confecti ad Dominos qui quærant quid velint: si satisfactum iis non sit, *se Velle Decumbere*." Tusc. Quest. ii. 17. See also the extreme cruelty of the most humane characters in Terence; *Heautontim*, Act iv. sc. i. v. 21."

nor the most successful cultivation of philosophy, of history, of eloquence, of poetry, of all those branches of literature which are properly called the *literæ humaniores*, and which are supposed to soften, and humanize, and meliorate the heart, could in any degree subdue the unyielding stubbornness of PAGAN CRUELTY. On the contrary, it would be no difficult task to show, that the more the ancients advanced in letters and the fine arts, and the more their communication and commerce with the different parts of the then known world was extended and enlarged, the more savage, oppressive, and tyrannical they became. And it is a fact no less remarkable, as well as a proof no less decisive of the doctrine I have been endeavouring to establish, that, on the discovery of the new world, the same astonishing phenomenon presented itself, that we have just been noticing in the old. In the very heart of South America, an empire appeared which had made advances in government, in policy, in many useful and many ornamental arts, far beyond what could have been expected without the use of letters, and infinitely beyond all the surrounding nations of that country. And it appeared also, that these polished Mexicans (for it is to those I allude) exceeded their neighbours the Peruvians, and all the other Indian kingdoms, in fierceness and in cruelty, as much as they surpassed them in all the conveniences and improvements of social and civilized life.

“What shall we now say to the philosophy of the present age, which assumes to itself the exclusive merit of all the humanity and benevolence which are to be found in the world; and how shall we account for the striking contrast between the insensibility and hard-heartedness of the ancient philosophers, and those professions of gentleness and philanthropy which their brethren in our own times, so ostentatiously display in their writings and their discourses? The only adequate and assignable reason of the difference is, that the latter have a source to draw from which was unknown to the former; that to the Gospel they are indebted for all their fine sentiments and declamations on the subject of benevolence; which, however, seem never to reach their hearts, or influence their conduct; for (as fatal experience has shewn) the moment they are possessed of power, they become the most inhuman of tyrants\*.” P. 64.

The Bishop concludes with recapitulating his arguments, which, in our judgment, considered in the light of arguments only, fully establish his point, that philosophy has usurped the honours due to Christianity alone. The following animated apostrophe finishes the discussion.

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\* “Witness what has passed for the last sixteen years in France. See also Rousseau’s Works, 12mo. v. viii. p. 10.”

“ So stands the comparison between philosophy and the Gospel. And if, after all the proofs above adduced, any one should still affect to think that the portraits here drawn of them are the mere fictions of imagination, there is one means of conviction still remaining, which at this very hour forces itself on our observations, which in speaking on this subject it is impossible to pass over unnoticed, and which it will not be easy for the most determined incredulity to withstand. Let the man who entertains these doubts (if such a one there can be) cast his eyes for a moment on each side of the narrow strait, which separates two of the greatest and most powerful nations in Europe. In one of these, PHILOSOPHY has usurped the THRONE of God; in the other, CHRISTIANITY has long established its empire. And it should seem as if (among other reasons) Providence had permitted the former to triumph, in a kingdom so near our own, almost on purpose to contrast together, to shew in the strongest possible light, and to force upon the very senses of mankind, the different spirit and the different effects of infidelity and religion. The scenes that have lately passed in one of these countries are well known. They are too horrible to relate, and too recent to be forgotten. The blessings experienced in the other are before our eyes, and I trust engraved on all our hearts. After contemplating both with due attention, let us then say, whether “ *the tree* (planted on each of these neighbouring shores) *is not known by its fruit* \* :” whether the fruit of PHILOSOPHY is not now, what it always has been, *unrelenting cruelty*; and the fruit of the GOSPEL *unbounded benevolence and universal love*. Here, then, are the two great moral teachers and guides of life proposed to your choice; and as you approve the temper, and relish the actual effects, of the one, or of the other, decide between them.” P. 79.

An Appendix is added, containing additional notes, illustrative of the argument.

This production is distinguished by all the features which characterize the former works of the Bishop of London, a delightful simplicity of style, accompanied with the most impressive vigour of sentiment, an earnest zeal in the cause of religion, without the smallest tincture of bigotry, a frankness and candour which solicits a fair investigation of the truth, with no approach to intolerance, and a total abhorrence of violence or persecution.

May he still live to enjoy the fruits of his various labours, to contemplate with complacency the numerous scenes which his benevolence and liberality have cheered and enlightened, and to behold the precepts which he has communicated, produce their wished-for effect in improving the religious and moral condition of mankind.

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\* “ Matt. xii. 33.”

ART. XI. *A Mineralogical Description of the County of Dumfries.* By Robert Jameson, Regius Professor of Natural History, &c. 8vo. 185 pp. With Plates. 6s. Bell & Bradfute, Edinburgh; Longman & Co. London. 1805.

THE landholders of Dumfries-shire having, at the suggestion of the Duke of Buccleugh, had a map of the county laid down for their own use, General Dirom and Colonel White applied to Mr. Jameson to make a mineralogical survey of the county, in order to connect a knowledge of its internal structure with the land survey. But, as Mr. Jameson was then on the eve of setting out for Germany, he declined the task at that time, and Messrs. Busby, *coal-viewers* of Northumberland, made the survey. The information thus acquired not appearing to General Dirom and Colonel White to be such as the landholders of the county expected, Mr. Jameson was again requested to undertake a more detailed mineralogical description of Dumfries-shire, to accompany the county map.

After some-common place remarks on the mineral repositories which may be expected to occur in Scotland, and the facilities which it possesses for carrying on with economy and profit the operations of mining, Mr. Jameson passes to the necessary qualifications of a mine-engineer. These qualifications, in Mr. J.'s opinion, are no less numerous than those required by Vitruvius, in an architect. Nor can they, he says, be acquired merely by lectures, books, drawings, or models, the mine-engineer must have assisted for years in all the practices he has mentioned. "When this course of education is finished, he *should* be able conscientiously to take charge of a great mine, or to establish one in a county where there are few to assist him with knowledge or experience." Mr. J. makes many observations on the errors committed in the management of the silver mines in South America, and on the importance of geology, or to use his own word, *geognosie*.

The principal geological observation contained in this work, is stated by Mr. J. himself to be the discovery of an extensive tract of transition rocks, although this is a class of rocks hitherto unnoticed in Great Britain.

"I have traced the transition rocks from the northern extremity of the Pentland hills, which is about six miles distant from the shore of the firth of Forth, to Lang-robie in Dumfries-shire, about three miles from the Solway firth. The same class



of rocks reaches from Langholm to Minihive, and at length terminates near New Galloway, where it is succeeded by primitive rocks. The Moorfoot hills, near Edinburgh, which form one of the boundaries of the great coal field of the Lothians, are composed of transition rocks; and I have every reason to believe that these rocks continue nearly to the termination of the mountain range at St. Abb's head on the east coast. Granite is said to have been found at Fassnett burn, which is in the tract I consider to be transition. I suppose syenitic greenstone has been confounded with greenstone.

"Since writing the above, I have examined a suite of specimens brought from Fassnett burn, and the neighbourhood of St. Abb's head, by Dr. Hope, and find my conjecture, respecting the extent of the transition rocks, and the nature of this supposed granite of Fassnett, confirmed." *Introd.* xix. *Note.*

These transition rocks, Mr. J. says, do not present all the species of rocks that occur in other parts of the world; he has observed among them only graywacke, graywackeslate, flintyslate, alumslate, and transition greenstone. Transition amygdaloid has not as yet been found, nor have any limestone beds of any considerable magnitude been discovered; although great depositions of greenstone are usually observed in other places of similar formation. Even in Scotland, as Mr. J. observes, considerable strata have been found in the mountains between Noblehouse and the Crook.

Another particularity observable in this county, is a new formation of *lead glance* (galena) not noticed by Werner, or any other mineralogist, and which is in fact the only *particular metallic mineral repository* of consequence that has been discovered in the county. This formation lies in the transition rocks at Wanlock head and Lead hills. The *veinstones* (gangue) of the Belton grain vein, at Wanlock head, are crystallized and granular quartz; the ores are lead glance, manganese ochre, calamine, green lead ore, white lead ore, ochry brown ironstone, and green copper ore. The structure of the Sufanna vein, at Lead hills, which is but a short distance from the other, is very similar. The veinstones are quartz, lamellar heavy spar, calc (areous) spar, brown spar, and mountain cork. Its ores are not only the same as in the former (except green copper ore) but also lead earth, sparry ironstone, iron pyrites, copper azure, lead vitriol, and brown hematite. Both these veins often contain fragments of graywacke, and graywackeslate. Mr. J. bestows no less than six pages in describing the several formations of lead glance (galena) described by Werner; and not content with this large portion of matter, which does not at all belong to his subject,

subject, he further extends the description of the various lead ores found in the country to the amount of ten pages more.

The independent coal formation of this county resembles, in some respects, the old red sandstone formation; but it is, nevertheless, very different. The rocks of which it is composed are sandstone, slateclay, bituminous shale, limestone, clay-ironstone, coal, and limestone conglomerate. The most striking characters are the reddish brown colour of the sandstone, and the great thickness of its strata; also the paucity of subordinate beds, and the thinness of its beds and strata when beds of ironstone occur.

The author imagines that the coal fields of Mid Lothian, and of Dumfries-shire, belong to the same formation, although the general character of the one is considerably different from that of the other. They both, indeed, contain nearly the same kinds of strata and beds; but those of Dumfries-shire are thick, and those in Mid Lothian thin; the sandstone of the latter is gray; clay ironstone occurs abundantly in Mid Lothian, but sparingly in Dumfries-shire; beds of greenstone and claystone also occur in Mid Lothian, whereas these kinds of rocks have not been observed in Dumfries-shire.

This occurrence of greenstone, in an independent coal formation, fills up, Mr. J. says, a place hitherto vacant in Werner's trap formation suite, and renders evident the existence of floetz-trap of different ages.

“ The very interesting fact of the occurrence of greenstone in the coal formation, has not before been noticed by any mineralogist. I shall therefore take this opportunity of mentioning a few instances of it I have had an opportunity of examining. On my return from Freyberg to Scotland, the first object that attracted my attention was the interesting coal field in the neighbourhood of Edinburgh. I traversed it in different directions, and the result of my first observations rendered it rather probable, that Salisbury Craigs, Arthur Seat, Craig Millar, Cliffs at Hawthornden, Craig Lockhart, and summit of the Pentland hills, belonged to the floetz-trap, and consequently were of posterior formation to the coal. I had, however, examined these appearances too slightly to enable me to judge decisively on so important and intricate a point; and besides, some circumstances which I shall now mention, excited a suspicion that several of these appearances might be of different ages, or belong to different formations. The strata and beds of Salisbury Craigs, Craig Millar, and Hawthornden were too numerous, and often too much inclined to be referred to the floetz-trap formation; while on the other hand, the summit of Arthur Seat, and Craig Lockhart, were  
unstratified,

unstratified, or when the stratification could be observed, was very thick and horizontal; characters that strongly indicated a different formation, and one that could be referred to the floetz-trap. I continued my researches, with a view of ascertaining this point, when a careful examination confirmed my suspicions, and I found that Salisbury Craigs, Craig Millar, and the cliffs of Hawthornden belonged to the coal formation; but the summit of Arthur Seat and Craig Lockhart to the newest floetz-trap formation.

"The most interesting observation which I made during this investigation, was that of beds of greenstone in the coal formation; an appearance so unexpected, that I was for some time doubtful whether or not the whole series of strata that accompanied these beds, should not be referred to the newest floetz-trap formation." P. 169.

It is needless to follow Mr. J. through his several sections of the country in the neighbourhood of Edinburgh: but we cannot omit noticing, that in mentioning the section of the coal formation, which is exposed to view below Caroline park, he enumerates among other beds, some of "a black flinty fossil resembling flinty slate," and in a note he further informs us, that "this fossil is frequently found in the coal formation. Although very unlike basalt, it has often been confounded with it." We think if Mr. J. meant to give his readers the information they might reasonably expect to receive, that he ought to have named and described this doubtful mineral, so that no further mistake might arise. But it appears from his mineralogy, that Mr. J. is not able, or at least willing, to advance one single step beyond what has been traced by his German masters, and he is therefore silent on the subject.

Coal blende, or as Mr. J. calls it, slaty glance coal, was considered as belonging to the primitive rocks, until he found it in the independent coal formation in the isle of Arran, and it has since that time been found by Meuser in the same formation in Bohemia. A very remarkable and new sub-species, which Mr. J. says may be denominated columnar glance coal, is found a little above Crawick bridge, where it forms a bed about four feet thick, and is traversed by a vein of greenstone, which produces a shift in the strata. It passes into graphite, (blacklead) but not so distinctly as near Crimnock, in Ayrshire, where it is found in a bed from three to six feet thick, in which the columns are arranged in rows like basalt. The graphite that is intermixed, and often forms a great portion of this bed, is either compact, scaly, or *columnar*. Mr. J. promises that a description of this last, which

which is a new ſub-ſpecies, ſhall be given in his mineralogy, but it does not appear in that work, nor is there any intimation given that graphite occurs in columnar diſtinct-concretions. Of the formation in which theſe new foſſils are found, Mr. J., with the ſame inconfiſtency which we noticed in our review of his ſyſtem of mineralogy, gives two different opinions in the courſe of a few pages. At the commencement, (p. 158.) he ſays, “ The graphite, I am now to give a ſhort account of, on the contrary, belongs to the floetz-rocks.” And again, (p. 160.) “ It is worthy of remark, that conchoidal, ſlaty and columnar glance coal, natural mineral charcoal, and graphite (probably alſo diamond) the only ſpecies of unbituminated carbonaceous minerals hitherto known, occur in rocks connected with the floetz-trap formation.” But at the end (p. 162.) he ſays, “ On an attentive and repeated examination of this ſection, I found it, as Dr. Mitchell had conjectured, to be a part of the neighbouring coal formation.”

The only remaining peculiarity of this county is in the neweſt floetz-trap formation. The rocks of this formation, according to Werner, are wacke, baſalt, greenſtone, porphyryſlate, and grayſtone, to which gravel, ſand, clay, ſtinty ſandſtone, and coal, are ſubordinate. He conſiders it as the neweſt of the univerſal formations, becauſe it is ſuperimpoſed upon the others; and from its internal ſtructure, external aſpect, and ſituation, he is induced to think it can only be explained by a ſudden elevation of the ocean, which afterwards retired to its preſent bed. Although ſeveral rocks belonging to this formation are found in Dumfries-ſhire, yet Mr. J. has not been able to diſcover, in any one inſtance, the complete tranſition from gravel, through ſand, clay and wacke, to baſalt and greenſtone, which he has often traced on the mountains of Germany. But at Todſhaw hill, and the hills called Caſtle hill, Watch craig, and Wat carrick, near the manſe of Eskdale muir (which are compoſed of gray-wacke) there are ſeveral ſummits covered with greyiſh black coloured pitchſtone, which is unſtratiſied, and lies over the very much inclined ſtrata of graywacke.

“ This pitchſtone, from its occurring along with porphyryſlate, and lying over tranſition rocks, is to be referred to the floetz-trap formation\*.

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\* “ Dr. Reuſs, of Biſin, is of opinion, that porphyry ſlate occurs in older formations than the floetz-trap; and Captain General Von Charpentier ſays, that baſalt ſometimes occurs in primitive mountains. But both theſe obſervations, as I have ſhewn in my book on mineralogy, are incorrect.”

“ Werner

"Werner has hitherto deſcribed but one pitchſtone formation, and it belongs to the primitive rocks. Several years ago I obſerved, in the highly intereſting iſland of Arran, pitchſtone alternating with ſhoetz greenſtone that lay over the independent coal formation; afterwards I ſaw it in veins traſverſing ſhoetz-trap rocks in the iſle of Egg, and among ſimilar rocks in the iſle of Mull.

"Since that time Werner has examined the black pitchſtone of Zwickau, in Upper Saxony, which he conſiders to belong to a ſimilar formation. Mr. Humbold, the celebrated and enterpriſing Pruffian traveller, whiſt on the ſummit of the Pic of Teneriffe obſerved beds of pitchſtone among ſhoetz-trap rocks; and I have ſeen in the intereſting collection of Captain General Von Charpentier, ſpecimens of a ſimilar foſſil that was found in the Baſaltic country of the Veroneſe. We have thus a proof, that this pitchſtone is ſubordinate to the ſhoetz-trap formation, and that it is widely diſtributed." P. 115.

The note reſpeſting Dr. Reuſs and Captain General Von Charpentier, affords a ſtriking ſpecimen of the vanity and careleſſneſs of the author: for on referring to Mr. Jameſon's book on mineralogy (vol. i. p. 372.) we have no attempt to prove the non-exiſtence of baſalt in primitive rocks, but are merely told by M. J. that the beds mentioned by Charpentier are very compact, dark coloured greenſtone. As to wacke, he ſays, (i. 377.) that diſintegrated greenſtone has been con-founded with it by the German mineralogists, ſo alſo in the obſervations upon clinkſtone, (another variety, as we ſhould call it, of baſalt) we are told that Dr. Reuſs's aſſertion that it ſometimes belongs to the primitive rocks "is devoid of proof." Reſpeſting theſe poſitive aſſertions of Mr. J., we may obſerve, that the diſciples of Werner poſſeſs great advantages in the indiſtinct characters that are given to the ſeveral ſpecies of rocks, which are denominated according to the ſpeculations of the Freyberg profeſſor as to their formation, rather than from any intrinsic characters; ſo that a rock maſs may be called by almoſt any name that the obſerver pleaſes, in order to make his obſervations agree with his theory. Of this we have the following notable example in the book before us. In the valley of Lead hills, and elſewhere, Mr. J. found a bed of pale fleſh red, or reddiſh white ſelpar, in which there was *ſometimes* imbedded grains of grey quartz, ſcales of iron black mica, and cryſtals of pale fleſh coloured ſelpar. The baſis was ſometimes in a ſtate of diſintegration, and then it reſembled porcelain clay. This rock he miſtook at firſt for porphyry; but on account of its ſituation the theory of Werner required it to be green-  
stone,

stone, i. e. a mixture of felspar and hornblende. And the obsequious follower of the Freyberg professor, choosing rather to swallow the most egregious absurdities, than to reject the dogmas of his teacher, after many tortuous windings, (p. 51.) wishes us to consider this bed of felspar as a variety of greenstone, "in which hornblende is entirely *a wanting*." In the same manner, although Mr. J. has seen specimens of the rock, usually said to be claystone, in which the black lead of Cumberland is found, and ought, of course, to be able to determine its nature; he makes a scruple at determining any thing upon the subject, because *from the general nature of the rocks of that country*, he suspects it is transition slate, or fine grained graywacke.

Mr. J. mentions his having in contemplation to examine the mineralogy of every part of Scotland; in which case, it is to be hoped, he will take larger districts as the basis of each publication, since the present detail of the structure of a single county, notwithstanding its small size, is made up of such a quantity of extraneous matter, that the part which really belongs to Dumfries-shire, is smothered and obscured beneath an immense load of German geology, some part of which is translated, and the other left in the original language. Mr. J. gives us long notes on the parts of mountains, on mountain groups, and river districts. To the account of circular valleys upon this globe, and speculations on the formation of valleys in general, are annexed other speculations on the valleys in the moon! Some innovations in mineralogical language are proposed in order to bring it nearer to the German model. The word "*stratum*" is attempted to be confined to separate beds of the same kind of rock, while "*bed*" is to be employed when the layers are composed of different kinds of rock. The name "*galena*" is, as we have seen, exchanged for "*leadglance*," because this latter "*is English, and expresses the most striking feature in the external character of the mineral*," whence it is plain that we need no longer wonder at the language employed by Mr. J. in his mineralogy, since it appears that he has so far forgot his native language, as not to know when a word is English or foreign. No English author can possibly be quoted as an authority for leadglance.

Petrifications have ever been esteemed as affording a considerable support to the truth of the Mosaic account of the deluge; but Mr. J. discards this notion, and imagines (p. 143.) that "*the greater part of petrifications are found in rocks, whose origin is anterior still to that of the universal deluge.*"

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deluge." Jussieu was the first who supposed that the originals of most petrifications no longer exist upon the surface of the earth; an idea which has been adopted by many other naturalists, and especially by Werner, "whose authority," we are told by Mr. J., "is in such cases superior to that of all others." This geologist concludes from his observations, that all the impressions found in the older formations belong to vegetables now extinct, and which flourished and died in the countries where we now find them. Although we do not dispute the opinion which seems very probable, we cannot allow such unmerited consequence to be bestowed upon the German professor. As a geologist, he is certainly entitled to the highest praise, for the acuteness of his observations; but we may justly apply to him, *mutatis verbis*, the character some of his countrymen give of his great opponent Haüy. Of this latter mineralist they say, he is a crystallographer and nothing else; of Werner, we may say, he is a geologist and nothing else.

A few outline sketches are annexed to the work, to illustrate some of the geological speculations, and to exhibit the general features of the subterraneous geography of the county. The references to the county are frequent, and occasion much disappointment, as only a reduced copy of this map is given, which does not exhibit any of the particulars to which Mr. J. refers.

The work itself would be far from despicable if Mr. J. had but recollected that there have been, and still are other mineralogists in England besides himself and Dr. Mitchell; and if he had given himself the trouble to read their works, in order to acquire the mineralogical terms of his native country. By these simple means he would have avoided the use of such a bastard dialect as he has employed, both in the present work, and in his system of mineralogy. An Englishman might very justly ask him, Do you mean this for an English book, or a German one? If for an English book, the language is barbarous in the extreme; although, to say the truth, it is not quite so bad as that of the author's system of mineralogy. If for a German one, the English title, and some other parts, should have been translated into that language.

**ART. XIII.** *A few Thoughts on the Creation, Generation, Growth, and Evolution of the Human Body and Soul; on the Spiritual and Immortal Nature of the Soul of Man; and on the Resurrection of his Body at the last Day, in a Spiritual, Incorruptible, and Glorified State.* 8vo. 171 pp. 3s. 6d. Hatchard. 1805.

**I**T would be difficult to say, whether the doctrines of Christianity have been most corrupted by those who rely too confidently on the discoveries of human reason, or by those who neglect the cultivation of their reason entirely. Whilst the metaphysician, who thinks himself able to comprehend all the laws of nature, and all the attributes of nature's God, is very apt to bewilder himself in a maze of sophistry, and to form such notions of the self-existing substance, as have all the practical effects of atheism; the fanatic, on the other hand, who considers every effort of *carnal reason* as unavoidably leading to error, deduces from certain texts of scripture, violently torn from their contexts, doctrines, which no man of a sound mind can admit, and which, were they indeed the doctrines of scripture, would, probably, bring religion itself into contempt. The fanatic is never more likely to fall into errors of this kind, than when he tries the truth of mere human science by that revelation which was vouchsafed to erring mankind, not to make them philosophers, but to render them wise unto salvation; and the philosopher is in the direct road to atheism, who, because he has made some happy discoveries on the mere surface of nature, thinks himself able to account for every thing which ought to be the object of belief, though it rest upon evidence which nature does not display.

The author of the pamphlet before us seems to have fallen into both these erroneous methods of searching for the truth; though he symbolizes more closely with the fanatic than with the philosopher, and appears to have written with the most upright intentions. He has divided his tract into five sections, treating on the following subjects:

“ 1. Universal nature; including the creation and existence of angels, good and evil; of men, bodies and souls; and of things, spiritual and material: chiefly from, or according to, the Holy Scriptures. 2. On the creation of the body and soul of man, more particularly: vegetable and animal life are only properties of living vegetables and animals: man possesses a soul, as a spiritual and immortal substance, in addition to his body, and his



common animal life. On the immortality of the soul, and of its existence after the death of the body; and on the resurrection of the body at the last day, in a spiritual, incorruptible, and glorified state, to be united with the soul. 3. A few cursory remarks on the chief arguments used by *Dr. Priestley*, and others, in favour of Materialism, and the non-existence of the soul of man; in which the fallacy of these doctrines is fully pointed out, as well as that of the sleep of the soul, contended for by others: whereby also the doctrine of the existence and immortality of the soul is further illustrated, and fully established. 4. Some other objections to the doctrines of the existence and immortality of the soul, which are chiefly founded on a particular interpretation of some texts and words of scripture, shortly stated and briefly answered. 5. On the generation or propagation of the human soul; its growth, evolution, and situation in the body; and of its affection with joy, in the performance of virtuous and benevolent actions; and with sorrow, when under conviction of error; together with a few concluding remarks."

There is not one of these sections, in which the reader will not meet with piety calling loudly for his praise, and with errors the most extravagant and absurd, which of course he will be compelled to censure. As the reasoning, however, is not artful, nor the work dangerous, we do not feel it to be our duty to waste our time in exposing all the sophisms, by which the well-meaning author seems to have imposed on himself; but we must give one or two extracts as specimens of his style and mode of reasoning, that our readers may judge for themselves whether our opinion of his pamphlet be well or ill founded.

"On the sixth day of the creation, He (God) created man, the noblest of the whole animal creation. He first created his body, (in the most perfect state, as may be believed) together with the other living creatures, Gen. i. 24, who were also created on the sixth day; and then (and probably, *after having formed Eve out of a rib of Adam's side*) he breathed into man's nostrils the breath of life, and man became a living soul, 26, 27; ii. 7. And this breath of life, breathed into him by the *living God*, the Father of Spirits, Numb. xvi. 22. Heb. xii. 9. produced in him a life, or a living spirit, or soul, a living and immortal substance; 1 Cor. xv. 44, 45, (in addition to the common animal life, which he then possessed, in common with all other animals), which *can never die*, But must remain as immortal as its great and immortal FATHER and MAKER, through the endless ages of eternity. The human soul, therefore, appears to have been created by this breathing of God into the nostrils of the living animal body, *after* it was, in common with all the other living creatures, Gen. i. 24. formed (*alive*) of the dust of the earth; and was *not* a ray of divinity,

*Divinity*, or of the *divine essence*, as is often erroneously mentioned; yet it is a spirit, or spiritual substance, created by God, and distinct from the living body of men, or from that property of animal life, which man also possesses, in common with the beasts of the field, Job xxxii. 8. Ecclef. xii. 7. St. Luke xxiii. 46. Rev. vi. 9. and which he evidently possessed before the creation of his soul as shall soon be more fully pointed out." P. 8.

This singular object or fact or opinion, or whatever it may be called, is thus pointed out in the second section.

"On the fifth day God created the fishes of the sea, the whales, and other inhabitants of the sea and of the waters, and flying fowl, Gen. i. 20—24. And, on the sixth day, He created all other animals, including also Adam and Eve, or the first man and woman, (24 to the end). The creation of the living creatures, which were created on the sixth day, (excepting Eve) is thus related, chap. i. 24—*And God said, Let the earth bring forth the living creatures after his kind, cattle and creeping thing, and beast of the earth, after his kind; and it was so.*

"Here the same Almighty Word, which said, *Let there be light*, 3; and thus created the light; also, in the same way, created the living creatures after *his* (their) kind. And, if it be granted that such a living creature as Adam was afterwards to be, was then intended to be created, which will not be denied; then it naturally follows, that *this verse* not only includes the creation of cattle, the creeping thing, and beast of the earth; but also of Adam, and of all other living creatures who were not created on the fifth day. Eve only excepted; and that the after-breathing of God into the nostrils of man was for the creation of his *living soul*, Gen. ii. 7; and not for the giving to him *animal life*, as has been erroneously supposed. Ver. 25. *And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.*" P. 19.

"As, therefore, Adam was created *alive*, and then breathed the same common air as did the other living creatures; so it is evident, that the inspiration of God into his nostrils, was not for the purposes of common animal breathing, but for the formation of his living soul. And is it not highly probable, that *this inspiration* was meant to pass into the brain, in the course of the olfactory nerves, to pervade its substance, and from thence to be diffused through the whole body?

"That man was, as above, created with the beasts of the earth, may be further inferred from the *living creatures of the Cherubim*, which seem to be hieroglyphic emblems of Providence, in which the face of a man is now joined with the face of a lion, &c. and supported by the feet of a calf. Ezek. i. 5. 7. 10. But that he *certainly was* created with them, is afterwards declared by

God himself, in these words of the book of Job: *Behold now Behemoth, which I made WITH THEE; he eateth grass as an ox,* xl. 15; and this Behemoth is afterwards, 20, said to derive his food from the mountains, where all the *beasts of the field play*, all which, with the general context, unite in declaring that the living body of man was created together with the beasts of the field." P. 22.

"He (God) first formed the first man out of the dust of the ground, by the word of his power, Gen. i. 24, when he thus commanded the earth to bring forth living creatures. *Let the earth bring forth the living creatures after his kind, &c.* and it is added—*it was so*, 24. ib. Therefore, by the same all-powerful word, whereby light was produced, 3; it was the living creature after his kind, (and Adam among them) formed of the dust of the earth. And it seems to have been *some short time after this*, and *after Eve was formed also*, of a portion of the same earthy structure of which Adam was made; that God said, *Let us make MAN in our image after our likeness*; because he immediately adds—*And let THEM have dominion over the fish, &c.* 26. He does not say—*And let HIM* (as speaking of the first individual man) *have*, &c. It therefore seems more than probable, or rather demonstrably evident, that both the man and the woman had been created, and were living and standing before their Maker, when the consultation was held among the THREE DIVINE PERSONS, about the formation of the human soul, 26." P. 25.

This demonstration may be safely trusted with any reader of common sense; but there are several positions in the author's singular theory, on which it may be worth while to make some remarks. It is, in the first place, apparent that here he takes for granted, what indeed he elsewhere expressly affirms, that man was not endowed with reason till God had breathed into his nostrils the breath of life, by which he became a living soul. But we are assured, (Gen. ii. 18—23.) that before the formation of Eve, God had taught Adam the elements of language, and of such a language as a being not possessed of reason could never learn. That part of the theory, therefore, which supposes Eve formed before Adam was endowed with a rational and immortal soul, vanishes at once like the baseless fabric of a vision. It is likewise apparent that this author supposes Adam and Eve to have possessed senses and appetites from the moment of their first creation; for he says expressly that they possessed from that moment "the common animal life, which was possessed by all other animals even the most perfect;" but, if there be any truth in the testimony of consciousness (and if there be not, there is no truth whatever accessible to man), the same individual being, which, in every human form, reasons and reflects;

reflects; likewise sees and hears, loves and hates, desires and loaths; from which it follows, that at the instant when Adam was made *alive*, he was endowed with a rational soul, a conclusion which seems to overturn the whole theory from its very foundation.

To this reasoning, however, the author may object, because, as we have already observed, he is one of those who rests every thing on the testimony of scripture. To the test of scripture, therefore, we shall bring him. When Moses says (Gen. i. 21.) that "God created great whales, and every *living creature* that moveth," the words translated *living creatures* are in the original *חַיִּים* *chayim*, and in the vulgate *animam viventem*; and when he says (ii. 7.) that man, when God had breathed into his nostrils the breath of life, became a *living soul*, the words translated *living soul*, are in the original and in that very ancient version, the very same that, in the preceding chapter, our translators have rendered *living creature*. Hence it follows either that Adam was *first animated* when God breathed into his nostrils the *breath of life*, or that *whales* and all other living creatures that move, have rational and immortal souls!!

These, however, are harmless absurdities; for they are such as probably no man will adopt. Many divines, however, seem to have adopted the same extravagant opinion with ours, respecting the immortality of the human soul, and to believe that it *can never die*, but *must remain as immortal* as its great and *immortal Father and Maker*; though no opinion can be more directly contrary to reason, or to scripture; or more inconsistent with the Christian doctrine of redemption. Our author admits, that the soul is *no ray* of the Divinity, but *was created* by the breathing of God into the nostrils of the living animal body; but did it never occur to him, that what had not of itself *existence*, cannot of itself have *perpetuity* of existence, or that what was brought into being by the *Will* of the Almighty, cannot be continued in being *independent* of that Will? That God alone is *essentially* immortal, St. Paul declares as plainly as words can express any thing, when he says (1 Tim. vi. 16.) that "the blessed and only Potentate, the King of kings, and Lord of lords, *only* hath immortality;" and that Christ took human nature upon him, and died on a cross, *first* to redeem mankind from utter extinction, and *then* to open the kingdom of heaven to all, who, through the grace afforded them, shall fulfil the terms of the Gospel Covenant, we have elsewhere proved by ar-

guments, which as no *true churchman* has yet overturned them, we shall not here repeat or enforce \*.

The author's zeal against the materialism of Dr. Priestley and others, is creditable to his heart; but we are sorry that truth compels us to say that even there his zeal is without knowledge. If the soul in its separate state be an *extended* substance, and capable of being *seen*, though not of being handled (and such is the doctrine which he teaches); "if the soul be begotten by an incomprehensible union of souls, as the body is by the union of bodies," (p. 163) "if souls be male and female," (p. 162) and grow with the bodies which they inhabit, it seems not possible that Dr. Priestley, who denied the solidity of matter, could have had any controversy with him. The materialism of the one is the immaterialism of the other.

Of the style of this pamphlet we can say nothing favourable. Though in general grammatical, it is uniformly slovenly and often rendered tedious by useless repetitions. The author, however, as we have already observed, means well; and when he has discovered that reading is not more necessary than thought and reflection to him, who would communicate instruction to the public, he may become a useful as well as a pious writer.

## BRITISH CATALOGUE.

### POETRY.

ART. 14. *The Pursuits of Painting; or Poetical Portraits from that distinguished Assemblage of Beauties, the Exhibition of 1805; particularly Sir Charles Malet, &c. &c. Humbly dedicated to the Author of the Pursuits of Literature.* 4to. 2s. Carpenter. 1805.

We confess that this production is now rather obsolete; and most sincerely do we regret that a writer of such talents should have taken a subject so completely temporary, that the accident of the poem being mislaid for a few months, should almost destroy

\* See Brit. Crit. Vol. xxi. p. 592—596, and Vol. xxii. p. 35—41.

all hope of recalling attention to it. That the unknown author is a complete master of the powers and graces of poetry, from what we have seen, we cannot hesitate to pronounce; and have only to hope, that he will ere long give us something of a more permanent kind. The present sketch, for it is no more, is partly panegyrical and partly satirical. We shall take a specimen of the former kind, where the author celebrates Opie's picture of the young Roscius, Burnell's of Milton dictating to his daughters, Owen's Sleeping Boy, and Hoppner's Portrait of Lady Mulgrave.

" But who 'mid youth's gay compeers shall be class'd  
 \* With him, whose wondrous childhood seems in haste,  
 To press on perfect manhood high career?  
 Ardent he grasps the Caledonian spear—  
 ' How brave—how beautiful' we see him stand!  
 How nobly eloquent he lifts his hand,  
 And seems to say, his eye whilst lightning fills,  
 " Behold young Norval of the Grampian Hills!"

" † Above, how sad the contrast! for behold  
 Great Milton blind, and desolate and old,  
 Yet proud his mien, tho' sorrowful his lot,  
 As if he still disdain'd to "bate a jot" ‡  
 Of heart or hope: "His looks on heav'n are fix'd,  
 With whose sad shade an holy light is mix'd,"  
 Whilst meek affection (his dark lyre unstrung)  
 Catches the flowing music from his tongue.

" § Hush, hush—a beauteous boy there sleeping lies,  
 His pipe and drum forgot, and clos'd his eyes.  
 A little turn, and mark how fair below ||,  
 The smiling looks of female beauty glow;  
 How clear a strife of light and shade is spread!  
 The face how touch'd with Nature's loveliest red!  
 The eye, how eloquent, and yet most meek!  
 The glow subdued, yet mantling on thy cheek!  
 Mulgrave! I mark, alone, thy beauteous face,  
 But all is nature, harmony, and grace!" P. 14.

The satirical parts are equally spirited; and there are also some humorous touches in the notes. On the whole it is an effort of real genius, on a topic which must inevitably lose its chief interest in a few weeks.

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\* "Opie's inimitable picture of Young Roscius."

† "Milton dictating 'Paradise Lost;' not specified, so much on account of its merit, as its poetical contrast."

‡ "See his sublime Sonnet to Skinner."

§ "A most beautiful Picture by Owen of a Sleeping Boy."

|| "Lady Mulgrave, No. 21."

ART. 15. *Human Life, a Poem, in five Parts.* 12mo. 6s.  
Cadell and Davies. 1806.

The plan of this little Poem is not bad. It is a view of human life in all its stages; an interesting subject, assuredly; but the execution does not rise above mediocrity. The author does not contrive to make the reader feel an interest in the subject; and though we cannot produce very bad passages from it, very fine ones are no less difficult to be found. After turning the pages again and again, to decide the preference, we are inclined to think the following stanzas some of the best in the poem.

“ On MAN now Henry turns his prying sight,  
On social man, on means that civilize;  
And saw, emerging from a long dark night  
At last, the great COMMERCIAL world arise.

“ Power, splendour, opulence, while yet he stood  
And eyed the stores from every part convey’d,  
Now seem’d in ships imported on the flood,  
Now o’er the fields in gay profusion spread.

“ The sea, with fleets from foreign climes, that bore  
The wealth of nations to their distant home;  
The land, with cities rising on the shore,  
With many a splendid arch, and sumptuous dome;

“ The cultured plains, with pendent woods embrown’d,  
Fair smiling lawns, and opening walks between;  
The garden, flowering on enchanted ground,  
Here waved in shades, there bright in vivid green.

“ These, Commerce, are thy gifts! A race refined  
By arts, and ruled by just impartial laws;  
Powerful, and rich; with one consenting mind,  
All look to thee as to the sovereign cause!” P. 98.

Yet these are nothing extraordinary; and if we consider them in union with what precedes and follows, we cannot say that they are either introduced with peculiar felicity of connection; or that they lead very happily to what follows.

The author professes to be “solicitous to throw his mite into the scale of virtue,” and so far his undertaking is laudable; but he might perhaps have devised some better means of serving the same cause.

ART. 16. *Vaccinia, or the Triumph of Beauty.* 4to. 1s. 6d.  
Ostell. 1806.

This is very well intended, but not remarkably worth commendation as a poetical composition. The last lines are the best. P. 17.

“Ye

" Ye noble band, protectors of the fair,  
 Honour'd and aided by the ROYAL HEIR,\*  
 Pursue your efforts, nor forsake your end;  
 The cause is great, and must the world befriend.  
 Yours is no common, yours no trivial case,  
 DISEASE PREVENTING, AND PRESERVING FACE!  
 Then how important is your ardent task—  
 Inquire of Fathers, and of Mothers ask!  
 Appeal to parents, for 'tis they must feel,  
 And their decision will approve your zeal;  
 Your zeal united must insure success,  
 And the Old System cause no more distress;  
 But VACCINATION o'er each kingdom spread,  
 And keep infection from the decent bed:  
 Applauding nations will record your fame,  
 AND BEAUTY TRIUMPH IN A JENNER'S NAME.  
 Worcester, Nov. 2, 1805. T. P."

ART. 17. *The Causes of the French Revolution; and the Science of governing an Empire: An Epic and Philosophical Poem.* By George Sanon. 8vo. 134 pp. (15s. in Boards!) Highley. 1806.

" But I have read your poem through!  
 And what d'ye think of me?"

was the conclusion of an epigram, which we recollect having read, addressed to the author of "The Triumphs of Temper." With far more justice might it be applied to the work before us; which, if it inculcated no other virtue, has given us a practical lesson of *patience*, which we shall not soon forget. Why the author has nick-named it an *Epic Poem* we cannot discover, unless he meant to imitate the derivation of *Lucus*, *a non lucendo*; since there is no story, nor any thing that can be called an *action*, contained in it; nor indeed have we observed any passage that explains the causes of the French revolution. His hero (whom he calls Anfric) is accosted by some goddess or allegorical personage: (who or what she is, we are not told) she leads him through various picturesque scenes, (indistinctly, but sometimes not unpoetically described) and entertains him with lectures on morality, the maxims of which are so trite, and the language so prosaic, that the pupil who could listen to and retain one half of them, must have far greater docility than taste. The metre seems intended for blank verse; but a great proportion of the lines are not *verses*, and the language frequently is not English. The descriptive passages are, as we intimated, far more tolerable than the moral or philosophical, and led us at first to expect a poetical, if not a

\* The heir apparent.



philosophical work: but we were soon miserably disappointed. Yet this writer, in his preface, announces himself as rivalling, by his improvements in the "science of the human mind" and the "moral science," the discoveries of Newton in the natural world. But it is, perhaps, useless to criticize that which will not be read. Should the author (who certainly does not stand ill with himself) object to our opinion, we know not to whom he could appeal. We will therefore extract, as a specimen, a passage which he himself cites, with approbation, and which is certainly as free from faults as most in the poem.

"Unbounded Liberty would crush a state;  
Reduce society to savage life;  
And is the greatest foe of man! 'Tis this,  
When under no restrictions of the laws,  
That makes the savage dreadful; that incites  
The vicious despot to the horrid crimes  
Which fill a nation with disease and want;  
That caus'd the social compact to be made.  
Consider then thyself, O man, to be  
Not absolutely free, because the laws  
Prohibit, for the public good, twelve deeds;  
Not quite depriv'd of liberty, because  
Each man may choose his own religious faith,  
And practise all the virtues in the soul;  
Not wretched that thy will is thus prescrib'd,  
But happy in the glorious compact here,  
To be restrain'd in what is hurtful; free  
To do whatever tends to general bliss,  
The object of society: a government  
In due proportion as it gains this end,  
Is excellent; and as it loses, bad." P. 106.

It is but just to add, that the morality in this work is (with the exception of a passage in p. 54, which seems to recommend duelling) unobjectionable, or at least harmless, which is some merit in a writer who is enamoured of Voltaire and Rousseau; the latter of whom he deems little less than divine.

ART. 18. *Calista, or a Picture of Modern Life. A Poem, in Three Parts. By Luke Booker, LL.D. 4to. 2s. 6d. Burton. 1805.*

Calista is not altogether unworthy of praise, but it is written in an awkward sort of metre, and cannot claim much originality of conception. The following is a specimen.

"Lo, on its flowering banks, what myriads stray,  
And lo, how many spread the untutor'd sail:  
See how they quit the shore, elate and gay,  
Their streamers idly floating in the gale;  
But mark, O Youth, what fatal storms assail,

Mark,

Mark, and forbear to trust the treacherous wave,  
Well will the Muse have sung, if she one votary save."

It must be observed that the morality of this piece is unexceptionably good.

ART. 19. *Sensibility, with other Poems.* By John Robinson. 12mo. 3s. 6d. Cadell and Davies. 1806.

These compositions are distinguished by a certain ease and simplicity, but with regard to poetical conception and expression, cannot be classed above mediocrity. We give a specimen.

THE LILY OF THE VALLEY.

"Fair modest flower that shun'st parade,  
Whose sweets all other sweets excel,  
Oft have I sought thee in the shade,  
And watch'd thy slowly opening bell.

In life's fair morn, when I was blest,  
And sigh'd, like others, to be gay,  
Pale flower, I plac'd thee at my breast,  
And threw the blushing rose away.

Yet 'twas not hatred that did guide  
My infant choice, and mov'd my scorn,  
Methought the rose seem'd swoln with pride,  
Whilst thou wert drooping and forlorn.

May Pity ever thus prevail,  
And softly all my soul incline  
To listen to the plaintive tale,  
And make the cause of sorrow mine.

And when I see Misfortune shrink  
'Neath cruel Pride's sarcastic rail,  
I'll raise its drooping head and think  
On thee, sweet Lily of the Vale."

DRAMATIC.

ART. 20. *The Sultana, or the Jealous Queen. A Tragedy.* By William Gardiner. 8vo. 2s. 6d. Longman. 1806.

The author very modestly tells us in his preface, that he does not presume to match his harp with Amphion, or with that of Orpheus, and will be quite satisfied if his "lyre can quiver the lustrous roset on Beauty's cheek, and throb with pleasure the dulcet bosom of humanity."

Let him be shaved and take hellebore.

NOVELS.

## NOVELS.

- ART. 21. *The Last Man; or Omegarus and Syderia, a Romance in Futurity.* 2 Vols. 7s. Dutton. 1806.

If any readers of our Review should be much addicted to the reading of romances, and should be also most pleased with those which are most extravagantly wild and eccentric, we recommend these volumes to a very respectable place in their library: but if the same readers should be hostile to licentiousness and profaneness, and should think that translations (as this seems to be) of one of the vilest books imported from the Continent, ought to be consigned to some *other* conspicuous place—we recommend *the fire*.

## TRAVELS.

- ART. 22. *The Belgian Traveller, or a Tour through Holland, France, and Switzerland, during the Years 1804 and 1805; in a Series of Letters from a Nobleman to a Minister of State.* Edited by the Author of the *Revolutionary Plutarch*, &c. 4 Vols. 12mo. 15s. Egerton. 1806.

This, it seems, is one of the works, for the sale of which the unfortunate Palm, the bookfeller, was, by a most tyrannical act of arbitrary despotism, arrested in the Free State of Nuremberg, hurried before a Military Tribunal, and sentenced to be shot. If half the acts of atrocity pourtrayed in this lively narrative be true, and we see no reason to question the authenticity of any, it cannot excite surprise that the editor and publisher of such a work should provoke the persecution of the tyrant. It is a warning voice, however, which speaks loudly to those who are yet out of the reach of the aggressor, to unite, with cordiality, in vindication of their liberties, and resistance to the inordinate ambition of Buonaparte and his hordes. It is a noble monument of the generosity of our countrymen, that at this moment a subscription is raising for the benefit of the widow and children of the above-mentioned unfortunate Palm; and it is a delightful consolation to see, that while all Europe crouches under the oppressor's feet, his scattered and terrified ships fly in all directions and every quarter of the world, from the proud banners of the British Navy.

## POLITICS.

- ART. 23. *A Dialogue between Buonaparte and Talleyrand, on the Subject of Peace with England.* 12mo. 24 pp. 6d. Hatchard. 1806.

The substance of this little tract may be seen in the *Revolutionary Plutarch*, where the sentiments of Talleyrand on peace, as the

the best mode of subjugating England, are given at large. These sentiments are here thrown into a dialogue between that wily statesman and his ambitious master; and it may be very useful to circulate in so cheap a form, opinions which seem to have but too much truth in them: and against the operation of which it is so important for us to be put upon our guard. Unhappily, there are dangers on all sides, through which he only who governs all nations can safely conduct us.

## LAW.

ART. 24. *Evidence taken at Port of Spain, Island of Trinidad, in the Case of Louisa Calderon, under a Mandamus issued by the Court of King's Bench, and directed to the Lieutenant Governor: with a Letter addressed to Sir Samuel Hood, K. B. late one of the Commissioners for the Government of that Colony. By Col. Thomas Picton, late Governor and Captain General of the Island.* 8vo. 139 pp. 2s. Budd. 1806.

ART. 25. *An Address to the British Public, on the Case of Brigadier General Picton, late Governor and Captain General of the Island of Trinidad: with Observations on the Conduct of William Fullarton, Esq. F. R. S. and the Right Hon. John Sullivan. By Lieut. Col. Edward Alured Draper, of the Third Regiment of Foot Guards, formerly Military Secretary to the late General Grinfield, in the West Indies.* 8vo. 282 pp. 2s. Budd. 1806.

We have, on the occasion of noticing two former publications\*, declined entering into the merits of this acrimonious controversy; which, though a trial has taken place, does not yet appear to have received a final adjudication. The same reasons which then influenced our conduct, subsists in its full force. It is not, we conceive, the province of critics to decide on questions affecting the character of individuals, which are submitted to a Court of Justice. We shall therefore only state, that the first of the above pamphlets contains the evidence taken at Trinidad, with a view to the trial of General Picton, which afterwards took place in the Court of King's Bench, for an alleged cruelty in the execution of his office of Governor of that Island; to which is prefixed a spirited and well-written Letter from the General to Sir Samuel Hood, one of his late colleagues in the government, remarking on the accusation against him, and the unjustifiable means adopted to injure his character. The "Address to the British Public," by Colonel Draper, besides stating the evidence, contains an elaborate, and, in many parts, eloquent defence of his friend, General Picton, with many

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\* See British Critic, Vol. xxiv. 580.

severe remarks on the conduct of his accuser, and the witnesses produced to support the accusation. On the point of law, upon which the case principally hinges, (so far at least as it is cognizable by a Court of Justice) his arguments appear well worthy of consideration: but some of his representations are exaggerated, and, in noticing the conduct of individuals, (supposed to be hostile to General Picton) his zeal, though doubtless arising from a laudable motive, has hurried him into an intemperance of language, which we cannot but disapprove; more especially in his attack on a very respectable character, Mr. Sullivan. But as this conduct has, if we mistake not, produced another criminal prosecution, we forbear from any further remarks.

**ART. 26.** *Reports of Cases argued and determined in the High Court of Chancery. Collected by John Dickens, Esq. late Senior Register of that Court. Revised by John Wyatt, of the Inner Temple, Esq. Barrister at Law. 2 Vols. Cr. 8vo. 1l. 8s. Butterworth, London; Cook, Dublin.*

The editor states in his preface, that these Reports are taken from the MSS. of Mr. Dickens, written in his own hand, and although without attention to arrangement, yet with a view to publication. He observes, that he has not assumed the liberty of expunging any cases which the Reporter thought worthy of preservation. His object has been to reduce them into chronological order, and to add marginal references to such other books as report the several cases. He has also prefixed a table of their names, and subjoined an index (as he describes it) on the model of the "*Digested Index in Chancery.*" We are enabled, without much difficulty, to guess the book which is thus alluded to. But as its title is much more correct and descriptive, we were surprised at a misnomer as slovenly and careless. But Mr. Wyatt, although a sound lawyer, does not appear to have successfully cultivated the graces of his mother tongue. There are many specimens in his short preface, which leave it something less than dubious, whether he has paid due attention to the common rules of grammar, or the usual modes of expression.

His preface, however, is evidently his own; but he commemorates the assistance which he has received from a learned friend of his, a Mr. Toler, in the body of the work, and gravely proclaims the fact as a debt due "to common justice." The share, which this gentleman is to boast of in this literary partnership, is still a secret, so that this debt of justice remains not altogether satisfied. Indeed if we had not been told otherwise, it would not have appeared to us that the scales of justice must have lost their equipoise, if this circumstance had escaped a public disclosure, and the gentleman had been left to enjoy the snug and retired approbation of his private friends. Much applause cannot be seriously claimed from an effort at a chronological arrangement;

ment; and if that is taken away, the only reputation, which remains for the learned pair to parcel out between them, consists of an index accurately executed. Without recurring to Chaucer or Pope, we may venture to assert, that these poets have assigned no niche in their temples of fame to concentrate the memory of an index maker. But perhaps that sacred edifice has its cellars and catacombs as well as more noble and spacious chambers, a kind of sarcophagus nooks, in which dead authors may rest encrusted and embalmed, as well as lofty halls, where ever-living genius courts the examination of posterity, and receives the admiration of mankind.

But to turn from these editors to the work. The cases relate principally to the practice of the court, and are generally reported with great conciseness. Mr. Dickens, from his official situation and knowledge, was enabled to take notes with accuracy, and to select such decisions as would be most serviceable to the profession. Some of them are not reported by Mr. D., but were collected by him from other sources. They will be found at the beginning of the first volume.

## MEDICINE.

**ART. 27.** *Letters to Dr. Rowley, on his late Pamphlet, entitled Cow-Pox Inoculation no Security against the Small-Pox Infection. By Aculeus.* 8vo. 60 pp. Price 1s. 6d. H. D. Symonds, Paternoster-row. 1805.

Mr. Birch has complained, though we believe he had little ground for his complaint, that the press had been shut against the antivaccinists. We wish we had influence sufficient to induce the gentlemen on both sides to restrain their ardour for writing, and if they cannot agree on the terms of a peace, to admit of a truce, if it were only for a few months, to allow themselves to cool a little, that they may be enabled to look at the object of contention without passion.

The question on which they are at issue is, whether the cow-pox affords a complete security against the infection of the small-pox. It is in vain to attempt to answer this question by wit, and raillery, or even by argument. It can only be decided by experiments, and the more numerous the experiments, the sooner and the more certainly the question will be decided. Those gentlemen, therefore, who think that the cow-pox does not give the promised security, act inconsistently, when they labour so strenuously to prejudice the people against the practice, as it is doing all in their power to prevent the matter from being brought to the only test, by which it can be determined. Let the vaccinists, on the other hand, be careful that they use only the genuine cow-pox fluid for inoculation, and that it be taken from healthy, and

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found subjects, who are not affected with scrofula, or any complaint that may be likely to be transferred to their patients; and before they dismiss their patients, be assured they have had the cow-pox, if it be practicable to get such information. But this we know to be extremely difficult to be done among the lower, and most numerous class of people, as they will seldom attend sufficiently often to enable the vaccinators to satisfy themselves completely on that subject. It is probable this may have afforded to the anti-vaccinists the greatest number of their cases, where the cow-pox is supposed to have failed in securing the parties from the small-pox. Against such accidents, we are afraid, no provision can be made; but as the enemy are upon the watch, the vaccinators must use all the precautions they can.

In the anonymous pamphlet before us, which gave birth to these reflections, the author has attempted, and not unsuccessfully perhaps, to repel the sarcasms of the late Dr. Rowley against the cow-pox, with much humour, and no less asperity. He also examines the Doctor's pretensions to learning and genius, but with them we have nothing to do in this place; and as there are no observations here on the subject, but what have been frequently urged by other writers, and as the person to whom the letters are addressed, is now dead, we shall decline entering into any examination of them, only observing, that the writer appears to be well qualified for the task he has undertaken.

**ART. 28.** *An Encyclopedia of Surgery, Medicine, Midwifery, Physiology, Pathology, Anatomy, Chemistry, &c. To which is added, an abridged Translation of Cullen's Nosology. By John James Watt, Surgeon. 12mo. 8s. Highley. 1806.*

"The want of a concise, yet accurate medical dictionary, has long," the editor says, "been acknowledged. No work of that kind has yet presented to the pupil, a brief yet sufficient view of the symptoms and cure of diseases." This deficit is intended, we presume, to be supplied by the volume before us; and although we may not, perhaps, agree with the editor, that such a work was wanted, which the number of dictionaries, compendiums, and vade mecum lately published, seem to disprove, yet if he had made any considerable improvement, either by the addition of new and valuable materials, or by better arranging those used in similar compilations, and if these improvements had been obtained, "not," as he promises, preface, p. 1, "by the exclusion of valuable information, but solely by the omission of numerous unimportant points, such as references to the ancients, &c." we should, with pleasure, have recommended the Medical Encyclopedia to students and young practitioners in the art. But a very slight examination will be sufficient to show, that instead of improving on former compilations, the editor has omitted much useful information to be found in nearly all of them, and that

that he even falls short of them in the accounts and descriptions of diseases, parts in which we might expect he had excelled. Indeed the work is put together in so extremely careless a manner, that midwifery, one of the subjects enumerated in the title page, is entirely omitted, so that we neither see the terms midwifery, labour, child-birth, nor many others relating to the art. "The forceps he calls an instrument to extract extraneous bodies, which may be driven into any of the soft parts of the body." But they are used on a thousand other occasions: to extract splinters of bones, or stones from the bladder, which were not driven in, but generated there; and the midwifery forceps to extract the fœtus from the uterus. "The fœtus he calls simply the young while in the uterus." Hooper enumerates the peculiarities of the fœtus, as the thymus gland, foramen ovale, &c. In the Encyclopædia we have the Spanish fly thus loosely described:

"Cantharides, Spanish flies, possessing extraordinary stimulant, corrosive, and other virtues." In Hooper's dictionary the description of them is more minute.

"Cantharides (Cantharis, idis, pl. Cantharides, um; from *κάνθαρος*, a beetle, to whose tribe it belongs), Spanish flies, *Meloë vesicatorius* of Linnæus. The importance of these flies, by their stimulant, corrosive, and epispastic qualities, in the practice of physic, is very considerable; indeed so much so as to induce many to consider them as the most powerful medicine in the *Materia Medica*. When applied to the skin, in the form of a plaster, it soon raises a blister full of serous matter, and thus relieves inflammatory diseases. The tincture of these flies is of great utility in several cutaneous diseases, rheumatic affections, &c. but it should be used with caution." Hooper constantly, as in the above instance, gives the derivations of the terms, and full descriptions of the articles used in medicine. This, with much other necessary information, are in vain looked for in the present Encyclopædia, which must be much improved before it can be put in competition with the compendiums already in use.

## DIVINITY.

ART. 29. *Elementary Evidences of the Truth of Christianity; in a Series of Easter Catechisms; on the Resurrection and other Miracles of Christ, on Prophecy, and on Christ's Testimony of himself. By the Right Reverend Thomas Burgess, D.D. Bishop of St. David's.* 12mo. 264 pp. 3s. Rivingtons, &c. 1806.

These Elementary Evidences are not now for the first time published, but first collected in the present form. We have before



seen and noticed them under the title of Easter Catechisms\*. They are of the most useful and instructive kind, and are well calculated to perform the services which the learned and pious Bishop hopes to render by them.

" 1. To produce a conviction of the truth of Christianity, from the evidence of Scripture, and especially from Christ's testimony of himself.

" 2. To promote the study of the Scriptures, by authenticating the evidences by numerous and minute citation; and

" 3. To bring that study to a further practical use, by drawing from our Saviour's example and injunctions, and from the faith and conduct of the first believers in Christ, such illustrations and rules of faith and duty, as may tend essentially to form the character and temper of a Christian."

We are delighted to contribute, by any means in our power, to the celebrity and circulation of so valuable a work.

ART. 30. *The Unity of the Christian Body stated. A Sermon, preached in Lambeth Chapel, on the 28th of April, 1805, at the Consecration of the Right Reverend Henry Bathurst, Lk. D. Lord Bishop of Norwich, and published at the Command of his Grace the Archbishop of Canterbury. By Richard Prosser, D. D. Prebendary of Durham.* 4to. 19 pp. 1s. Payne, &c. 1805.

This preacher undertakes to show that the unity of Christians as one body, under their legitimate head, Jesus Christ, was the grand object of the Christian Dispensation: and he sums up his reasoning in the following manner.

" There never has been a period in the whole succession of the Christian church, in which this exhortation of the Apostle has not been greatly wanted. And if the evangelical principle, so strongly inculcated, were but permitted duly to actuate the Christian body of this land; would unity of affection then seem irreconcilable with some diversities of religious opinions? would small exceptions, either to the internal government or the discipline of our religious establishment, be fondly magnified into reasons for breaking social communion; and even for assuming a posture of hostility against our national church? would the very ministers of its own appointment take occasion, from tenets at the best extremely disputable, to form distinct parties, and diffuse animosities amongst Christian brethren? No; it would then be felt how much of wisdom and Christian spirit there is, in recollecting, that agreement, as to points of the highest value and moment, affords better reasons for holding together the Christian

\* Brit. Crit. Vol. XXIII. p. 683.

body, than any disagreements, as to matters of external and formal concern, can ever yield, for tearing it asunder; it would then be felt not only that the authorities of the national church, in all their degrees, kinds, and places, are rendered venerable by the sanction they derive from our first Fathers in Christ, and from the successive usage of all Christian ages; but also that they are *such* more for the sake of the Christian body than their own; and that the proper action of them all is indispensably needed by every single power in it, and that of every single power by them *all*. Then too would the wish revive, that the blessings of Christianity might be spread in genuine purity, without any unnatural mixture with the seeds of enmity, among Christians—That every effort for its diffusion might proceed in perfect consistency with an authorized system in all its parts—That every agency in its service might be fitly prepared and adjusted to the end designed, and conducted under established rule and in regular course, without deviating into anomalous innovation, and without tending in the least to raise alienation of spirit among members of the Christian body." P. 17.

There is some want of clearness in the discourse, and even in the passage we have cited; but the intention of the author to persuade to unity and Christian love, is worthy of him and of the occasion.

ART. 31. *Female Compassion, illustrated and exemplified in the Establishment and Superintendency of a Charitable Institution for the Relief of necessitous Families in the City of Rochester, and adjacent Parishes; a Sermon preached, in the Parish Church of St. Nicholas, Rochester, on Sunday, 17th August, 1806. By the Rev. Charles Moore, M. A. Vicar.* 4to. 21 pp. 1s. Hatchard. 1806.

The chief part of this discourse is occupied in explaining the principles and plan of the charity in question, which seem, indeed, to be truly laudable. Towards the end the author remarks upon the exemplary activity of women in their benevolence, of which he gives instances from Holy Writ. It is very probable that the sermon will, as was intended by the preacher, extend the knowledge and increase the patronage of the society.

ART. 32. *A Sermon, preached at Holyrood Church, Southampton, on Sunday, August 10, 1806, on the Duty of Humanity toward the irrational Part of the Creation. By the Rev. Charles Steech Hawtrey, A. B. Curate of Holyrood Parish. Published at the Request of the Institutur of the Annual Sermon on the Subject.* 8vo. 20 pp. 1s. Baker, Southampton; Rivingtons, London. 1806.

The institutor of this annual sermon (whose name we do not discover) appears to be animated by a truly Christian spirit to-

wards the brute creation. The preacher seconds his good intentions, by proving, "that the claims of the brute creation to kind and merciful treatment, are derived from the dictates of reason, and enforced by the commands of revelation." P. 18.

At p. 16 we find a passage exactly agreeing with the remarks in our xxvii. vol. p. 440, on a similar occasion. We recommend this sermon, and the subject of it, to the notice of *parents* in particular, that they may "sow the seeds of *humanity* in the early education of their children."

ART. 33. *The Forbidden Tree. A Sermon preached at the Church of St. Lawrence, Reading, on Thursday, October 2, 1804, at Archbishop Laud's Lecture, and published at the Request of many of the Clergy and others, who were present. By the Rev. Nathaniel Gilbert, Vicar of Bledlow, Bucks. 8vo. 36 pp. 1s. Hatchard, &c. 1805.*

The principal purpose of this valuable Sermon, which we have suffered to lie unnoticed longer than we intended, is to vindicate the literal interpretation of the Sacred History of the Fall of Man, against the infidels, the Geddesees, and all other deniers or allegorizers of Scriptures. This object is pursued with much clearness of method, and soundness of argument. The preacher considers the objections of opponents as reducible to these suppositions: either that our first parents ought not to have been put under *any* test of obedience; or, secondly, that some better test might be suggested; or, lastly, that whether a better can be found or no, the particular test recorded was weak, unreasonable, or improper.

I. The first argument is easily disposed of, since it cannot be conceived that many persons will seriously contend, that God had not a right to bestow his blessings on whatever conditions he chose.

II. In seeking for a better test, the author gives some very strong reasons, why a moral test, under the circumstances of our first parents, would *not* have been preferable.

III. He comes, in the third place, to justify the command actually recorded in the Mosaic History, which he does upon these considerations:—1. That it was plain, and could not be misunderstood; 2. that it was easy; 3. that it was not contemptible; 4. that it opposed a salutary check to those propensities by which sin was most likely to assail and enter their hearts; namely, the animal appetites, and an inordinate curiosity and desire of knowledge; 5. (though this seems rather to belong to the second head of enquiry) that any one moral command, so particularly enjoined, would have seemed to weaken the obligation of all the rest; 6. that a positive law was most fit to keep in view the supreme authority of the lawgiver; which ought to be the highest consideration in the mind of a creature towards his Creator.

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From this doctrine, several other considerations of importance are also deduced.

We have analysed the principal part of this sensible discourse, as briefly as possible, to let our readers see what they have to expect in it. Nor should we have felt an inclination to object to any sentence in it, had it not been for a note upon the conclusion, (p. 35) where the author appears studiously to justify a particular mode of preaching; by which, though he does not use the term, he seems to mean that pretending to the high distinction of Evangelical. To this we must reply, that if ministers of that class only inculcate, as he does, that "there is no condemnation to them that are in Christ Jesus, *who walk not after the flesh, but after the Spirit*;"—if they pretend to no personally revealed experiences;—if they do not terrify their hearers with absolute and irreversible decrees, contrary to the gracious and universal invitations of Christ; if they do not, even in appearance, disunite faith and good works, which are, as he represents them, inseparable; no worthy minister of the church will object to their preaching; except, indeed, they presume to accuse others of not inculcating, what in truth they do inculcate. The misfortune is, that the shades of opinions are so mixed and blended in various teachers, at present, that when we answer one, we must say what is inapplicable to many others. The present author, if he belongs at all to the class he defends, must be among the most moderate of it; that is, if he always teaches as he does here.

ART. 34. *A Sermon preached in the Parish Church of St. Pauls, Covent Garden, at the Primary Visitation of the Archdeacon of Middlesex, May 20, 1806. By James Cowie, M. A. Vicar of Banbury. 8vo. 26 pp. 1s. Rivingtons, 1806.*

The sentiments of this discourse are plain, pious, and practical. They are also well suited to the occasion on which they were delivered. There is not, indeed, any peculiar energy in the expression, or novelty in the illustration of them; but they are such as show the principles of a good Christian, and the dispositions of a conscientious minister,

ART. 35. *A Sermon preached at the Parish Church of Aylsham, Norfolk, on the 5th of December, 1805, being the Day appointed for a General Thanksgiving to Almighty God, for the signal Victory obtained by his Majesty's Ships, under the Command of the late Lord Viscount Nelson, over the Combined Fleets of France and Spain. By the Rev. John Bedingsfeld Collyer. 8vo. 23 pp. 1s. 6d. Norwich. 1806.*

A very respectable discourse, from which many favourable extracts might be made, among which is the following. "We

must look to the *motives* which impel men to war, and to their *temper* in conducting it, in order to form a true judgment of the degree of sanction or prohibition which their undertakings receive from religion."

What then are the objects which we of this country have in view in the present arduous conflict? Nothing less than the maintenance of our religion, our liberties, our rights: the preservation of our families, our relations, and all the tender endearments of social life. The sentiment which is engraven on the heart of every Briton at this momentous crisis, the language which he holds, and which is echoed on foreign shores from the mouths of our cannon, is this, "We will surrender to none our national freedom and independence; we value the blessings of a reformed religion, and a free constitution; we will protect them, our families and friends, to the very last extremity; no ambitious motives inflame our minds, no thirst of revenge rankles in our bosoms, but we will conquer or die in the defence of what we hold most dear." P. 8.

ART. 36. *A Sermon preached in Scots Church, London Wall, on Thursday, December 5, 1805, being the Day appointed for a General Thanksgiving. By Robert Young, D.D.* 4to. 24 pp. 2s. Longman, &c. 1805.

Nothing very new appears in the thoughts or arrangement of this thanksgiving sermon: but several passages in it are well expressed. The picture of the great enemy of Europe is thus drawn,

"From the ruins of an ancient monarchy, and from the ashes of an infant republic, there has arisen a power, not more gigantic in greatness, than formidable by its ambition. With a stern, yet watchful eye, towards universal domination, the tyrant has lost no opportunity, nor left any means untried, to subjugate the nations. Regardless of justice, when in the way of his design, he has trampled without scruple on the dictates of humanity, and violated the laws of honour and of nations. With the most implacable resentment, and unparalleled success, has he hitherto pursued his sanguinary career. "But when the voice out of the Temple of Heaven, from the Throne shall say, 'it is done,' then that which is determined shall come\*." P. 15.

We do not think him equally happy, when he compares the Emperor of the Gauls to a tiger, and accumulates metaphors to that effect, which are rather disgusting. We could object also to particular expressions in various parts of this discourse; and cannot refrain from telling the author, that *profanity*, which he uses in p. 20, is not an English word. There is, however, more to

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\* "Rev. xvi. 9."

praise, on the whole, than to blame; and the patriotism of the preacher seems to be no less vigorous than his piety.

*KRT.* 37. *An Address to Methodists, and to all other honest Christians, who conscientiously secede from the Church of England. By the Rev. W. Cockburn, M. A. Fellow of St. John's College, Cambridge, and Christian Advocate in that University.* 8vo. 24 pp: 1s. 6d. University Press. Hatchard, &c. London, 1805.

Nothing can be more truly creditable to its author than this address. It is clear and argumentative, yet of a truly Christian spirit. It admonishes, but reviles not; and, by an able mode of consideration, throws light on several subjects. The author states the evils arising from the disunion of Christians, and contends, that it cannot be *necessary* for any person to secede from the Church of England, unless she can be proved to impose any *sinful* terms against communion; and refers to Mr. Cobbold's arguments against Dr. Gill on this subject. But the three principal points on which he dwells, as the chief causes of secession, are our church government, our prescribed forms of prayer, and our disallowance of lay-preaching. Under the first head, he urges with great force and clearness, the arguments for the apostolical origin of Bishops. But the part which appears to us the most original, is that in which he reasons against extemporaneous preaching, alledging, that it tends to mislead the people into a false idea of the preacher's inspiration.

"I have pointed out my objections to extemporaneous prayer. I now enter my protest against all extemporaneous preaching. Many indeed of our own communion, and all of yours, adopt this custom; but I humbly conceive that it must be wrong, because it is deceitful. We know by experience, that the common people, the major part of every congregation, consider the power of preaching without any written assistance to be an especial gift from God. . . . This opinion of theirs is absurd; but still it is their opinion. You know and are convinced, my christian brethren, who preach extempore, that these people follow you, and attend to you, because they suppose this talent to be a special proof of God's Spirit residing in you, and speaking from your mouth.—"Surely, Mr. . . . must be right," said a good man to a friend of mine; "he must speak the truth about Jesus Christ; for he preached two hours without looking at a book or a paper."—This is not the sentiment of an ignorant man, but of the very great majority of the people in fond of hearing unwritten sermons. Unless therefore you pains to convince them that your fluency of language is the consequence only of human exertion, (which your talents may be the fact,) you acquire a spiritual dominion over them."

ect; you allow them to accept your opinions, your human, fallible opinions, as the sure and unerring dictates of God's holy Spirit.—Beware, my brethren, lest you sin again that holy Spirit!

“Many pious and good men who adopt this custom will smile, perhaps, at the strength of this expression; they will say, that they “do not assume to themselves any miraculous power, any divine gift of utterance superior to what is given to man.” It is true they probably do not assume it; but they know, and are convinced, that others believe them to possess it, and therefore follow them, and care for them, and almost worship them as gods. Are they sedulous and anxious, like St. Paul, to cry out, “I also am but a man.” Unless they do, unless they frequently and unequivocally explain to their audience that they have acquired the power of extemporaneous speaking by practice and attention, in short, by human means; unless, I say, they explain this carefully to their followers, they deceive, and they know that they deceive.

“There are, I fear, some few silly men who really believe that they are inspired, and that they have acquired a fluency of utterance by the miraculous assistance of the Holy Spirit. Though these men may be in gross and dangerous error, though they may deceive themselves and others, yet they cannot be charged with dishonesty. I address myself, however, to the rational and thoughtful pastors of the dissenters, who know well, that with much diligence and labours they have acquired their power of public speaking; who know, that even now they can scarcely pretend to equal the fluency and accuracy of a Pitt or a De. mothenes; who know, in short, and allow, that they are not gifted by God with any supernatural gift. If then, I repeat, such a man induces or allows his audience to believe that he is so gifted, he deceives, and he knows that he deceives. It is in vain he urges that he intends not to produce any such an effect. If he knows that such an action will produce such an effect, by doing that action he *intends* to produce that effect. Those, therefore, who know that by their custom of extemporaneous preaching they will induce others to believe them inspired by the Spirit of God, commit a sin of no common magnitude.” P. 15.

There is much more in this small tract which well deserves attention.

ART. 38. *Observations on the Plan for Training the People to the Use of Arms, with Reference to the Subject of Sunday Drilling.* By Thomas Gifford, M. A. 8vo. 20 pp. Price 1s. Cadell and Davies. 1806.

Truly worthy of its valuable author is the tract at present before us. It contains no rant, no fanaticism, no *Warnerian* denial of

the lawfulness of self-defence, or of the measures necessary to that end. All is temperate, rational, and important: respectful to the legislature, and only urgent on points of real moment to society and to religion. "The justifiableness and the propriety of employing the Sabbath for military purposes," says Mr. Gifford, "when such an employment of that day is required by overruling necessity, I unequivocally acknowledge." The unlawfulness, and the pernicious consequences of so employing it, without that necessity, are the points for which he contends; and he shows, with the utmost clearness, that under the new regulations, such a necessity could not exist.

The tract was published when the new regulations were yet before Parliament, and to those has its chief reference; but it can never be obsolete, so long as it shall be left to the choice of conscientious men, whether they shall, without necessity, employ the Christian Sabbath to secular purposes. The negative is here completely established.

## MISCELLANIES.

ART. 39. *Colonel Thornton's Transactions and Negotiations with Robert Christie Burton, Esq. legally, morally, and liberally considered.* 8vo. 144 pp. 2s. 6d. Goddard. 1806.

A strong case is here made out for the Colonel. But, whatever degree of attention this affair may have excited in what is commonly called *the fashionable world*, we much doubt whether the public in general will think half a crown well spent in purchasing, and an hour and a half in perusing this collection of evidence, concerning the fair sale of horses, dogs, pictures, and claret, and the discarding of a kept mistress.

ART. 40. *Summary Account of the Vicerealty of Buenos Ayres, or La Plata, including its Geographical Position, Climate, Aspect of the Country, Natural Productions, Commerce, Government, and State of Society and Manners, extracted from the best Authorities.* 8vo. 2s. 6d. Dulau. 1806.

It might be expected, that many such publications as the present would appear, when Buenos Ayres is so much the subject of conversation and curiosity. There is no objection to the mode of this, which appears to be compiled with sufficient care. A slight map would have made it more acceptable.

ART. 41. *The French Anas.* 3 Vols. 12mo. 15s. Philips. 1805.

The French Anas abound with so much interesting and amusing matter, that a judicious compilation from them cannot fail of being



being generally acceptable. The present is a very entertaining publication, and the editor appears to have performed his office of translator and compiler, with strong claims to praise. A short sketch of the life and writings of each author is prefixed to the specimen of his works, and it may be affirmed, without reserve, that whoever gives this selection a place in his library, may at all times be secure of spending an hour with profit and with pleasure. A similar work was published some time ago, in two volumes.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

The Fall of eminent Men, in critical Periods, a National Calamity. A Sermon, preached at the Gravel Pit Meeting, Hackney, on Sunday, Sept. 21, 1806, on occasion of the recent Death of the Right Hon. C. J. Fox. By Robert Aspland. 1s.

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THE  
BRITISH CRITIC,

For NOVEMBER, 1806.

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—Adsit æstimator candidus,  
Qui puriores promoventi literas  
Studeat benignus, et favore sublevet ;  
Et (quando ab omni parte sincerum nihil  
Humana gignit mens) levibus erroribus  
Ignoscat. BUCHANAN

Be here the candid Cenfor, who to him  
That cultivates the purer Arts of style,  
Gives Countenance benign, and friendly aid ;  
And, since no human labour is exempt  
From imperfection, trivial errors meets  
With pardon.

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ART. I. *The Book of the Prophet Isaiah* \* : in Hebrew and English. The Hebrew Text metrically arranged : the Translation altered from that of Bishop Lowth. With Notes, Critical and Explanatory. By Joseph Stock, D.D. &c. 4to. 1l. 1s. Robinson. 1804.

THE Right Rev. Translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version

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\* We confess that we have too long delayed our notice of this work, but the cause was accidental.

I i

of

BRIT. CRIT. VOL. XXVIII, NOV. 1806.

of the late Bishop of London, reserving to himself the liberty of adding such corrections, as later critics or his own investigations might supply. These corrections multiplied to such a degree, as to assume almost the form of a new version. There is also a variety of notes, critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and prove to elucidate, in a high degree, the subject matter of these prophecies.

Where the translation differs little or nothing from that which is read in our church, there we deem it unnecessary to dwell; reserving however to ourselves the liberty of remarking where we conceive both may be different from the Hebrew. Our observations, therefore, shall chiefly be confined to passages where the departure from the authorized version is considerable; and we shall endeavour to exhibit a full view of those verses, which profess to be an emendation both of the public translation and of that luminous and elegant one set forth by Bishop Lowth.

Chap. i. 4. "Ah sinful nation—degenerate children. They have rejected with scorn the Holy One of Israel." Dr. Stock.

"Ah sinful nation, children that are corrupters. They have provoked the Holy One of Israel unto anger." Public version.

Taking, as the public version does, משהייתם *Mashehitim* actively, it well characterizes that nation, who, not content with being corrupted themselves, strained every nerve to corrupt others. "Compassing sea and land to make profelytes."

We could have wished that the learned prelate had dwelt a little more pointedly on the appellation קדוש ישראל *Kadosh Israel*, commonly rendered Holy One of Israel. It literally signifies the *separator of Israel*. This is evidently Messiah. When he seals he separates. St. Paul alone gives this its genuine, rendering where he says ὁ ἀγαθὸς ἀποχωρῶν ἡμῶν ὁ ἀγιολογούμενος ἐξ ἑσῶς. "The separator and the separated." Heb. ii. 11.

Verse 5th. "Why will ye still be smitten, still add revolt." Dr. Stock.

"Why should ye be stricken any more, ye will revolt more and more." Pub. vers.

This certainly is preferable to the common translation, in which in the first member of the sentence a question is asked; then, contrary to the Heb., an affirmation follows;

and thereas

whereas Bishop Stock understands על־מֶה *Al-meh* to both parts. "Why will ye still be smitten, why will ye add revolt."

Chap. ii. 10. "Go into the rock and hide thyself in the dust from the terror of Jehovah." Dr. Stock.

"Enter into the rock and hide thee in the dust, for fear of the Lord." Pub. vers.

By rendering מִפְּנֵי *Mipbneh*, *from*, an ambiguity is occasioned, which might have been avoided by turning it, *because of*, or as the public version has it, *for*. It is probable, however, that the learned prelate meant *from*, in the sense of *proper*. Going into the rock is, in the language of these warlike times, entering into a strong fortress, to avoid the fury of some pursuing monarch.

Chap. iii. 3. נִבְּחַ לַחֹשׁ, *Nebon lachash* is excellently rendered "Dealer in Charms." The common version "eloquent orator," by no means conveys the sense of the original: *Lachash* is to utter with a muttering voice.

V. 6. "When a man shall lay hold on his brother *born* in the house of his Father." Dr. Stock.

The common version, "his brother of the house of his Father," needed no emendation. The term *brother* being in the constructed state with *Beth*, house.

V. 9, 10. "Woe unto their lives, for upon themselves have they brought down evil.

"Cry up the righteous, for he is in favour—Woe to the wicked perdition!" Dr. Stock.

"Woe unto their souls, for they have rewarded evil unto themselves.

"Say ye to the righteous, for it shall be well with him.—Woe unto the wicked, it shall be ill with him." Pub. vers.

In our judgment גְּמָלוֹ *Gemalu* is better rendered, "they have rewarded" than "they have brought down," as expressive of their reaping what they had sown. We also view the public version, "Woe unto their soul" as hinting deeper misery. The learned Bishop suggests simply the extinction of life: this leads us to dwell on that perdition which is brought on the soul.—אָמְרוּ צְדִיקִים *Imru tzadik*. Of this, "Say ye to the righteous," cannot be the rendering, but celebrate the righteous, for it shall be well with him.

V. 12. "As for my people, children are their oppressors." Dr. Stock



This is produced here not to mark any diversity in the rendering, but only to observe that there exists no necessity for the supplement. *As for* עַם *Ammi* my people is the nominative absolute, having no verb with which it agrees. Such is the language of Hosea ix. 11. "Ephraim!—Their glory shall fly away like a bird." The language would have possessed greater energy had it been expressed thus, "My people!—Children are their oppressors."

Chap. iv. 5. "Then shall Jehovah create upon every station in Mount Zion—a burning that shall overshadow all glory." Dr. Stock.

"For upon all the glory shall be a defence." Pub. vers.

Reading the adverb כִּי *for*, has quite eclipsed the sense. Cui, as the Masoretes point כִּי, is a word of two syllables, and signifies *burning*. This is said to cover all glory, whether of the sun or of the moon. This is Messiah's splendor which, as St. Paul observed, was far above the light of the sun.

Chap. v. 17. "Then shall the lambs feed at full range." Dr. Stock.

"Then shall the lambs feed after their manner כִּדְבָרָם *Kedebaram*." Pub. vers.

It is probable that our translators meant "full range," by the words "their manner,"—errandi libertas nullo eos pascente.

Chap. vi. 12. "And Jehovah have removed man far away, and there be many a destitute woman in the midst of the land." Dr. Stock.

—"And there be a great forsaking in the midst of the land." Pub. vers.

The authorized version "a great forsaking," is very obscure: but understanding אִשָּׁה *woman*, as the substantive belonging to רַבָּה *many*, the sense becomes evident and perspicuous from the circumstance of the men being "removed far away."

Ver. 13. "But yet in it shall be left a tenth, and it shall recover and serve for pasture. As the elm and as the oak, which when they cast their leaves have their sap in them, so an holy seed shall be the sap thereof." Dr. Stock.

"But yet in it shall be a tenth, and it shall return and shall be eaten as a teil tree, and as an oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof." Pub. vers.

The

The version here is elegant and close to the original Hebrew. The soil returning to its vigour, is compared to the elm and the oak which cast their leaves in autumn. The juice, though detrudded to the rock during the winter, yet in spring mounts up and new clothes the tree with leaves and blossoms. It is true Dr. Lowth has given a different version of the words *עֲשֵׂה לָנוּ מִצֵּי שֶׁבַב וְהַיֶּתֶהב* *Ve-shaba ve-hajethab le-baer*. According to a known idiom in this language, the verb *shab* expresses nothing here but *frequency* in the action of the verb following, and therefore he renders, "Shall undergo a repeated destruction." The primary meaning of *baer* is to burn. The English here much resembling the Hebrew, as also the Latin *comburo*.

Chap. vii. 11. "Ask thee a sign from Jehovah thy God. Go to the depth for thy demand or seek it in the height." Dr. Stock.

"Ask it either in the depth or in the height above." Pub. vers.

We are of opinion that there is a flatness in both versions, whereas in the original the meaning is pointed and deep. Dr. Stock takes *שְׁאוֹל*, as signifying *demand*, but we view it as denoting Sheol, or the invilible world. Instead of two things, as in both versions, there appears to be three put in the choice of Ahaz. Ask thee a sign: *שְׁאוֹל מִצֵּי* is not simply from Jehovah, but *ex apud Jehovah*. What Jehovah can furnish thee from himself, as standing quite distinct from the other two *שְׁאוֹל מִצֵּי* dive down to Sheol, or go to its opposite zenith. This was giving him the range of universal nature.

Chap. viii. 21. And they shall pass through it distressed and famished." Dr. Stock.

"And they shall pass through it hardly bestead and hungry." Pub. vers.

The learned Bishop is not satisfied with this version. He purposes disjoining the *ו* from *עָבַר* *abar* to *pass through*, and placing at the head of the word immediately following. This emendation we deem both natural and ingenious;—natural, because the Hebrew being anciently written in one continued series without any break, a letter might, by the carelessness of a transcriber, be torn from its parent-word and be joined to another to which it did not originally belong. The passage thus amended stands in this form.

"There is with them no dawn of light, but rather a cloud is thickened on them and distress and famine."

Chap. ix. 6. "For unto us a child is born—the mighty God the Father of the future age." Dr. Stock.

"The everlasting Father." Pub. vers.

Dr. Stock, in his version of אבי-עד *Abi-Ed*, has followed that of the Alexandrine edition of the LXX, and the Latin vulgate *patre tu mellontes aionos*. By the Chaldee paraphrast, he is frequently styled מרי עלמא *Mari Olma*, "Lord of the future age," which future age is evidently the *Invisible state* or abode of souls. Christ, himself, expressly asserts this, where he says, "I hold the keys of Hades, Rev. i. 18. He hath not subjected to angels, says St. Paul, that future world *την οικουμένην την μελλουσαν*,

V. 20. "They shall eat every man the flesh of his neighbour." Dr. Stock.

"They shall eat every man the flesh of his own arm." Pub. vers.

Although the emendation *וּבִישׁוֹ* *his neighbour*, seems to be pretty well supported, yet the former inhabitant may still claim its place, read not as *arm* but as *seed* *וְזֶרַע*, *Zera*. This prophecy was fully exemplified at the destruction of Jerusalem by Titus.

Chap. x. 4. "Excepting him that boweth as a captive." Dr. Stock.

"Without me they shall bow down under the prisoners." Pub. vers.

Nothing can be more diverse than these two translations. The first, however, seems closer to the idiom of the Hebrew. The prep. *וּתְּחַת* *Under*, in addition to its primary signification, signifies also *in the room*, *in the condition of*, or simply *as*. This gives an immediate perspicuity to the words, and rescues them from the obscurity of the common translation. *וְכָרַע* is neither in the future tense, nor, as our version seems to say, in the third pers. plu. but in the infinitive.

V. 18. "And the glory of his forest and of his fruitful field, from the soul to the flesh, it shall consume, and it shall be as a thing which melted evaporates." Dr. Stock.

"And they shall be as when a standard bearer fainteth." Pub. vers.

Here, between the two versions, there is not a shadow of resemblance. Instead of *סֹסֶה* *Nofes*, *Standard bearer*, Bishop Stock reads the same words as arising from *עָוָה* *ausugit*, *evanescent*.

*efcit*, doubling the third radical. The beauty of this emendation immediately arises to the view; that as a mass of snow gradually melts and disappears, so in like manner does the glory of his woods and fruitful fields.

V. 22. "For though thy people, O Israel, be as the sand of the sea, a remnant only of them shall return. Their fixed completion taketh its round in righteousness." Dr. Stock.

"The consumption decreed shall overflow with righteousness." Pub. vers.

Instead of *שׁוּב* *Israhel* "shall return," the 70 appear to have read *שׁוּב*, *ambrosai*, Rom. ix. 27. or, perhaps as the return from the Babylonian captivity saved that remnant from the fatal effects of the surrounding idolatries of the nations; so the last return of the Jews to Messiah in the latter days, may, in the most emphatic manner, be termed *salvation*, and the Apostle's *ambrosai* may be built rather on the sense than on the literal expression.

V. 30. "Lift up thy voice O daughter of Gallim: hearken O Laish: answer her O Anathoth." Dr. Stock.

"Cause it to be heard unto Laish: O poor Anathoth." Pub. vers.

"O poor Anathoth," is a version conveying no meaning whatever. Viewing with Dr. Stock, the word *אנאח* *Aniah*, as a verb and not as a noun adjective, it is a command to Anathoth to re-echo the sounds, as Anathoth means an echo. A sense then is given suiting the natural history of the place. The shouts of the inhabitants, alarmed at the approach of the enemy, run along the hills, and are repeated by the echoing vales.

Chap. xi. 14. "Edom and Moab becoming their freedmen, and the children of Ammon obeying them." Dr. Stock.

"They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them."

"Manumission" is a rendering more suitable to the Latin idiom and to the customs of the Romans. Taking it in this sense, it merits the praise of ingenuity, but it would have been somewhat to the purpose to have produced a few Hebrews converting their slaves into freedmen with a *thump*. This would have settled the business at once. But we know that in conferring freedom, no *alape* intervened, but the sound of the trumpet at Jubilee. We are inclined to think that the two last lines are exegetical of the second line of the verse. "Together shall they spoil the children of the east."

Then follows this more particular delineation. Edom and Moab (children of the east) are the putting forth of their hands. *Misbloach Iadam*, i. e. becoming their easy conquest, and the children of Ammon *their obedience*, i. e. sending letters of submission, saying, as the Gauls to Cæsar, se quicquid imperasset esse facturos.

Chap. xiii. 3. "I have given charge to my appointed ones." Dr. Stock.

"I have commanded my sanctified ones." Pub. vers.

מְקִדְּשֵׁי לִי *Li-mkudashî*. The common version of this is apt to mislead, as if the persons here spoken of were meritorious characters. The term *sanctified* is here to be taken in its radical and most extended sense, to denote *selected* or *pitched upon*, for the execution of a particular purpose, and this as to God, without the knowledge of the parties themselves. "I have chosen thee although thou hast not known me."

Chap. xiv. 4. "How hath the golden city ceased."

מִדְּבָר מֵדֵבָר *Medebab*. The conjecture of the learned prelate on this word is ingenious; that it was an epithet by which the people of that capital distinguished their city. So of old Jerusalem was called Hakkedoshâ or *the holy*, and it is so termed by the Arabs at this very day. Had the appellation *golden* been given it by those of the captivity, it would have been in the Hebrew *Zabebab*. The interpretation *exactness of gold* in Dr. Lowth's version, is not his, but a marginal note of our translators.

V. ad. "And they shall be captors of those who captivated them." Dr. Stock.

"And they shall take them captives whose captives they were." Pub. vers.

We judge that the authorized version is preferable for the following reasons. First, we conceive that *captors* is rather an unhappy term, as being applied chiefly to naval exploits. Secondly, the term *captor* implies no more than the simple act of making them prisoners. Whereas both the Hebrew and the common translation denote not only *taking*, but the carrying them to a distant country. *Captivated* is also an unlucky term. For this word having taken, in a different sense, a prior possession of the mind, instead of the Babylonian captivity, conveys us at once into the world of gallantry, where *captivated* has a much more gentle signification.

The

The truth of this prophecy is beautifully delineated by Rutilius lamenting in his *Itinerarium*,

Atque utinam nunquam Iudæa subacta fuisset,  
Pompeii bellis imperioque Titi ;  
Latius excisæ pestis contagia serpunt,  
Victoresque suos natio victa premit.

V. 9th. Hell from beneath is moved for thee——

————— He rouseth for thee the mighty  
dead." Dr. Stock,

"It stirreth up the dead for thee," Pub. vers.

~~לשון~~ Sheol. This is by no means the poeticum infernum of the Hebrews, as Dr. Lowth would have it, nor founded on the dreams of vulgar ignorance. Sheol, or the invisible world is as certain, as to its existence, as the separate spirit is, which goes to be its inhabitant. In the early ages, we conceive, that on this article, the vulgar were the *wise*, and the philosophers the *fools*.

רפאים *Rephaim* carries always in it a particular distinction, which, in both versions, is considerably sunk. It denotes, in general, reprobate spirits in the separate state. Solomon, in two passages, places this out of all doubt. Speaking of the person allured by the harlot "but he knoweth not that the dead (*Rephaim*) are there." Prov. ix. 18. "The man that, wandering out of the way of understanding, shall remain in the congregation of the dead (*Be Kahal—Rephaim*) i. e. Giants." Prov. xxi. 18. The note of Rosenmüller on this verse, adduced by Bishop Stock, we think very silly, as if scripture adopted as truths, bugbears employed to frighten children. "*Rephaim*, the gigantic spectres. Ghosts are commonly magnified by vulgar terror to a stature far superior to the human." Rosen.

V. 12, 13, 14. "How art thou fallen from heaven, O Lucifer, son of the morning: Yet thou didst say in thine heart, to the heavens above will I ascend.—I will set also upon the mount of the assembly on the sides of the north. I will ascend above the heights of the clouds. I will be like the Most High." Dr. Stock.

Between the two versions, there is little or no diversity of rendering. We stop only to remark a little on the curious and airy note of the learned Michaelis of Gottingen, who says that,

"The mount of the assembly is not mount Moriah at Jerusalem, for that would be a manifest anticlimax to him who had  
in

in imagination seated himself in the heavens. The mountain here pointed to is the Olympus of the eastern nations, where they supposed the gods to be met in council by the supreme. (Such a council seems alluded to in Job i. 6—11. *ist.*) It would of course be supposed to sit on the greatest heights known to the Asiatics, which were the mountains of Armenia to the north of their country. Hence this climber of heaven is said to get up to the sides of the north."

There is something here of ingenuity and fanciful imagination, but not the smallest atom of solidity. These expressions of the monarch of Babylon, are not suggested to him either from the imagery of the country, or from the mythology of the Chaldeans. What he says is nothing but a sarcastic parody on the language of the captive Jews. Being now in a strange land, they looked back with regret to Jerusalem, to the temple and its worship. They had sung, "Beautiful for situation is mount Zion on the *sides of the north.*" Psal. xlv. 2. That proud despot took up the phrase after them, and spoke as if he could have dislodged Jehovah from his dwelling in Jerusalem "I will sit upon the mount of the assembly on the sides of the north." If the captives spoke of their glorious sovereign "riding upon the heavens of heavens;" he too imitates the language and mocks their hopes, "To the heavens above I will ascend." This is not said from imagination. The Jews had sung and had grown weary, and had hung their harps upon the willows. "Sing us, said the inhabitants of Babylon, one of the songs of Zion." As to the passage alluded to in Job, there is not a shadow of a council of Gods, but merely an assembly of pious worshippers, who, on that account, are termed the sons of God.

Chap. xv. 1. "Because in the night Ar is sacked, Moab stands aghast; because in the night Kir is sacked, Moab stands aghast." Dr. Stock.

"Because in the night Ar of Moab is laid waste and brought to silence: because in the night Kir of Moab is laid waste and brought to silence." Pub. vers.

In the common version nothing follows, although promised by the particle "*because.*" In the repetition the reader is disappointed. By our translators, Ar and Kir were taken to be in regimen with Moab. This, in consequence, Dr. Lowth has avoided, as well as Bishop Stock. They differ in rendering נדמה *Nidemah*. Bishop Lowth takes it as denoting *exceundi*. Bishop Stock, as expressive of that speechless surprise occasioned by the sudden arrival of bad news.

Chap.

Chap. xvi. "Send the Lamb due to the ruler of the Land from Selah to the defart, to the mount of the daughter of Zion." Dr. Stock.

Instead of *Car* the Syriac reads *bar son*, and instead of the imperative *שלח*, the seventy read the future *שלח*. So Dr. Lowth renders it, and viewing *Car* as in regimen with Ruler, thus expresses the sense, "I will send forth the son of the Ruler of the Land from Selah of the Defart."

V. 3. "Impart counsel execute justice." Dr. Stock. "Take counsel execute judgment." Pub. vers.

*חבוי* *Habii*, is better rendered *impart*, than in the public translation, *take counsel*. It is the imperative hiphil *to cause to come*, which is to give to another, not to take to oneself.

V. 8th. "For the fields of Heshbon languish, and the vine of Sibmah, whose choice plants over-mastered the Masters of nations." Dr. Stock.

"The lords of the heathen have broken down the principal plants thereof." Pub. vers.

It is a curious circumstance that here the two translations exhibit a sense diametrically opposite. The common version makes the lords of the heathen the mortal enemies of the vine plants. On the other hand Dr. Stock, as the accusative article *נא* is affixed neither to *Lords* nor plants, has given this ambiguous sentence a more charitable turn, and has imagined it to be infinitely more natural for the juice of these plants to overthrow the lords of the nations, *ita ut nec pes nec mens satis suum officium facerent*.

Chap. xvii. 11. "Away flieth the harvest in the day of hurry and of woeful trouble." Dr. Stock.

"But the harvest shall be a heap in the day of grief and of desperate sorrow." Pub. vers.

This is not only superior to the public version but it also renders its supplements unnecessary. *נא* *Ned* is taken here as the 3d perf. sing. to which harvest is nominative. "Fled away is the harvest." We cannot approve of reading *בהלל* *hurry* instead of *בהלל* *possession*; without any authority from manuscript or ancient version. Of these conjectural emendations we see no end, and they must multiply in proportion to that quickness of ingenuity in discovering words nearly similar, and producing, as is imagined, a better sense.

Chap.



Chap. xviii. In giving a version of this very obscure portion of prophecy we could have wished that Dr. Stock had taken some notice of an excellent version given of it by the late worthy bishop of St. Asaph. "The object of this chapter," says the prelate last mentioned, "the end and design of it—the people to whom it is addressed—the history to which it belongs—the person who sends the messengers, and the nation to which the messengers are sent, are all obscure and doubtful.

V. 1, 2. "Woe to the land shadowed with sails, which is on the *brink* of the rivers of Cush, which sendeth out on the sea its rafts, and in vessels of bulrush on the face of the waters." Dr. Stock.

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters." Pub. verf.

The sense given here differs materially from that which the authorized translation represents. The learned bishop understands מֵעַבָּר *Meabar*, which in our version is rendered *beyond*, as a substantive compounded with the preposition *on*, denoting border or brink. Admitting this rendering, we are unavoidably confined to Egypt, which certainly borders on Ethiopia. Tzirim rendered *rafts* is specious, particularly when this is supported by a note, telling us that this being a descendant from the root *ץ* to *compress*, aptly denotes planks of timber lashed together, on which goods are very generally wafted on the Nile. But a single instance adduced where Tzir denotes a raft, would have outweighed ten thousand etymological deductions.

V. 2d. "Go—to a nation meted out by line and trodden down, whose land the rivers create." Dr. Stock.

"Whose land the rivers have spoiled." Pub. verf.

The verb בָּרַא has occasioned great difficulty to commentators, in so far as that it is contrary to fact. So far are the rivers from spoiling the land of Egypt that they fatten it. The Nile, says Seneca, adeo nihil exedit nec abradit, ut contra adjiciat vires. No collation of MSS. affords the least opening for an emendation. Dr. Lowth takes hold of the Syriac בָּרַא *fertility*, and hazards the conjecture that from this *ברא* was formed, and renders "*have nourished*." Dr. Stock ventures to change the *י* into *ר* "*have created*," which, to be sure, suits the natural history of Egypt; but of what weight is it, if totally unsupported by MS. or ancient version? "For," says Dr. Horsley, "if the text has been corrupted

corrupted by the error of a scribe confounding similar letters, it might be expected that in some of the multitude of copies from the MSS. in which the error was first committed, the true reading would regain its place by the same contingency of error by which it had lost it. If a conjecturer of the present day proposes to change a z into r in any of the numerous MSS. that have been collated, he ought to give up his conjecture, whatever difficulty he may find in the text as it stands." We think the Arabic *subjecti sibi* gives the true sense here, "Whose land the rivers (subjecerunt sibi) have covered."

Chap. xix. 1. "Behold Jehovah rideth on a swift cloud, and cometh to Egypt, and away flit the idols of Egypt from his presence." Dr. Stock.

"And the idols of Egypt shall be moved at his presence." Pub. vers.

Upon this the note of Rosenmuller is, that if we admit the common version it should have been *ממני לפני* not *לפני ממני*. This is rather rashly asserted. "Neither," says Rahab to the spies, "did there remain any courage in any man *ממניכם because of you*." Joshua ii. 11. Bishop Stock's rendering also possesses its beauty, and by it we are put in mind of the heathen oracles ceasing, and the Pythoness or spirits of divination being by the *Hebrew Boy*, commanded away, and to give no more answers.

V. 5, 6. "Then shall the waters fail from the sea, and the river shall be wasted and dried up, and the stream shall grow noisome and be emptied: and exhausted shall be the embanked canals." Dr. Stock.

"And they shall turn the rivers far away." Pub. vers.

*והאמיתו* "And the streams shall grow noisome." The reason on which this version of the words is founded is quaint and far-fetched. The verb in hiphil signifies, shall cause to turn away; "that is," says the learned translator, "the waters by their putridity becoming offensive cause people to turn away."—*Dalelu* has not, as in the translation, the copulative, nor ought it to have been in the line in which it is placed, but to have run in this manner:

"Emptied and exhausted shall be the embanked canals."

Chap. xxi. 7, 8. "And he saw riding a couple of riders, one mounted on an ass, one mounted on a camel, and he cried a caravan! fir, on my watch I stand constantly during the day." Dr. Stock.

"And

"And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels. And he cried, a Lion my Lord, I stand continually on my watch-tower in the day-time." Pub. vers.

The public version here totally misleads the ordinary reader, who is ready to imagine here is a couple of single riders: then one chariot drawn by two asses, and another by two camels, whereas in fact the original presents no such thing, but two men riding, the one on a camel and the other on an ass. The mistake arose from taking *recheb* in the sense of a carriage, whereas its primary meaning is *riding*, whether on the back of a beast or in a carriage. I saw," says the watchman, "the riding of a couple of riders, (not horsemen, for there was not a horse present) the riding of an ass, and the riding of a camel."

V. 9th. "And behold here cometh riding one of the two riders, and he answereth and saith, Babylon is fallen, is fallen." Dr. Stock.

"And behold here cometh a chariot of men with a couple of horsemen, and he answered and said, Babylon is fallen, is fallen." Pub. vers.

This version of the words is executed both with perspicuity and justness. Confusion pervades the common translation. A chariot of men with a couple of horsemen must suggest to an ordinary reader, a carriage attended by two servants on horseback. In the clause beginning with "Babylon" we could have wished that the learned bishop had kept in the track of the Hebrew, as there is something mournful and elegiac in the very sound: Naphelah naphelah Babel. "Fallen, fallen is Babylon. This did not escape St. John in the Revelation *Επεσεν, επεσε Βαβυλων*."

Chap. xxii. 5. "For this is a day of trouble—before the Lord of hosts—of making walls to refund, and of shouts to the mountain." Dr. Stock.

"Breaking down the walls and of crying unto the mountain." Pub. vers.

קרקר seems descended from קרא to meet, and may denote that bustle and shouting occasioned by the hostile encounter of the opposite sides, and is here exemplified in the sacking of a city.

V. 6. "And Elam beareth the quiver, with chariots cometh Syria, and with horsemen." Dr. Stock.

"And

"And Elam bare the quiver, with chariots of men and horsemen." Pub. vers.

Dr. Lowth conceived something awkward in the word *men* coming between the names of two countries Elam and Kir, and he, on this account, adopted the correction of Houbigant, in which he is followed by Dr. Stock, changing the *ר* into *ר*, which is done by only obtusing the angle, then the word becomes *Aram*, Syria.

Chap. xxiii. 12. "And he hath said, thou shalt exalt no more, O thou much courted virgin, the daughter of Sidon." Dr. Stock.

"O thou oppressed virgin, &c." Pub. vers.

It is difficult to conceive how *חמטסה* *Hammensbakah*, which usually denotes *oppressed*, came to be rendered *much courted*. Perhaps the learned Bishop conceived that *פני* also signified to be *crowded* or *squeezed*, and that this might refer to her trade. If her basin was full of foreign vessels, her warehouses distended with merchandize, her exchange thronged with merchants. This, undoubtedly, conveys the idea of her being much courted by the nations.

[To be continued.]

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ART. II. *Memoires d'un Voyageur qui se repose; contenant des Anecdotes Historiques, Politiques, et Literaires, relatives, à plusieurs des principaux Personages du Siecles.* 3 Vols. 8vo. Also in English. 12mo. 5 Vols. Dulau. 1806.

**B**IOGRAPHY supplies authentic and valuable sources of history, and at the same time furnishes a considerable fund of entertainment for the studious and retired. It is a pleasing employment, in the repose of secluded life, to examine the secret springs which have influenced the actions, and have assisted or thwarted the efforts of the hero, or the statesman, in the successive ages of the world. It should, however, not be forgotten, that there are objections to contemporary biography. If given with carelessness or want of fidelity, if material facts are suppressed or palliated, it becomes a wilful and unjustifiable imposition: its sources are corrupt, and its stream is impregnated with error and falsity. If, on the contrary, it is faithfully and minutely given, there must be many little details in the life of every man, that will supply food for envy, and be liable to sarcasm and misrepresentation.

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There are few who have been fortunate or eminent in life, and at the same time exempt from the malice of open or concealed enemies, and secure from the shafts of the anonymous calumniator, discharged from the obscure recesses of concealment. It has been said that no man ever was a hero to his valet de chambre. The best and strongest minds have at times their caprices and weaknesses, which, if detailed with all their concomitant circumstances, would afford subject of triumph to feeble and little men, who have not even a pretence to enter into competition with the object of their censure.

In addition to these objections, it will be obvious that the history of a man's own life must necessarily involve in it many incidents relating to his intimate friends; incidents which (however truly and correctly stated) they would not have wished to have seen thus set forth; and, in truth, there are many narratives which are proper and delightful in the ease and confidence of select and social intercourse, which are unfit to be offered indiscriminately to every reader. The well known expression of Cicero respecting the publication of his private letters, will apply with still more force and effect to the publication of confidential anecdotes. "Quam multa loca solent esse in Epistolis quæ prolata si sint, inepta esse videantur? quam multa seria, neque tamen ullo modo divulganda?"

There is another objection to contemporary biography which applies only to literary and scientific men. It is, that their history ought to be found in their works. The author of the *Inquiry into the Origin of the Discoveries* attributed to the moderns, and the collector and editor of Leibnitz, has there, and in his other works, left an indelible record of himself, and his literary character. He who, for half a century, has been esteemed and loved by some of the most eminent and learned men in Europe, and whose society is now courted by all who have the pleasure of knowing him, had no call to write his own life; but might have left it to be hereafter gleaned from the private letters and papers of some of the most respectable characters of the present age.

These were our general objections, before we perused Mr. Dutens's work: and though they have since been in some measure removed, yet we cannot help wishing that some few passages had been omitted, and others curtailed. Mr. Dutens's style is a successful imitation of Le Sage; and many of the descriptions, particularly those of the earlier period, are given with a truth and felicity of expression, not at all inferior to the history of *Gil Blas*. As a specimen of the author's manner, we shall transcribe his account of an

an adventure which occurred to him, when a very young man, and on a journey through a part of France, with his friend Le Chevalier de la Borde. The travellers attend a wedding dinner of one of the Chevalier's friends at Montbazon.

“ Among the different subjects of conversation (says Mr. Dutens) On parloit des nouvelles de la province; et un officier raconta que M. le Baron de C\*\*, Seigneur de Saint Maure, venoit de se couvrir d'un ridicule. Il avoit, disoit on, retiré du couvent sa femme, qu'il avoit fait enfermer trois ans auparavant, pour cause d'infidélité. Un gentilhomme de Cahors, qui se trouvoit là, prit la parole, et dit : Vous vous trompez, je fais l'histoire; et la raconta avec si peu de différence, que cela ne parut pas mériter que l'on donnât un démenti à un officier. Celui-ci ne trouva pas le commentaire plaisant; et, soit qu'il fût offensé, ou qu'il crût devoir le paroître, il adressa la parole à l'homme de Cahors, et lui dit : Je vous trouve bien hardi, Monsieur, d'oser ainsi me donner le démenti; si j'étois près de vous, je vous donnerois un soufflet, pour vous apprendre à vivre; et tenez-le-vous pour donné. Toute la compagnie trembla pour les suites d'un si rude compliment; mais le Gascon, loin d'en paroître inquiet ou démonté, prenant un air sérieux : Et moi Monsieur, dit-il, pour vous punir de votre insolence, d'ici je vous passe mon épée au travers du corps, et tenez-vous pour mort. La singularité de la repartie, et cette nouvelle manière de se venger d'un soufflet, surprit autant qu'elle réjouit la compagnie; l'officier même entra dans la plaisanterie : on les fit embrasser l'un l'autre. Le repas fini, le Chevalier et moi suivîmes notre route. La nuit s'avançoit; nous fûmes obligés de nous arrêter à coucher à Saint-Maure. Le gîte étoit assez médiocre, et nous étions menacés de faire un mauvais souper : sur quoi le Chevalier dit qu'il alloit envoyer savoir si un gentilhomme de ses amis étoit à Saint-Maure; ajoutant qu'en ce cas il étoit sûr qu'il seroit bien aise de nous donner à souper : en effet, on nous fit dire qu'on seroit charmé de nous voir; et sans plus de cérémonie, nous nous rendîmes à l'invitation. Nous ne trouvâmes d'autre compagnie que le maître de la maison et sa femme; en sorte que le souper fut assez sérieux, malgré la bonne humeur du Chevalier. Quand on eut desservi, on parla de nouvelles; et moi, croyant egayer la compagnie, je racontai ce qui s'étoit passé au diner de noces, et ne manquai pas d'appuyer sur toutes les circonstances de l'aventure du Baron de C\*\*, et des plaisanteries que l'on avoit faites sur l'intrigue de sa femme, sur son ressentiment contre elle, et sur la foiblesse qu'il venoit de faire voir en la retirant du couvent; mais j'avois beau vouloir être plaisant, personne ne rioit, dont j'entageois : j'allois re-

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commencer, quand je me sentis marcher sur le pied assez rudement; c'étoit le Chevalier qui m'avertissoit; mais moi, sans profiter de l'avis je le priai de prendre garde, lui disant qu'il avoit pensé m'estropier. Ne pouvant plus y tenir, il se leva, en me faisant remarquer qu'il étoit tard; et à peine fûmes-nous sortis, qu'il s'écria: Que diable avez-vous fait? aviez-vous perdu l'esprit? L'homme chez qui vous avez soupé est ce pauvre Baron de C\*\*, lui-même, à qui vous avez raconté sa malheureuse aventure; et la dame qui ne rioit point, est la propre héroïne du roman. Où aviez-vous donc les yeux, pour ne pas avoir aperçu tous les signes que je vous faisois quand vous avez commencé votre conte si mal à propos?" Vol. 1. p. 25.

Mr. Dutens is of a respectable protestant family in France\*. Excluded, as the French protestants were, from the privileges and advantages of society, his father had prepared to renounce a country where he was persecuted, and to fix in England, where he had an opulent brother then resident in Leicester Fields. The climate, however, did not suit him. He returned; settled in France, married, and became the father of seven children; one of whom is the author and subject of these memoirs. Mr. D. took an early opportunity of executing what his father had only projected; and quitted a country where the protestants were treated with so much cruelty and injustice. He came to his uncle in Leicester Fields; and, soon after, accepted the situation of tutor to the son of Mr. Wyche. The death, however, of his pupil put an end to his occupation, but not to his connection with the family; where he continued until in 1758, he accompanied, as secretary, Mr. Mackenzie, (Lord Bute's brother) then appointed envoy-extraordinary to the court of Turin.

Upon the return of Mr. Mackenzie to England, he filled the honorable situation of Chargé d'Affaires at Turin; in which he continued until May 1762; when Lord Rivers (then Mr. George Pitt) being appointed envoy-extraordinary to that court, Mr. Dutens returned to London, to the society of his excellent friend Mr. Mackenzie, and to a participation of his labours, as one of the members of Lord Bute's administration. He soon after accepted an offer of re-occupying his former situation of chargé d'affaires at Turin, where he continued two years. Before he returned to England, he learnt that the kindness of Mr. Mackenzie had obtained for him of the Duke of Northumberland, the

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\* He calls himself in this work, Duchillou.

living of Elsdon, in the diocese of Durham. He returned to take possession of his benefice; and, soon after, accompanied Lord Algernon Percy, in a short journey through a part of France, and afterwards in the tour of Europe.

He was again quietly settled in his rectory house at Elsdon, when Lord Mountstuart was appointed envoy-extraordinary to his favorite court of Turin; and notwithstanding the many resolutions which he had formed, he yielded to the invitation of the new envoy; and prepared to accompany him as his friend, but without any official situation, except (upon the emergency of Lord Mountstuart's being called to England upon private business) his again filling for a short period the situation of chargé d'affaires.

Upon Lord Mountstuart's return, Mr. Dutens appears to have quitted Turin; and, after a residence in Lombardy and France, to have joined his friends in England. The appointment of Lord Walsingham, ambassador to Spain, in 1786, had very nearly again involved him, as secretary of the embassy, in the duties of public life. Ministerial arrangements, however, interfered. Lord Walsingham was removed to a more desirable situation, and Lord Auckland went to Madrid; a circumstance which left Mr. Dutens to that literary retirement and social intercourse, which he has since so happily enjoyed.

It was in his way through France with Lord Mountstuart, that Mr. Dutens had an opportunity of collecting some anecdotes, which supply a more satisfactory explanation respecting the history of the "*Masque de Fer*," than the industry and ingenuity of Voltaire, and of a thousand other writers, has been able to produce. We shall cite it from the English edition, in order to give an idea of that, as well as of the French original.

"About the year 1685, the Duke of Mantua, wishing to oppose the designs of France, sent his prime minister to all the courts of Italy, to engage them to form a league against their common enemy. This person, who was a very skilful negotiator, succeeded in persuading all the powers of Italy to enter into the views of his master. None remained but the Duke of Savoy, and the Mantuan minister came to Turin to detach him from the interest of France. The cabinet of Versailles, on being informed of the proceedings of this minister, gave instructions upon the subject to the Marquis d'Arcy, then ambassador from France at Turin. The latter began by many civilities to the minister of the Duke of Mantua: he invited him to many parties; and among others to a hunt, which led them to the borders of Pignerol, a town then belonging to France. As soon



as they were upon the territories of France, some men, who had been hired for the purpose, carried off the Mantuan minister, conducted him to Pignerol, and thence to the isle of Saint Marguerite; where he remained under the care of St. Mark and Major Rosarges till 1690, when they received orders to bring him to the Bastille. For two years the world was ignorant of the fate of the Mantuan minister; when, in 1687, there appeared in the *Histoire abrégée de l'Europe*, a letter written from Turin, which gave an account of the manner in which he had disappeared. But as the French ambassador had concerted his measures with so much precaution, that it was almost impossible to furnish proof of this fact, it was thought prudent to deny it positively; lest all sovereigns, whose prerogatives and dignity had been thus attacked by so manifest a violation of the law of nations, might be incensed against the cabinet of Versailles.

“ On the 19th of November, 1703, the Iron Mask died in the Bastille, and was interred next day in the burial ground of St. Paul. This we learn from the journal of Dujonca, lieutenant of the Bastille. It is proper to weigh that circumstance well with the following. It has been found by the register of the parish of St. Paul, that on the 20th of November, 1703, a man of about forty-five years of age named Marchiali, had been buried there, in the presence of Major Rosarges, and the surgeon of the Bastille. Now Rosarges was the person who had kept the Iron Mask ever since he had been conducted to the Isle of Saint Marguerite. The name of Marchiali being Italian, increases the presumption; and the comparison of the journal of Dujonca with the register of the parish of St. Paul, leaves us no doubt that this Marchiali was the minister of the duke of Mantua, carried off and confined in the above manner. The court of France had too much interest in burying in the most profound silence such a fact as this, not to have led the public attention astray in all the accounts relative to the Iron Mask; and in order to annihilate with one word, all the suppositions which have hitherto been raised to solve this historical problem, I shall only say, that the Duke du Choiseul several times told me that Louis the XVth had one day said, that he was informed of the truth of the history of the Iron Mask. The duke was very curious to penetrate the mystery, and went as far as he could to beg his majesty to reveal it to him; but the king would never say any thing more; except that, among all the conjectures which had hitherto been made upon the subject, there was none true. But some time after, Madame de Pompadour having pressed the king upon the matter, he told her that the Iron Mask was a minister of a prince of Italy; and Madame de Pompadour mentioned this to the Duke de Choiseul.

“ To strengthen this conjecture, I will add, that the Abbé Barthélemy informed me, that being acquainted with the Marquis de

de Castellane, governor of the Isle of Saint Marguerite, he begged him to procure what tradition might have been preserved of the Iron Mask. Upon his return, the marquis gave him a memoir, which I have seen, written by a man of the name of Claude Souchon, then seventy-nine years old; the son of Jaques Souchon, a cadet in the independent company of Castellane, who had been in the secret of M. de St. Mark, relative to this subject. Claude Souchon says, in this memoir, that he frequently heard it said by his father and by the Sieur Favre, chaplain to M. de St. Mark, that the prisoner kept with so much care and mystery in the Isle of St. Marguerite, and whom he calls the Iron Mask, was an envoy from the Empire to the court of Turin; and he relates the carrying off of that minister, with almost all the circumstances mentioned in the letter above cited. This inferior officer confounded an envoy from the Duke of Mantua, who was a prince of the Empire, with an envoy from the Empire. He adds, that the minister was given in charge to M. de St. Mark, near Fenestrelles: and that M. de St. Mark obliged him, under pain of death, to write to his secretary at Turin to bring him his papers; in consequence of which, the secretary arrived with the papers, which were sent immediately to M. de Louvois. Souchon says besides, that the Iron Mask died nine years after, in the Isle of St Marguerite; and contradicts several assertions of Voltaire: among others the story of the plate and the fisherman, and that that the Iron Mask had been conducted to the Bastille by M. de St. Mark. Now if Voltaire is so essentially mistaken, relative to the circumstances which he has assured us he had from such good authority, we may well call in question a great part of what he has added, to give an air of the marvellous to this celebrated anecdote.

“ Let the reader weigh well the connection between all these testimonies, so distant from each other in time and place: the letter from Turin, the memoir of Souchon, the declaration of Louis the XVth, all authentic, and agreeing so well together; and the conjecture that the Iron Mask was no other than the prime minister of the Duke of Mantua, becomes evidently correct.” Part 5. Chap. 6.

The third volume of the French, and the fifth of the English, contains anecdotes, selections, and critical investigations, some of considerable interest. The evidences, in opposition to the paradoxical Warburton, that the immortality of the soul made a part of the creed of the Jews, and the conjecture that Shem, the son of Noah, was the same personage who, afterwards, was so distinguished by the name of Melchizedech, are given with candour and ingenuity. The account of a summer spent at Chanteloup, the country seat of the Duke of Choiseul, and many other of the anec-

dotes, give an interesting and (as far as we can judge) a faithful portrait of the manners of the French nobility at that time. In short, though we do not waive our objections to this species of biography, we cannot conclude this article without expressing a wish, that, in other works of the same kind, there may be as much to commend, and as little to censure, as will be found in the "*Memoires d'un Voyageur qui se repose*."

ART. III. *Madoc*. By Robert Southey, &c.

[*Concluded from page 410.*]

MADOC finds his way back to the Missouri without difficulty, and is informed by Cadwallon, whom he had left in charge of his new settlement, that symptoms of treachery had lately appeared in the Aztecas, and that they were evidently preparing for war. This is confirmed by Erillyab, and accounted for, in some measure, by Neolin, priest of the Snake-god, who, in a prophetic kind of speech affirms, that this spiral deity had called for blood, and that it was therefore necessary to have recourse to their ancient rites. Still farther to ascertain the sentiments of the Aztecas, Madoc makes a feast, at which he encourages Amalahta, a tullen savage, but somewhat communicative in his cups, to intoxicate himself with mead. A disgraceful scene follows.

" Give him drink,  
To be at peace! quoth Madoc. The *good* mead  
Did its *good* office soon; his dizzy eyes  
Roll with a sleepy swim; the joyous thrill  
Died away; and, as every limb relaxed,\*  
Down sunk his heavy head, and down he fell!!!"

The poet himself could scarcely have been sober when he wrote this section; and the reader will surely agree with us, that whatever might compose his beverage, the waters of Helicon formed no part of it.

The interment of Owen's bones, which is the next occurrence, is succeeded by an open declaration of war on the part of Aztlan, so that the disgusting debauchery we

\* What a verse! *Rev.*

have just witnessed might be omitted without injury to the story. The Hoamen now hold the feast of souls, as described in the account of the North American Indians, at which Neolin plays off some juggling tricks; and, while the people are intent on their melancholy duties, gives his deity the signal to appear. The snake issues from a huge cavern, and involving the priest in his folds, towers over his head, and looks round for his accustomed prey. The Hoamen scamper off, but Neolin, disengaging himself from the serpent, pursues their flight, and, seizing a child, gives it to the reptile, who glides contentedly back to his den. As soon as Madoc is apprised of the transaction, he hastens to the spot with twenty spearmen, and lays hold of the priest. He immediately gives the well-known sign; upon which the snake re-appears, and twines round him as before. The Britons recoil in affright; but Madoc, advancing upon the double enemy, with a sword in one hand and a burning brand in the other, cleaves Neolin down the middle, and smokes his god once more to his den, whither he is followed and killed.

If Mr. S. had looked into Ovid he would have found a serpent, more tremendous than his own, destroyed in a manner not unfavourable to the dignity of heroic poetry; whereas nothing can well be more mean, not to say ridiculous, than the buffle made by Madoc and his twenty followers in the defeat of this poor reptile.

The snake-god and his priest being thus disposed of, Madoc assembles the Hoamen, and at the head of a solemn procession, attended with crosses, images, &c. advances to the cave, where he preaches a sermon, of which the Indians do not understand much, but which they take in good part, and unanimously call out for baptism, which is immediately bestowed on them, to the great delight of "Cadog, Deiniol, Padarn, and Teilo\*." They are now joined by Caradoc, with an Aztecan spy, whom he had taken prisoner, and whom Madoc instantly sets at liberty. As the first proof of gratitude to his deliverer, Tlalala (so he is named) joins Ocelopan in an expedition to seize one of the stranger's children, as a victim to Tlaloc, god of the waters. In this they succeed beyond their hopes. From their hiding place they discover Caradoc asleep, and Tlalala approaches to

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\* "Saints and martyrs," Mr. S. tells us in his notes: where, with his usual dexterity, he labours to turn them all into ridicule.

kill him; but at the instant he is about to strike, the harp of the bard, which lay beside him, utters a sound, and the savage foregoes his prey in a fright. Before he recovers his spirits, Caradoc awakes, and the Aztecian retires unseen to his concealment. Here Hoel comes to sport, and is instantly seized by Ocelopan, who makes off with his prize. Madoc hears the child's cries, pursues him, falls into an ambush, is taken captive, and carried in triumph to Aztlan. Young Hoel is shut up in a dreary cavern, and the British prince, for whose blood the gods were so clamorous, is chained by the foot to the centre of a large stone, and compelled to engage in a single combat with the bravest of the Aztecas! He dispatches the first who enters the lists, and is warmly engaged with the second, when a cry is heard, that the Britons are approaching, and all ran to defend the city; while Madoc is bound hand and foot by the priests, and quietly laid up in a corner of the temple.

A dreadful battle takes place (the same which was fought 300 years afterwards by Cortes), which, though highly favourable to the strangers, is only ended by the night. During the struggle, Amalahta, recovered from his fit of drunkenness, collects a dozen Hoamen, as wicked as himself, and makes an attempt to carry off the women, who are assembled, with Goervyl, in the house of her brother. The conflict which ensues, and which we consider as the worst part of the poem, bears no slight resemblance to the attack of a posse of constables on a gang of female gypsies in a barn. In conclusion, however, the ladies are victorious; and the ravishers, seeing their leader first scalped, then ham-stringed, and finally run through the body, betake themselves to flight. While this is going forward at the city of Madoc, that chief is set at liberty by Coatel, the mistress of Lincoya, and conducted to the cavern of Hoel. The poor youth is dragged out through a chasm, which he had previously discovered in the rock; and Madoc has the satisfaction of restoring him to the arms of his mother, whom he meets in quest of him. From her he learns the danger of the women, and hastens to their assistance; all is at peace when he arrives, and the prince, after discovering the sex of one woman (Senena), and bestowing another (Goervyl) in marriage, arms himself in haste, and repairs to the field of battle. Here he slays Coanocotzin in single combat, while his people, encouraged by his presence and example, redouble their efforts for victory, and, after a sanguinary conflict, force the gates of Aztlan. Driven from their capital, the vanquished retire to Patamba, a neighbour-  
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ing city, where they celebrate the obsequies of the dead, and choose a new king; while Tezozomoc, the high priest, pursues his bloody work with a most tedious and disgusting perseverance. Games of various kinds, but which it is impossible to understand without a reference to the plates in Clavigero's History of Mexico, succeed the solemnities; after which, both parties prepare to renew the war.

Madoc, like Cortes, takes his vessel to pieces, and builds a number of brigantines on the lake; with these he runs down the light canoes of the Indians, and obtains a bloodless victory. The dauntless Aztecas attribute their defeat to the influence of the strangers' gods on the watery element, and determine on making a last effort by land. Previous to the attempt, however, the ceremony of watching the appearance of a new sun takes place; and while the priest and people are anxiously looking out for it, a volcano bursts forth and consumes the miserable Tezozomoc, while an outrageous tempest swells the waters of the lake above the shores, and sweeps away Patamba with its inhabitants. The king and some of the chief warriors escape by swimming; others are saved by the exertions of Madoc; and, as all prospect of continuing the war is now at an end, Yahidthuton and his people, in obedience to the voice of a bird, who repeatedly calls out "Depart! depart!"—take up their gods and the ashes of their monarchs, and retire to the westward to found another Mexico, and meet another conqueror in the adventurous Cortes.

"So in the land

Madoc was left sole lord."

And so finishes this elaborate poem.

Mr. S. is not happy in his names: many of them set our organs of enunciation at defiance. Gwgan he has accommodated to our ignorance, and he does not forget to mention it; but we are still left to struggle with "Gwalchmai, Gwaelod, and Cynddelw; Gwynon, Celynin, and Gwynodyl!" p. 129. The American appellations are still more uncouth and barbarous.

To the notes, which form a large portion of the volume, and a still larger of the story, we have many objections. They certainly contain some curious extracts amidst much irrelevant matter, and some useful elucidations; but they are replete with petulance and levity, which sometimes border on profaneness. Thus having mentioned Og, king of Basan, in the text, he here pours out a flood of impious nonsense from the Rabbins, in ridicule, as it should seem, of

of his story. Soon after, he gives an account, from a Latin writer, of the sudden clashing and receding of two mountains in the state of Modena, while smoke and fire issued from a chasm between them. This just description of the effect of an earthquake, by no means uncommon, is thus commented on:

"A fiery mountain is a bad neighbour, but a quarrellsome one must be infinitely worse, and a dancing one would not be much better. It is a happy thing for us, who live among the mountains, that they are now-a-days very peaceable, and have left off 'skipping like rams.'" P. 547.

This, no doubt, is mighty clever, and as it contains a sneer at the sacred writers, who, in the lofty language of Eastern poetry, describe the mountains as bounding at the approach of their Maker, it comes with increased zest. Mr. S. sometimes treats the pageantries of popery with sufficient reverence, it would be better to display it where it is infinitely more due; nor seek the applause of fools by the tritest of all follies, the ridicule of Scripture. We will hope, however, that this was not intended, though the expression is incautious.

We also observe among the notes some hankerings of jacobinism. Gilbert Wakefield, we are told, p. 540, "was sent to prison for quoting a fable of Æsop." He was sent to prison, (which to him was a scene of festivity and triumph), for a base and traitorous attempt to paralyze the exertions of his country. We will never sit in silence, and hear this man numbered among the martyrs of liberty. We knew Gilbert Wakefield better than Mr. S., and can tell him from authority not to be disputed, that he exulted in the imaginary destruction of all that is sacred among us. Under the mask of infantine simplicity, he concealed a crafty and a malignant mind. He had undoubtedly studied hard, and his memory was uncommonly retentive; but he had not a particle of taste or judgment; and the chaos of literature that rambled in his head was productive of little more than a perpetual struggle between temerity and error.

The extracts, produced from the former part of this work, will afford our readers ample opportunities for judging of Mr. S.'s manner. If there be any difference of style, it is certainly not in favour of the concluding pages. Unless we deceive ourselves, Mr. S.'s Pegasus visibly flags: nor is this to be wondered at, when we take into consideration the unconscionable distance that he has travelled. To speak out, the poem is much too long; and the author, who, while his Muse was yet unjaded, frisked and curvetted, and frolicked

frolicked in a thousand vague directions, seems to have perceived his error when it was too late, and to have closed his labours imperfectly. A prodigy is called in, and the story is cut short, because—no space is left for a natural termination!

To speak of *Madoc* as a work of art, it is defective in a very great degree. The first object of a poet should be to gain belief; that is, to tell his story in such a manner, that it may easily seem credible. But what could be the views of Mr. S.? What credit could he hope to obtain for his narrative? when he gave the well-known, authenticated adventures of Cortes and Columbus to an imaginary, at least a doubtful character of the 12th century! Novelty, the second excellence of poetry, is here out of the question. We have the magnificence of Mexico, the bloody sacrifices of the priests, the splendour of Montezuma (Coanocozin), the noble but unavailing courage of Guatimozin (Yahidthiton), the battles of Cortes, nay, the building of his brigantines, detailed with a minuteness that fatigues the mind even to disgust. *Quodcumque ostendis mihi sic, incredulus odi*. In the elegant narrative of Robertson, and yet more in the energetic and glowing description of Bernal Diaz\*, we follow the real conqueror of Mexico with trembling delight; we see his perils, and are animated by the prodigies of valour exhibited on every side; but when all these are attributed to a hero of romance, who lived three hundred years before they took place, we are stopped at every page by the evident injustice and absurdity of the story. Mr. S. is no plagiarist: he borrows nothing from the poetical repositories of his predecessors; indeed, he has no apparent occasion for it, being abundantly rich in his own resources. We wish he would tax his fancy for the materials of a tale, and not build up, as in the forgotten *Thalaba*, and the present poem, an edifice from the fragments of a thousand different authors. This illegitimate system of constructing historical, we must not say, epic

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\* It is to the praise of Mr. S. that he has spoken with applause of this most interesting and valuable writer, as given to us by Major Keating. "The true History of the Conquest of Mexico" is indeed "a delightful work, and the only account of that transaction on which we can rely; yet, because it appeared without any of those scandalous puffs which disgrace our presses, and teach our *literati* how to think, it mouldered on the shelf!" See *Brit. Crit.* vol. xvii. p. 27, &c.



poems, is attended with other inconveniences, which Mr. S. has not had the good fortune to obviate. We have the manners of Hoel Dha and David at the same table; and the Indians of Torquemada and President Jefferson confounded in the same description!

Nothing is better known, than that the primitive Mexicans were a poor and despicable horde of savages at the time of their migration; (the epoch of Madoc,) acquainted with few of the arts, and none of the elegancies of life; nor did they emerge from this state of barbarism till many generations had passed away; yet, in the poem, their cities, their temples, their palaces, their floating islands, their gods, and their priests, are those of their highest state of civilization and power, as exaggerated and embellished by the gross partiality of Clavigero!

Nor is the author more happy in his hero than in his story. The pains and pleasures of Madoc can interest no human being: he is a native of "the World without Vice," and has little in common with the inhabitants of this outcast planet. Danger and difficulty fly at his approach; and the expedient to which Mr. S. has recourse, to create a temporary alarm for his safety, has neither probability nor dignity to recommend it.

The followers of Madoc are no better discriminated than himself: Cadwallon is a tame creature, and Caradoc the bard, who charmed us in the first part, and in whom we expected to find a new Tyrtæus, in the ensuing battles is mute and inglorious. The Indians are drawn with more skill; though even in them, the shades of character are not very apparent, each individual being rather a virtue or a vice personified, than a human being judiciously compounded of both; yet they command our respect, and in many cases our admiration.

To the defects of the story must be added those of a lighter nature, which occur in the language, and which are too numerous to be altogether passed over in silence. Of these, some originate in that wonderful facility with which the author is gifted. Mr. Southey cannot say with Narcissus, that *plenty has made him poor*;—but it has unfortunately made him negligent: hence the reader's good nature is too often abused with such doggrel as this:

"Now God forbid, quoth I: and God forbid,  
Quoth he!" P. 29.

"And I, their leader, am not of the sons  
Of the feeble!" P. 67, &c.

Others seem to arise from that vitiated taste, which we once feared was becoming epidemical, and which, while it elevated prose upon stilts, thought no poetry genuine but such as crept along the ground, and lisped out its feeling in a language hitherto confined to the nursery:

“ Good night, Goervyl,  
Dear sister mine, mine own dear mother's child!” P. 106.

This infantine puling grew up in opposition to the bombastic jargon so successfully combated in the *Baviad*; and is doubtless the more tolerable evil of the two, as being less unintelligible. But the reverse of wrong can scarcely be right; and in this, as in ethics, the wise man will always prefer a just medium.

To these may be added an overflowing of metre; not such as is found in our sweetest poets, where an unaccented syllable at the close gives fulness, harmony, and effect to a line; but a bold violation of accent, rhythm, and every attribute of verse. From its frequent recurrence there can be no doubt of its being affected by the author as an excellence:

“ The beautiful band of brethren that they were!” P. 5.  
“ Hear me, thou Son of the Waters, will thou have me,” &c.

This, perhaps, is a disease of the judgment; but what shall we denominate that passion for coining new words, and new acceptations of words with which the poet is so grievously afflicted!

“ It torrents down.”  
“ With purple *islanded* the dark blue deep.”  
“ Whereto shall that be likened, to what gem  
*Indiademed!*” P. 73.

But of this enough. We do not reckon it among the faults of *Madoc*, that it has few metaphors, and still fewer poetical or mythological illustrations. When introduced with judgment, they embellish and invigorate a poem, but the example of Mr. S. shows, that they can be omitted without inconvenience, and almost without being missed. We recollect but one, and that one is incorrect: it is at the close of the first book.

“ So over ocean, through the moon-light waves,  
Prince Madoc sail'd with all his company.  
No nobler crew fill'd that heroic bark  
Which bore the first adventurers of the deep,  
To seek the Golden Fleece on barbarous shores.” P. 184.

If we except Madoc, certainly not much injured by a comparison with Jason, and Caradoc the Telamon, or if Mr. S. prefers it, the Orpheus of the expedition; the rest of the crew, a company of nameless adventurers, confounded in one general mass, cannot be said to vie in nobility with the heroes and demigods of the Argo.

What then are the merits of MADOC? They are many and great. It is no compliment to Mr. Southey to say, that he possesses an unrivalled command over the language of poetry. Ease, elegance, grace, and facility are peculiarly his own; and he pours forth his conceptions in a sweet and spontaneous flow of words, which a life of study would enable few to obtain. He has besides the eye of a poet, and marks and describes the various appearances of nature with an accuracy that is worthy of all praise, and a feeling that is exquisitely delicious. Thus Madoc contains a thousand passages that will be remembered and quoted with delight, when the trite and thread-bare story, on which it is founded, is consigned to neglect or oblivion.

Mr. S. has so little to unlearn, and so many requisites in his favour, to become the poet of a tale which his "country shall not willingly forget," that we are perhaps less inclined to overlook his failings than those of any other writer, and some of our strictures may therefore bear the aspect of severity. If he could be persuaded to abate somewhat of his speed, to stop and arrange the materials of his *own* finding, to be less easily satisfied with his first expressions, to correct his disposition to prolixity, and to allude to, or incidentally mention, his historical facts, instead of versifying them at full length, he might, and indeed would, be ranked among the greatest poets of his age and country. Let him choose a national story: Arthur and others, kings and patriots are before him, highly susceptible of poetical ornament, and well worthy of his extraordinary powers. In truth, we cannot avoid observing, that some atonement is due to his country. The politics which influenced him in making France the burden of his song, while that unhappy and guilty land was reeking with innocent blood, though long renounced, yet call for at least poetical expiation. A poet, Mr. S. will do well to recollect, is commonly a lover of his country. Homer and Virgil, and in later times, Tasso and Camoens, were genuine patriots; and their grateful countrymen dwelt on their works with higher pleasure and nobler feelings than the simple admiration of their talents could ever afford.

ART. IV. *A Dictionary of the Veterinary Art, containing all the modern Improvements; and including so much of comparative Anatomy, Physiology, Materia Medica, Chemistry, Pharmacy, Natural History, &c. &c. as is connected with the Subject. The whole illustrated with Copper-plates. By Thomas Boardman, Veterinary Surgeon to the 3d (or King's own) Regiment of Dragoons. 4to. 2l. 12s. 6d. Kearsley. 1805.*

THE work before us, though called a Dictionary, is not confined to the mere definitions of the terms, or words used, but like James's, and other medical Dictionaries, contains full descriptions of the several objects that appear to have a relation to the veterinarian art. Much learned investigation has been employed in endeavouring to discover whence the word *veterinarius* is derived, but without coming to any satisfactory conclusion. Columella calls those, who are employed in curing the diseases of cattle, *veterinarii*, in which sense it is constantly used. In the section treating, *De vitiosis incrementis linguæ bovum*, he says, "*Solent etiam fastidia cibo afferre vitiosa incrementa linguæ, quas ranas veterinarii vocant.*"

Among animals, the care of horses, in a particular manner, engrosses the attention of the Veterinarian, as from their numbers and their varied employment, they fall much oftener than others under his notice. Of other animals, as of the ox, the cow, the ass, the sheep, the goat, the dog, and a few others, this author satisfies himself with giving short descriptions, with general accounts of their habits and diseases, and of the modes of treating them; but in the account of the horse, he is more particular and diffuse. After a general description of the animal, he gives the character of horses as they are found in different countries. The Arabian, which has the preeminence; the Barb, said never to grow old from their preserving their vigour to the last; the Spanish, the German, &c. concluding with those of this country:

"The breed of which," he observes, "is as mixed as that of its inhabitants;" "the frequent introduction of foreign horses has given us a variety, that no single country can boast of; most other countries produce only one kind, while ours, by a judicious mixture of the several species, by the happy difference of our soils, and by our superior skill in management, may triumph over the rest of Europe, in having brought each quality of this noble animal to the highest perfection."

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The methods of rearing and feeding horses, and of training them, as racers, hunters, or for draught, are given under distinct heads; also directions for the conduct of grooms and coachmen, descriptions of their harness and trappings, and instructions for riders, with the whole art of horsemanship. The anatomy of the horse is given in part under the general term anatomy; other parts under the words bones, muscles, glands, blood-vessels, arteries, veins, nerves, brain, stomach, &c. The engravings are copied from those in Mr. Richard Laurence's *Enquiry into the Structure and animal Economy of the Horse*, and appear to be sufficiently correct, but they are coarsely executed, and are in general much too small to convey the necessary information. The adopting these engravings has led to inconveniences and to irregularity in arranging the subjects; for it has hence happened, that some of the plates, showing the muscles, are explained under the word anatomy, others under the words exterior of the horse, others under the word horse, and again under the word muscle; under which last word, perhaps, they should all have been placed.

Histories and descriptions of the diseases to which the horse is subject are also given, with the method of treating them, as practised at the Veterinary College, or taken from Gibson, Taplin, and other writers, particularly from Mr. St. Bel and Mr. John Laurence. Both the lists, or catalogues of diseases, and of the articles of the *Materia Medica* employed in curing them, are very numerous. More diseases are described than it will probably ever fall to the lot of any surgeon to see, and many more drugs or medicines noticed than there can be any occasion for using; but as they were found in former books on the subject, it is probable the author might not think himself at liberty to omit them. Of each of the articles of the *Materia Medica*, as well as of those constituting the food of cattle, there are clear, distinct descriptions, with the manner of producing and cultivating them.

Having given this ample account of the subjects contained in the volume, which are in general treated of and explained in a clear and satisfactory manner, it remains that we lay before our readers a few passages, as specimens of the execution of the work, with such reflections as may occur to us on predicting them.

AIR. The author is very full on the necessity of supplying horses with this element in the utmost purity; and is particularly severe in censuring the structure of many, or most of our stables, in which, instead of seeing contrivances for ventilating

ventilating them, uncommon pains appear to be taken to prevent all communication with the external air.

"Large, crowded stables," he says, "contribute greatly to communicate contagious or infectious diseases. A great number of horses breathing in one place contaminates the air; and if it has not a free current, it soon becomes unwholesome, and, like the air of gables, it contracts a malignant quality, which produces fevers in those horses who stand in them, and on changing them to other stables, they likewise communicate the infection to others. Hence it has been remarked in those epidemical diseases amongst horses, which have appeared in Britain, that it raged with most violence in those stables where a great number of horses were confined together in one large stable, whilst its effects in small well-aired stables was more mild and less destructive."

"The Earl of Pembroke, in his *Military Equitations*, tells us, that the Arabians keep their horses as much as possible in the open air. 'Every day (says he) from morning to night, all the Arabian horses stand saddled at the tent doors; and, as the Arabians live in tents, these tents serve them likewise for stables.'"

"The method of managing horses approaches, as near as it is possible, to the natural or wild state, and cannot fail of being attended with salutary effects to the constitution of this useful animal; and although this practice cannot be adapted or recommended in our cold and changeable climate, yet the inference is very obvious, and cannot fail of shewing the propriety and usefulness of keeping our horses in well aired, ventilated stables."

The constituent parts of the atmospheric air are described, and their qualities explained, under the respective terms of oxygen, hydrogen, caloric, &c.

**ALOES.** The author censures the custom of giving aloes in large doses; he also recommends using the Socotrine for horses, instead of the hepatic, which may do mischief by the roughness of its operation. He advises it to be given in doses of one or two drams, and repeated every second or third hour until it operates. Forgetting however this caution, we see him frequently prescribing it in doses of half an ounce. Mr. Colman found, he says, that rhubarb, colocynth, and some other expensive purges, are of little use given to horses, they are therefore omitted in the *Dispensatory of the Veterinary College*.

The opinion that the American aloes does not blow until it has attained its hundredth year is, he says, and we have

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long so understood, a vulgar error; but, he adds, a skilful gardener can make them blow when he pleases, by setting them in beds of tanners bark. The two aloe plants, we will observe, which have blown, and been exhibited near London, within the last five or six years, were said, by the owner, to be each of them about thirty years old. Had he accelerated the time of their blowing? And did they grow as lofty, and as large as they would have done, had no art been used to quicken their growth?

**FARCY.** The author shows a deep and intimate acquaintance with the nature of this destructive disease, and has laid down some excellent regulations for the management of horses tainted by its venom.

“ General debility is supposed,” he says, “ to be one great cause of farcy; also foul feeding, a want of proper exercise, a schirrous state of the mesenteric glands, injudicious bleeding, or the unseasonable administration of violent medicines. Farcy likewise will originate from contagion, and from inoculation with the matter of glanders. Indeed, we are led to conclude, that there exists a striking affinity between these diseases; as they will mutually degenerate, and the poison produced by the one will propagate the other. Thus, by the application of the matter of farcy to the delicate membrane lining the nostrils, we give birth to glanders; and the discharge of the latter, inserted on the external parts of the body, will cause those ulcerations denominated farcy-buds.

“ In recent cases of farcy, where the animal is fleshy or high in condition, it will, in general lie in our power to remove the symptoms without the aid of the more powerful medicines. Moderate bleeding, a few mild purges, cooling diet, and proper exercise will be required. The inflamed absorbent should be frequently and diligently fomented with flannels wrung out of the warm decoction of chamomile or common herbs, and the actual cautery may be freely applied to any buds that appear; after which they will assume the usual marks of health, and may be healed by dressing them with common digestive ointment.

“ Should the state of the animal, however, be otherwise than this, should he be low in strength and condition, his hide bound, and his coat staring, it cannot but be obvious, that bleeding and medicines, having a tendency to reduce the system, must be avoided. A different treatment of course must be employed. In the first place, it will be necessary to discover the primary sources of this deficiency in condition; which, perhaps, are imperfect mastication, worms, or bad grooming. These obstacles removed, we would recommend a generous diet, warm clothing, and regular and gentle exercise. The end in view may be further assisted by what, in the language of the stable, is termed  
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good dressing: indeed, by a proper attention to this latter circumstance, great benefit may accrue. It removes obstructions in the smaller vessels, and promotes a free and vigorous circulation on the surface of the skin, as has been noticed under the article dressing."

The author's description of the operation of firing horses, with the view of discussing any hardness, or swelling, is judicious; but his account of a practice, common, he says, among a certain class of horse-dealers, of firing horses to make them appear spirited, contains such a specimen of depravity, as we could not have thought existed, even among those depraved people, who have been stigmatized for their brutality and cunning from a very early period. As it may contribute to a detection of their villainy, we will lay the whole article before our readers.

"**FIRING.** A certain discipline of the whip, used by fraudulent horse dealers in order to terrify a horse, and thereby arouse every spark of mettle in him. 'This,' says Mr. John Lawrence, 'is an everlasting source of cruelty, perpetrated by a race of brutal and insensible miscreants, who would be as little scrupulous to derive gain from the torture of their own species. Horses, whilst in such hands, live in a constant state of apprehension and misery. Almost every hour of the day the tormentor goes into the stable, like a West India negro-driver, whip in hand, and inflicts the cruelty of the lash upon each horse, in order to make him lively, and apt to fly even at the sound of a man's foot; and this correction from habit, from a desire of reaping all its imaginary benefit, and from supposed causes of offence, is often performed with the utmost force. But the barbarity is never so monstrous, or rather hellish, as when inflicted upon the debilitated and crippled objects of excessive labour. Too much of this is practised at the sales of worn-out post-hacks and machiners. I once saw a poor mare, stone-blind, exquisitely shaped, and shewing all the marks of high blood, most unmercifully cut with the whip about a quarter of an hour before the sale, in order to bring her to the use of her stiffened limbs; it was a fruitless piece of cruelty; her labour was done, and she was receiving her reward from the hand of ungrateful man! I saw the tears trickling down her cheeks, and to me it was an affecting sight. All this barbarity is totally unnecessary; for the intent of it is so generally known, that it can deceive nobody: nay, it often has the effect of producing sudden cramps in a horse, and always of spoiling his trot upon a shew. I insist upon it, from long observation, that all horses are shown to the best advantage by a moderate use of the whip."



In the treatment of the fistula, the author recommends laying the canal open through its whole length, where it is practicable; he then dresses the internal surface with escharotics until the diseased parts are sloughed away, when milder preparations are to be used until the wound is healed.

On the different kinds of grafts, and which are to be preferred, and on the choice of hay, useful directions are given.

**FOOT.** The description of the foot of the horse is accompanied with engravings, which Mr. Freeman permitted the editor to copy from his "Observations on the mechanism of the horse's foot;" they are however but coarsely executed.

**STOMACH.** It is known that the horse never vomits, but the reason is not, we believe, generally known; we shall therefore give a part of the anatomical description of the stomach of the horse, accounting for this peculiarity.

"In the stomach of the horse there is a pretty large portion which is insensible, in consequence of a cuticular covering, and differs, of course, from the villous portion of that viscus. This insensibility prevents irritation from hard food. The œsophagus is always, unless at the time of deglutition, drawn into longitudinal folds. This proves a barrier to any retrograde motion of the food, and which also precludes the possibility of his vomiting, from its acting as a valve against any substance that might be rejected by the stomach. Vomiting in this animal would be fatal, as from the structure of the superior portion of the pharynx, food would in this case be introduced into the trachea."

Though bile is secreted in great plenty in the liver of the horse, there is no reservoir or gall-bladder attached to it, as in man, and in most quadrupeds; the bile is conveyed by a proper channel, or duct, from the liver immediately into the duodenum.

It would be easy to multiply quotations, and to give other instances of the attention with which the editor has collected and put together the materials, forming this Dictionary, but the above will, we presume, be sufficient. On the other hand, no material articles, as far as our recollection serves, have been omitted; unless the words manege and training, which we do not see, be deemed such. The plates are deficient in number, as well as in arrangement, and are by much too small to answer any useful purpose. We think that on one of the head of a horse, of the size of about two inches to one and a quarter, there are above sixty figures  
of

of references. This may, and we trust will, be remedied in another edition. Having given our opinion of the parts we have noticed, which in general are exceedingly well executed, we will only add, that we hope, and can scarcely doubt that the Dictionary will be favourably received; and that the author will obtain encouragement, in some degree commensurate to the diligence he has shown in forming the work.

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ART. V. *Lectures on Belles Lettres and Logic.* By the late William Barron, &c.

(Concluded from p. 359.)

MR. Barron considers the various species of prose composition, under the heads of epistolary writing, fiction, philosophical writing in the form of essays, systems, or dialogues, and history. We find but few specific precepts for the attainment of excellence or the avoiding of faults in these various kinds of prose writing. Instead of this the lectures are chiefly occupied with an enumeration of the most eminent authors in each department, and a critical estimate of their merits or defects. We are far from denying the usefulness of such a detail, but we think that, in the present instance, it has been allowed to occupy more than its proportionate share of attention.

Mr. Barron's estimate of the relative merits of the essayists, letter-writers, philosophers, and historians of ancient and modern times is, in general, sufficiently just, but in certain particulars, we can by no means agree with him. He is certainly deficient in critical discrimination, when he says that the letters of Lady Mary Wortley Montague "possess very few ingredients of that species of composition but the form:" and that "the reader considers her rather in the character of a grave and instructive historian, than an amusing letter-writer." (Lect. 39.) We should scarcely have credited that a *grave* professor could seriously complain of the superabundant *gravity* of this most ingenious and lively female, whose letters we are inclined to consider as one of the best models that we possess of the familiar epistolary style, undebased by homeliness or affectation.

We think Mr. Barron equally unjust in his censure, when he denies all merit to Steele as a periodical essayist, and calls him "one of the most frivolous of all the candi-

dates for fame in this line, who have at any time laid their pretensions before the public." So far is this from being generally allowed, that Steele is commonly placed next to Addison in estimating the merit of the contributors to the earlier periodical publications. We are surprised that a Scotchman should have taken no notice of the *Mirror* and *Lounger*, which certainly deserve to be enrolled among the number of standard works of this description.

We were impressed with the justness of the following illustration of the popularity of essay-writing.

"The forbidding aspect of system, and the popularity of essay-writing, are pertinently illustrated by some works of the late Mr. Hume. He composed an abstract, dry, systematic book, on human nature, which had employed much of his time and labour, and from which he expected considerable reputation. He was disappointed and mortified, the book was scarcely ever called for, and soon sunk into oblivion. He resolved, however, not to relinquish the fruit of his profound researches. He concluded, that the manner, rather than the matter of the book, was the cause of its disgrace, which induced him to dress it up in another and a more engaging form. He accordingly republished the substance of it in essays, adorned with all the ingenuity of thought, vigour of invention, and elegance of style, for which he is remarkable; and the attempt was attended with all the success he could have desired." (Lect. 40.)

In estimating the merits of the historians of antiquity, Mr. Barron is most unfortunate as to the style of Xenophon and of Cæsar, which he considers as beneath the dignity of historical composition. To all readers of true taste, the elegant simplicity of these writers possesses an irresistible charm; and we are much disposed to think, that it is a style better adapted for history, than that which Mr. Barron might characterize as more dignified and nervous. It is rather singular that he should have supposed Cæsar to be very little concerned about his fame as a man of letters, when it is known that he wrote a book on analogy, and ran the risque of drowning to preserve his commentaries from perishing. Mr. Barron includes under history, the subordinate species of annals, memoirs, and biography; but he ought to have treated separately of each of these kinds of writing, and particularly of the last, which, from its importance, and the general interest with which it is received, was entitled to a full discussion.

The examination of compositions in verse, is prefaced by a very short and imperfect account of the distinction between poetry and prose. Short as this account is, we observe in it one very remarkable error, namely, the assertion "that rhyme

rhyme is the invention of the barbarity of the middle ages." (Lect. 44.) So far is it from being true that rhyme was an invention of the middle ages, or indeed of any particular age or nation, that it has been found in the native poetry of almost every people, except the ancient Greeks and Romans. It is found in the poetry of the Arabs, Persians, Hindoos, and native Americans; and it was a favourite ornament of the versification of our Gothic ancestors. The gratification which it affords, is, therefore, founded in human nature, and not in the arbitrary decisions of fashion or caprice. The ear is naturally pleased by the regular recurrence of similar sounds; and the art which the poet exhibits in expressing himself with ease, and pathos, in spite of the restraint which is imposed upon him by the arbitrary structure of his lines and terminations, greatly enhances our admiration of his power and skill.

"Si malgré cette contrainte," says Fontenelle, "le poete pense et s'exprime aussi bien que s'il eût été entierement libre, alors au plaisir naturel que fait la beauté du discours, se joint le plaisir artificiel de voir que la contrainte n'a rien gâté."

The singular circumstance that rhyme was at no period an accompaniment of the classical poetry of ancient Greece and Rome, has been thus plausibly accounted for. In consequence of the number of similar terminations occasioned by the inflections and conjugations of the Greek and Latin languages, it was, in fact, more difficult to avoid rhyme in versification than to produce it, and there was more of art and skill displayed in shunning than in attaining the regular recurrence of similar terminations. Hence it was the object of the poet to produce a variety rather than a sameness of cadence; and the want of similar termination in the poetry of Greece and Rome was amply compensated by the melody of the verses, and the artificial combination of long and short syllables. That rhyme was apt to intrude itself unfought into the ancient versification, is proved by many of the lines both of Homer and Virgil. Thus in the Greek poet we find,

"Εσπετι μοι μῦσαι—Ὀλυμπία δ' ἑματ' ἔχουσαι,

And in the Roman,

Cornua velatarum—obvertimus antennarum. Æn. 3. 549.

And,

Tum Bitiam ardentem—oculis animisque frementem."

Æn. 9. 703.

Examples may also be found of couplets which rhyme accurately to each other, as



ingly tiresome to the ear in a long work ; and that our heroic verse allows of a much greater variety of cadence and diversity of pause.

The order in which Mr. Barron considers the various species of poetic composition is first Pastoral, then Lyric, Didactic and Descriptive poetry, and lastly, Epic and Dramatic poetry. He is peculiarly ample on the subject of Epic Poetry which occupies seven complete lectures. He first considers it, according to the plan laid down by Aristotle, in respect to its fable, characters, sentiments, and diction ; and then examines the merits of all the great epic writers, according to the standard which he thus previously establishes. He finds the Iliad of Homer in perfect conformity to all his canons of criticism ; and well he might, for these canons, which he derives from Aristotle, were themselves founded upon that very Iliad. He need not, therefore, wonder that Homer " is as complete in the construction of his fable, as if he had been acquainted with all the critical knowledge of Aristotle." (Lect. 49.) But he is by no means so partial to the Odyssey as to the Iliad, and will not, indeed, allow it to be an epic poem, because it does not exactly conform to the rules which the great father of criticism has established.

" Taking, however," says he, " the Odyssey for a *narrative* or *heroic* poem, containing many curious incidents, which would very much attract the attention of an unpolished age, no subject could be more happily chosen, no story could be more pleasantly told.

" Every landscape, incident, and character," he adds, " are painted in the most lively and glowing colours. Such, indeed, is the captivating and romantic nature of the objects, and the simple, credible and beautiful phraseology in which they are exhibited, that the reader appears to traverse enchanted grounds, to wander through the land of fancy, and to survey characters and forms wonderful and strange." (Lect. 50.)

We can by no means relish this doctrine, that a change in the title will alter the merits of a performance. To whatever class of poetry the Odyssey is to be referred, we must always consider it as uniting great beauties to considerable blemishes. It is defective in unity of subject ; and in many of its parts it dwells by much too long upon trivial and uninteresting details. But the wonderful adventures of Ulysses will always excite a lively interest ; and the masterly descriptions of Homer must ensure a lasting reputation to this work, although by the verdict of every critic, it is to be

be placed considerably below the rank of the *Iliad*. Yet, although the *Odyssey* be a less perfect production than the *Iliad*, there is surely such a general resemblance in respect to the plan and execution of these poems, as to render it manifestly proper to class them together. To narrow the field of epic poetry so greatly as has been done by some critics, we think in the highest degree pedantic and absurd. Bossu is so rigid in the qualifications which he demands for this exalted rank of poetical compositions, that he seems inclined to exclude every pretender except the *Iliad*, the *Æneid*, and the *Jerusalem* of Tasso. Mr. Barron is scarcely more accommodating, as besides the *Odyssey*, he rejects from the epic list the *Pharsalia* of Lucan, and some other productions which have been generally admitted to that rank. We think it much more congenial to the principles of sound criticism to class together, than to separate, performances which agree in the essential points of giving a lengthened detail of heroic achievements, and demanding the highest embellishments of which poetry is susceptible.

Dramatic poetry, considered under the heads of tragedy, comedy, and opera, is the last species of composition to which Mr. Barron directs his attention. We have nothing particular to remark upon this part of his course, but that he seems to us to estimate too highly the moral effects of the stage. We can scarcely allow that "the professed end of tragedy is to habituate the mind to the practice of what is right and good, by exciting and strengthening virtuous passions and feelings;" and still less that it surpasses the exertions of the moralist, as all he attempts is, to gain the interest of the understanding in behalf of virtue, while the tragic poet pretends to engage in his favour the more powerful influence of the heart. (Lect. 55.)

The professed end of tragedy, we are afraid, cannot be fairly reckoned much higher than to interest and affect the emotions agreeably. The moral of the fable is generally but a very secondary consideration; and it were well, if in all our tragedies of repute, even this secondary consideration were paid to that important point. If the stage were always an innocent and rational recreation, the moralist would have no cause to complain; but it must be matter of the deepest regret, that in many of our tragedies, which have obtained the highest repute for pathetic effect, the general tendency is the very reverse of moral; and with respect to most of our comedies, we are afraid that the case is still worse.

We proceed now to the second department of Mr. Barron's

ron's work, the logic, which occupies by far the smallest space, as it is discussed in fourteen lectures, while the rhetoric is extended to fifty-seven. It is now very generally acknowledged, that the ancient logic of Aristotle, or, as it is commonly called, the logic of the schools, however ingenious and subtle it may be, is of little or no real utility. Its boasted syllogism, after all the labour that has been bestowed upon it, and the thousand volumes that have been written to illustrate its varieties and define its application, has never enriched science with a single useful discovery.

Notwithstanding that this truth has been so generally admitted, yet very little has been done by the moderns to place logic on a more rational foundation than it was left by the schoolmen. Almost all the modern treatises which professedly discuss this subject, are occupied chiefly by the same frivolous disquisitions which have brought reproach upon the logic of the ancients. This is the more remarkable, as Locke, in his immortal treatise on the Human Understanding, long ago completely exposed the futility of such pursuits; and gave an example of the only method by which a rational logic could be cultivated; namely, by a careful analysis of the various faculties by which the human mind discovers truth; a detection of the natural causes of error, whether arising from the imperfection of our faculties, the ambiguity of words, or the common prejudices to which men are exposed; and a cautious investigation of those truths which are intuitive, or entitled to be admitted on their own evidence: and those which are brought to light only through the intervention of other truths, by the various processes of reasoning.

The path which Locke so clearly pointed out, and in some measure explored, has been as yet but very little trodden; and the science of rational logic may be considered as still affording a rich field of discovery to the future enquirer. With this impression upon our minds, we were induced to expect much gratification from the labours of the present author; and to look for instruction from a lecturer, who had been occupied more than twenty years in the investigation of this very subject. In this expectation, however, we have been disappointed; for we do not find that Mr. Barron has done any thing to rescue the science of logic from the obscurity under which it has hitherto laboured, or even to add to it those lights which the labours of recent writers might have enabled him to appropriate.

Having informed us, after the example of the old logical writers,



writers, that the operations employed in the investigation of truth are only three in number, Perception, Judgment, and Reasoning, this author proceeds to examine the nature of ideas "as existing separately, or detached from one another." We need not inform our metaphysical readers of the great confusion that has arisen in the philosophy of mind from the vague use of the term *idea*, and the singular paradoxes that have been maintained, chiefly on the ground of the different senses assigned to this term. We certainly expected that Mr. Barron, fully aware of all this, would have strictly defined the meaning of this ambiguous term, and employed it with the greatest caution. This, however, is by no means the case, for *idea* is ready to serve the author upon every occasion: and he gives no other account of it than the old one, that it is the impression, *picture*, notion, or conception, made on the mind by external objects, or by its own internal feelings and operations, (Lect. 1.) At the end of his third lecture, after having treated at length of ideas as simple and complex—distinct and obscure—adequate and inadequate—particular and abstract, Mr. Barron writes as follows concerning the meaning of the word of which he had treated so amply.

"Before I relinquish this branch of the subject, I must observe, that although in compliance with the example of all logical writers, I have hitherto considered, and shall, through the whole of this course continue to consider, all knowledge as composed of ideas, and shall call every impression made on the mind, whether derived from an external or an internal archetype by this name; yet that some late writers of eminence have called these impressions by other names than that of ideas. All impressions then, prompted by archetypes, which have a real existence without the mind, they distinguish by the name of *perceptions*. All impressions, of which the archetypes have no real existence, but are the creatures of the imagination, as a mountain of gold, and sea of milk, they denominate *conceptions*. Those impressions only they call ideas, which have been formerly received into the mind, and are again recalled by memory. You will find this explanation useful in reading some metaphysical, and even some critical writers; but it is more convenient for our purpose to give the name of *idea* to every impression, whether simple or complex, and from whatever source it may be derived."

We are at a loss to determine what the purpose is which Mr. Barron finds better answered by this vague use of the term *idea*, unless it be that of his own ease. It certainly contributes greatly to obscurity to employ the same term in a variety of senses; and in the case of the term in question  
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the evil is greatly aggravated from the circumstance of its being associated with a very peculiar and erroneous theory of the laws of human thought, by which we are taught that an *idea* is a kind of picture or sensible representation of the object about which the mind is occupied, necessarily present in the mind when it perceives, reasons, remembers or imagines. This is the theory that has afforded a foundation for the strange sceptical conclusions of certain metaphysical systems concerning the non-existence of matter, and even of mind itself; and it certainly renders a cautious and restricted use of the term *idea* abundantly expedient.

Of this theory, Mr. Barron takes some notice in his 4th lecture, where he gives an enumeration of the various sources of human knowledge; but he is by no means successful in exposing its absurdity. He mentions the opinions of Aristotle and Epicurus concerning the images, phantasms, or films of external objects, which they supposed to be present in the mind during perception; and also speaks of the peculiar doctrines of Locke and Hume on this subject. But what is not a little remarkable, he takes no notice of the systems of Descartes, or of Berkeley, although these so materially influenced the progress of the ideal theory. His refutation of the sceptical doctrines founded upon this theory, amounts to no more than this, that "our total ignorance of the theory and manner of sensation and perception, involves this subject in impenetrable darkness, and affords field for metaphysical speculations, which, we are sure, must be erroneous, but which it is not easy to evince to be false."

It is singular that Mr. Barron should not have made a better use of the labours of his countryman, Dr. Reid, in whose *Essay on the Intellectual Powers of Man*, he might have found a very ample detail of the origin and progress of the ideal theory, and a very satisfactory refutation of the scepticism to which it gave rise. Had he carefully studied the works of this metaphysician, and of others who have lately trodden in the same path, his system of logic might have been materially improved in more than one particular.

The enumeration which Mr. Barron gives of the sources of our knowledge, or of the different kinds of evidence by which propositions are supported is sensation, consciousness, intention, reasoning, and testimony. (Lect. 4.) Here we remark one very material omission, namely, *memory*, by which we have the immediate knowledge and evidence of that which is past, as clearly and certainly as by sensation or consciousness we have the immediate knowledge of that which is present. Memory is, indeed, a very important

source of information, as without its aid, the knowledge we derive from every other source would be altogether evanescent, and of no permanent utility; it ought, therefore, by no means to have been omitted in a classification of the original sources of our belief.

After some cursory observations on these first principles of knowledge, Mr. Barron proceeds to examine the common sources of error or prejudice. Here he adopts the well known arrangement of Lord Bacon into the *Idola Tribus*, *Idola Fori*, *Idola Specus*, and *Idola Theatri*; upon each of which classes he offers some remarks and illustrations. Here again, we have to regret that Mr. Barron had not profited by the labours of Dr. Reid, who has a very masterly chapter on this subject. The illustrations and examples offered by the present writer are extremely vague and indefinite, and are by no means strictly appropriate to the classes under which they are introduced. Thus the prejudices arising from party-spirit, fashion, and authority, which are considered by Mr. Barron as examples of the *Idola Theatri*, seem more properly to belong to the *Idola Tribus*, or that class of errors to which the whole human species is liable.

The author next proceeds to treat of the various kinds of reasoning, which he divides into mathematical, moral, poetical, and prudential; and again, into intuitive, demonstrative, and probable. His illustrations of the different kinds of proof are judicious and useful; but his account of the nature of proof itself, viz. that it consists in discovering the agreement or disagreement of our ideas, is liable to several objections which our limits will not at present permit us to state. He says, "Mathematics and arithmetic are the only sciences susceptible of demonstrative proof." (Lect. 8.) But where, it may be asked, did he learn that arithmetic is not a branch of the mathematics? The remarks upon the nature of proof are followed by an account of the most ordinary sophisms.

Mr. Barron, at length, arrives at the syllogism, the great weapon of the ancient logic, and the principal object of all its laborious researches. The account which he gives of its structure, and of its various modes and figures, is upon the whole satisfactory, and we have already allowed that he does not estimate its utility too low, when he says, that "it never gratified science or business with the discovery of one useful truth." It was, however, as he observes, possessed of "high merit as an engine of wrangling and controversy; and was the happiest contrivance that could have been devised for conducting

conducting those public disputations and comparative trials, which for ages prevailed in Europe, and in which the discovery of truth was no part of the ambition of the combatants." (Lect. 11.)

The three last lectures of this course are occupied with an analysis of the various branches of human knowledge, considered according to the arrangement of Lord Bacon, as they are addressed to the memory, the understanding, and the imagination. We do not see the peculiar propriety of annexing such a disquisition to a course of logic; nor the benefit to be derived from such a rapid review of all the sciences and arts to which human ingenuity has as yet given birth. Under some of the heads of arrangement, topics are discussed which would have found a more appropriate situation in some preceding parts of the course. Thus, under the head of history, we find a variety of remarks upon the nature of annals, memoirs, and biography; and even a specification of some of the most eminent authors in these departments, subjects which would have been introduced with much more propriety into some of the lectures on Rhetoric.

Upon the whole, although these lectures might have been sufficiently useful, as addressed to an auditory of youthful students, we do not think there was any occasion for bringing them before the bar of the public. They do not enlarge our views of the subjects of which they treat; their author is, in general, satisfied with following the beaten track, and employing the arrangements, arguments, and even illustrations of his predecessors; and in some instances, particularly in the lectures upon logic, he has not profited nearly so much as he ought to have done by the disquisitions of those who have gone before him.

Mr. Barron's style is animated, and in general perspicuous, but it is not always correct; and on some occasions it is affected, and makes a near approach to the bombast. He too frequently omits the relative pronouns *which* or *that*, and on the following occasion improperly omits *that* when used conjunctively. "His sentiments were refined, his language is formal, his wit is learned; in a word, he seems afraid that some circumstances should discover Mr. Pope was not a great man." Idiom requires *that* to be inserted before the words "Mr. Pope was not a great man." In the following sentence we have the same improper omission of the conjunction *that*, combined with a very inelegant repetition of the words *it is*. "The formality and parade with which this contrivance of Simonides is represented, is apt  
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to mislead, and to make us imagine it is of more importance than it is."

In the following expression, the qualifying word *only* is misplaced. "For the seasons of despondency are attended only with silence." The author's meaning required him to have written, "for the seasons of desponding only are attended with silence;" on another occasion, he writes, "classical authority is none other than the example of such speakers and writers." Instead of *none other*, he ought to have said *nothing else*; as the first phrase is appropriated to persons, the second to things.

In some instances we have to accuse Mr. Barron of affectation, as in the repeated use of the term *novel* instead of *new*. The following sentence is greatly too pompous for the occasion on which it is delivered. "I have now finished every preliminary disquisition which appeared requisite to elucidate the approach to our subject, and to qualify us to proceed with pleasure and emolument." It is a direct Scoticism to employ the word *throng* in the sense of *busy*, as is done in the following sentence. "In throng seasons, he has not leisure to inform himself fully of facts, the most important ingredients in a speech of business."

These inaccuracies of style require greater animadversion in a work upon Rhetoric than in any other composition; but it is no more than justice to ascribe many of them to the circumstance of the work not having received the correcting hand of the author, before it issued from the press.

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ART. VI. *A Voyage to Cochinchina, in the Years 1792 and 1793: containing a general View of the valuable Productions and the political Importance of this flourishing Kingdom; and also of such European Settlements as were visited on the Voyage: with Sketches of the Manners, Character, and Condition of their several Inhabitants. To which is annexed, an Account of a Journey, made in the Years 1801 and 1802, to the Residence of the Chief of the Boosbuana Nation, being the remotest Point in the Interior of Southern Africa to which Europeans have hitherto penetrated. The Facts and Descriptions taken from a Manuscript Journal. With a Chart of the*

*the Route. By John Barrow, Esq. F. R. S. Author of "Travels in Southern Africa," and "Travels in China."*  
4to. 467 pp. Price 3l. 13s. 6d. Cadell and Davies. 1806.

MR. Barrow's preceding publications of this kind have deservedly received an important share of public attention and esteem. They are, indeed, considered as standard books; and no collection, whose object is geographical or statistical knowledge, can be considered as complete without them. Of this present volume, however, there are only two portions which excite and satisfy particular curiosity; namely, the account of Cochinchina, comprised in about one hundred and twenty pages; and the account of the expedition to the residence of the chief of the Booshuana nation, which forms a kind of appendix. These parts of the work are, beyond all doubt, exceedingly interesting and instructive. Of Cochinchina very little has been hitherto known, and the best informed, as well as the latest writers on the subject of geography, frankly acknowledge that from deficiency of materials they were unable to communicate any authentic or satisfactory information. The part of Southern Africa also, which is here described, is the remotest point in the interior of that region to which Europeans have hitherto penetrated. It is by no means our intention to depreciate the other portions of this publication, but all the places touched at, in this and other voyages to China, are so well known, and have been so often and so well described, that although the detail and narrative of Mr. Barrow are remarkably well given, we shall only direct the attention of the reader to what has, with us at least, the more forcible recommendation of novelty.

Cochinchina is one of four kingdoms divided from the Birman empire on the west, by a tongue of land of no less than thirteen degrees in extent, which begins where the vast empire of China terminates, in the twenty-second degree of latitude. Of these kingdoms, Tungquin, usually written Tonquin, is the only one known by a similar name to the natives; the other three marked in our charts as Cochinchina, Tsiompa, and Cambodia, are collectively called AN-NAN. These are distinguished by three grand divisions. In the division called Hué, the principal bay is known by the name of Turon, properly *Han-san*, and hither the expedition directed its course from Pulo Condore.

Mr. Barrow places before his readers a succinct but neat account of modern Cochinchina, by which it appears to

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have been greatly distracted by internal divisions, but at this time, viz. about 1800, there is reason to believe that the lawful sovereign, Caung-shung, had re-conquered the whole of the country; and the character of this personage is so remarkable, that there seems sufficient inducement to give it at length.

"*Caung-shung* is represented to be, in the strictest sense of the word, a complete foldier. He is said to hold the name of General far more dear and estimable than that of Sovereign. He is described as being brave without rashness; and fertile in expedients, when difficulties are to be surmounted. His conceptions are generally just; his conduct firm; he is neither discouraged by difficulties, nor turned aside by obstacles. Cautious in deciding, when once resolved, he is prompt and vigorous to execute. In battle he is always eminently distinguishable. At the head of his army he is cheerful and good humoured; polite and attentive to all the officers under his command, he studiously avoids to mark out any individual as a favourite beyond the rest. His memory is so correct, that he is said to know by name the greater part of his army. He takes uncommon pleasure in conversing with his soldiers, and in talking over their adventures and exploits; he makes particular enquiries after their wives and children; if the latter go regularly to school; how they mean to dispose of them when grown up; and, in short, enters with a degree of interest into a minute detail of their domestic concerns.

"His conduct to foreigners is affable and condescending. To the French officers in his service he pays the most marked attention, and treats them with the greatest politeness, familiarity, and good humour. On all his hunting excursions, and other parties of pleasure, one of these officers is always invited to attend. He openly declares his great veneration for the doctrines of Christianity, and tolerates this religion and indeed all others in his dominions. He observes a most scrupulous regard to the maxims of filial piety, as laid down in the works of Confucius, and humbles himself in the presence of his mother (who is still living) as a child before its master. With the works of the most eminent Chinese authors he is well acquainted; and, through the translations into the Chinese character of the *Encyclopedie* by the Bishop Adran, he has acquired no inconsiderable knowledge of European arts and sciences, among which he is most attached to such as relate to navigation and ship-building. It is stated, on what appears to be good authority, that, in order to obtain a thorough knowledge of the practice as well as theory of European naval architecture, he purchased a Portuguese vessel, for the sole purpose of taking in pieces, plank by plank, with his own hands, fitting in a new piece of similar shape and dimensions as the old one he removed, till every beam, timber,

ber, knee and plank had been replaced by new ones of his own construction, and the ship thus completely renovated.

"The energy of his mind is not less vigorous than the activity of his corporeal faculties. He is represented, in fact, as the main spring of every movement that takes place in his extensive and flourishing kingdom. Intendant of the ports and arsenals, master shipwright of the dock-yard, and chief engineer of all the works, nothing is attempted to be undertaken without his advice and instructions. In the former, not a nail is driven without first consulting him; nor a gun mounted on the latter but by his orders. He not only enters into the most minute detail in drawing up instructions; but actually sees them executed himself.

"To enable him the better to attend to the concerns of his government, his mode of life is regulated by a fixed plan. At six in the morning he rises from his couch, and goes into the cold bath. At seven he has his levee of Mandarins: all the letters are read which have been received in the course of the preceding day, on which his orders are minuted by the respective secretaries. He then proceeds to the naval arsenal, examines the works that have been performed in his absence, rows in his barge round the harbour, inspecting his ships of war. He pays particular attention to the ordnance department; and in the foundery, which is erected within the arsenal, cannon are cast of all dimensions.

"About twelve or one he takes his breakfast in the dock-yard, which consists of a little boiled rice and dried fish. At two he retires to his apartment and sleeps till five, when he again rises; gives audience to the naval and military officers, the heads of tribunals or public departments, and approves, rejects, or amends whatever they may have to propose. These affairs of state generally employ his attention till midnight, after which he retires to his private apartments, to make such notes and memorandums as the occurrences of the day may have suggested. He then takes a light supper, passes an hour with his family, and between two and three in the morning retires to his bed; taking, in this manner, at two intervals, about six hours of rest in the four-and-twenty.

"He neither makes use of Chinese wine, nor any kind of spirituous liquors, and contents himself with a very small portion of animal food. A little fish, rice, vegetables and fruit, with tea and light pastry, constitute the chief articles of his diet. Like a true Chinese, descended, as he boasts to be, from the imperial family of *Ming*, he always eats alone, not permitting either his wife or any part of his family to sit down to the same table with him. On the same principle of pride, he would not allow some English gentlemen to pay their respects to him at his palace, in the year 1799, because, as he observed, the unsettled state of the country did not permit him to make such preparations as were



due to himself, and to strangers of respectability. The meaning of such an excuse, coming from a Chinese, could not be well mistaken; but, on the part of this Monarch, there did not appear to be any thing like jealousy, or a wish to deprive the strangers of the means of gratifying their curiosity: on the contrary, they had full liberty to visit every part of the naval arsenal, and to inspect the town and its fortifications. He had no objection to entertain them as a General, but refused to see them in his character of Sovereign.

" His stature is represented to be somewhat above the middle size; his features regular and agreeable; his complexion ruddy, very much sun-burnt by a constant exposure to the weather. He is at this time (1806) just on the verge of fifty years of age.

" Of the English he has little knowledge but by name; yet he is said to profess, on all occasions, a great veneration for their character. When Frenchmen declare this, they may be believed. He has given, however, frequent proofs of his good inclinations towards the English. He published an edict, declaring that all our ships should at all times be admitted into any of his ports and harbours, free of all duties and port charges. An instance occurred wherein his generous conduct shews his character in the fairest point of view. An English merchant vessel from Canton arrived at *Sai-gang*, where the Master and first officer died. To prevent the frauds and pillage which might be committed, and the losses which would inevitably ensue to the owners, from the death of those who had been entrusted with the management of their concerns, he directed Captain Barissy, with a party of soldiers, to take possession of her, and carry her under his charge to Canton, with orders to deliver her safe to her owners, or their agents, who might be found there or at Macao.

" Though no apparent alteration took place in his conduct with regard to the French officers in his service, yet the French character is said to have suffered greatly in his estimation from the moment he was made acquainted with the outrageous and inhuman treatment which the unfortunate family on the throne experienced from a licentious and savage rabble. The feelings of a mind like that of *Caung-hung* could not be otherwise than tremblingly alive on such an occasion. Driven by usurpers from his dominions, and doomed to wander for many years as an outcast and an exile, it is no wonder that, in comparing a nation which had expelled the family of its lawful Sovereign with another nation which received it with open arms, he should be more desirous to cultivate the friendship of the latter than of the former. We have not, however, managed affairs with regard to this extraordinary character, in such a manner as to promote that kind of friendly intercourse, which could not fail to be highly advantageous to our commercial concerns. The East India Company, convinced at length of the importance of stand-  
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ing on friendly terms with the King of Cochinchina, sent, it is true, one of their servants from Canton on a secret mission to *Sai-gong*, in the year 1804; which, however, completely failed." P. 275.

The sketch given of the manners, character, and condition of the natives of Turon, is highly interesting; of this part, however, a small specimen may suffice.

"There was little prepossessing in the general appearance and character of the Cochinchinese. The women had but slender pretensions to beauty; yet the want of personal charms was in some degree compensated by a lively and cheerful temper, totally unlike the dull, the morose, and secluded Chinese. An expressive countenance, being as much the result of education and sentiment as a delicate set of features and a fine complexion are of health, ease, exemption from drudgery and exposure to the vicissitudes of the weather, could hardly be expected in Cochinchina. In point of fact, both sexes are coarse featured, and their colour nearly as deep as that of the Malay; and, like these people, the universal custom of chewing areca and betel, by reddening the lips and blackening the teeth, gives them an appearance still more unseemly than nature intended. The dress of the women was by no means fascinating. A loose cotton frock, of a brown or blue colour, reaching down to the middle of the thigh, and a pair of black nankin trowsers made very wide, constitute in general their common clothing. With the use of stockings and shoes they are wholly unacquainted; but the upper ranks wear a kind of sandals or loose slippers. As a holiday dress, on particular occasions, a lady puts on three or four frocks at once, of different colours and lengths; the shortest being uppermost. A woman thus dressed appears in the annexed print, which represents a groupe of Cochinchinese and may be considered as a fair specimen of their general appearance. Their long black hair is sometimes twisted into a knot and fixed on the crown of the head, and sometimes hangs loose in flowing tresses down the back, reaching frequently to the very ground. Short hair is not only considered as a mark of vulgarity, but an indication of degeneracy. The dress of the men has little if any thing to distinguish it from that of the other sex, being chiefly confined to a jacket and a pair of trowsers. Some wear handkerchiefs tied round the head in the shape of a turban; others have hats or caps of various forms and materials, but most of them calculated for protecting the face against the rays of the sun; for which purpose they also make use of umbrellas of strong China paper, or screens of the leaves of the *Borassus* or fan-palm and other kinds of the palm tribe, or fans made of feathers. Consonant with the appearance of their mean and scanty clothing, as frequently thrown loosely over their shoulders as fitted to the body;

dy, were their lowly cabins of bamboo. In short, nothing met the eye that could impress the mind of a stranger with high notions of the happy condition of this people.

"There is, however, such a vast difference in the circumstances under which an European and the inhabitant of a tropical climate are situated, that the former, who for the first time finds himself among the latter, will be very apt to fall into error in attempting to form a comparative estimate of their respective conditions. To the one, fuel and clothing and close and compact lodging are essential, not only to his comfort, but to his existence; to the other, fire is of no further use than a few embers to boil his rice, or to prepare an offering to his god. For splendid and massy fabrics neither his taste nor necessity incline him; and close thick clothing, so far from being a comfort, would be to him the most inconvenient of all incumbrances. Even the little which he occasionally finds it expedient to use he frequently throws aside; for where nakedness is no disgrace, he can at all times, and in all places, accommodate his dress to his feelings and his circumstances, without offence to others or embarrassment to himself; an advantage which is denied to the European.

"Although we had neither expected to meet with an extensive city nor magnificent palaces in the vicinity of Turon bay, yet as this spot was known to have been anciently the chief mart for the trade of this country with China and Japan, we felt rather disappointed on finding a few villages only, in the largest of which the number of houses did not exceed one hundred, and these chiefly thatched cottages. That it had suffered considerably from the late revolutions was evident from the ruins of larger and better buildings than any which now appeared, and from the inequalities of surface indicating a former existence of walls and forts, and which, by our officer's account who was taken prisoner, were still more visible and extensive at *Fai-soo*: from the remains, also, of gardens and plantations of fruit trees and flowering shrubs, that were now run into wildernesses: but no traces appeared to indicate former opulence, or convey the impression of fallen magnificence. It is true, the vestiges of Oriental cities, when suffered to fall into decay, soon disappear. Their best houses, limited to a single story, constructed generally of wood or of bricks that have been dried only in the sun, require an unremitting attention to preserve them from mouldering into dust. Their city walls, constructed of light and imperfect materials, soon crumble into heaps of ruins, and are buried under a rapid and vigorous vegetation. The system on which their city walls are built is but ill calculated for duration. The mass of loose earth heaped in the middle has a constant tendency to push out the brick or stone casing which, tumbling into the ditch, is lost in a few years in the general surface. If the great and populous city of Peking, the greatest and most populous perhaps on the

the whole globe, should by any accident be deserted, many centuries would not be required to blot every vestige of its situation. It is, therefore, the less surprizing that, in the days of Alexander, all traces of the supposed magnificent palaces of Troy had disappeared; and that the proud city of Babylon, once the mistress of the world, should for so many ages past have been laid prostrate in the dust." P. 308.

The next object of the author, is to point out the advantages of a commercial intercourse with Cochinchina. He begins with representing the views of France, which were evidently directed to the building and equipment of a naval force, which might one day overawe our territorial possessions in the East. This active enemy was, by a former negotiation which failed, to have been possessed of the strong Peninsula of Turon. Mr. Barrow, therefore, recommends, that the East India Company should establish a factory at this place. Cochinchina furnishes many valuable articles particularly adapted for the China market, such for example as rose-wood and sandal-wood, which are highly acceptable to the Chinese; cinnamon, which is preferred by the Chinese to that of Ceylon, it is said to be a species of the Cassia; rice also and sugar. To these may be added, the areca nut, cardamums, ginger, spices, elephant's teeth, cotton, and raw silk. There appeared also to the author to be no want of gold, silver, or copper. These might be exchanged for fire-arms and ammunition, swords and cutlery, woollen cloths, cottons, Manchester goods, naval stores, opium, and other drugs. Having enlarged on this subject, the author proceeds to point out the means by which such a commerce might be successfully and effectually established. All this part of the work is very curious and important, and demands the serious attention of the East India Company. There seems to be little doubt, that with proper address and management, Great Britain might ultimately succeed in promoting the desirable end which is here proposed.

We now, with great satisfaction, place before our readers, a succinct account of the journey to the Booshuanas, which may be considered as a sort of appendix to the work.

This article, as Mr. Barrow himself observes, might, with greater propriety, have been added to his Travels in Southern Africa, with which it is intimately connected. The journey was undertaken by the order and at the expence of the Cape government, "for the purpose of discovering whether any and what tribes of natives, dwelling to the north-eastward of the colony, might possess a sufficient stock of

horned-cattle, beyond the supply of their own wants. The expedition was conducted by a Mr. Truter, member of the Court of Justice, and Mr. Somerville, the garrison surgeon. It was expected that Mr. Somerville would have printed an account of the journey; as he did not, Mr. Barrow has availed himself of the manuscript journal written in Dutch, by Mr. Truter.

The performance of Mr. Barrow is nevertheless in some respects original, as Mr. Truter's journal consisted merely of a dry detail of how far they travelled each day, the number of sheep bought and consumed, the quantity of knives and beads given in exchange for every ox, of tobacco distributed, and matters of this kind. But the author, from his knowledge of the country, has introduced his own remarks and observations, and also gives a chart of the journey, which cannot fail of being highly useful to future adventurers. We select for the entertainment of the reader, a short account of the Booshuanas, their character, possessions, amusements, &c.

"The dwelling of a *Booshuana* is not ill calculated for the climate. In elegance and solidity it may probably be quite as good as the *Casse* or first houses that were built in imperial Rome, and may be considered in every respect superior in its construction and in comfort to most of the Irish cabins, into which the miserable peasantry are oftentimes obliged to crawl through puddles of water. The hut of a *Booshuana* is not only raised upon an elevated clay flooring, but the ground of the whole enclosure is so prepared that the water may run off through the gateway; and the whole of their cookery being carried on in this open area, the inside of the dwelling is free from smoke and soot. So well is he acquainted with the comfort and convenience of shade, that his hut is usually built under the branches of a spreading mimosa, every twig of which is preserved with a religious care, and not a bough suffered to be broken off on any emergency, though the article of fuel must sometimes be sought at a very considerable distance.

"So large a population collected together on one spot, surrounded by barren deserts occasionally inhabited by a few savages, and cut off from all communication with other civilized societies, necessarily implies the adequate means of subsistence within themselves. One great source from which they draw their support is their cattle, whose flesh, however, they eat but very sparingly; milk is mostly used in a curdled state, which they keep not in grass baskets, like the Eastern Kaffers, but in leathern bags and clay pots. Every part of the country abounds with almost all the various kinds of antelopes that are found in Southern Africa, with the *rhinoceros*, the *buffalo*, and the *quacba*; and all these they

they contrive to take by exertion or by stratagem. In their choice of animal food they are not remarkably nice. They will eat the wolf, the hyena, and the *myrmecophaga* or ant-eater; the leopard, the tyger-cat, and the *camelopardalis*; and the country abounds with ostriches, bustards, grouse, Guinea-fowls, and partridges. But all these, plentiful as they are, would furnish but a precarious supply for so considerable a population; and necessity has therefore, in all probability, compelled them to call in aid the never-failing source of plenty and provision which agriculture affords. The grain chiefly cultivated, as appeared by the samples brought back by the commissioners, consisted of the *bolus sorghum*, a smaller species of the same genus which from the reddish coloured seed appeared to be the *Saccharatus*, a *Dolichos* not unlike the *cadjan*, and a small spotted *Phascolus* or kidney bean. These different kinds of grain and pulse appear to be sown promiscuously, and, when reaped, to be thrown indiscriminately into their earthen granaries; from whence they are taken and used without selection, sometimes by broiling, but more generally boiling in milk. It will readily be supposed that the art of agriculture among this people is yet in its lowest stage. In fact, the only labour bestowed on the ground is performed by the women, and with a rude instrument something like the hoe. It is a flat piece of iron fixed into the knob of the Kaffer *keerie*. When its horizontal edge is so fitted that it stands at right angles with the handle, it serves as a hoe; when turned round so as to be parallel with the handle, it is then a hatchet. One of these instruments appears lying on the ground, in the print of the two annexed figures.

“ But the *Boobuanas* are arrived at that stage of civilization which is not satisfied with the mere necessities of life supplied to them abundantly from the three sources of agriculture, grazing, and hunting; they are by no means insensible of its conveniences and its luxuries. Their skin cloaks for the winter are pliant, soft and warm, being frequently lined with the fur-skins of tyger-cats, *viverras* and other small animals; and when in summer they go without clothing, they rarely expose their bodies to the rays of the sun, but carry umbrellas made of the broad feathers of the ostrich fixed to the end of a stick. They vary their mode of dressing both animal food and grain, occasionally boiling, broiling, or roasting the former, and simply broiling the latter, or bruising it into flour and boiling it up with milk. Among the luxuries of the appetite tobacco seems to hold the highest estimation. Both men and women are passionately fond of drawing the smoke of this narcotic herb through water, poured usually into the horn of the cow or the *eland*, through the side of which the tube of the tobacco-pipe is inserted. Of snuff they are equally fond. This article is composed of a variety of stimulant plants dried and rubbed into dust, which is usually mixed with wood-ashes; of this mixture they take a quantity in the  
palm

palm of the hand, and draw it into the nostrils through a quill or reed till the tears trickle down their cheeks. Children even of four or five years of age may be observed taking snuff in this manner. Their bodies they carefully ornament with devices painted with white pipe-clay and red ochre; their hair they sometimes cut in a peculiar manner, leaving a high tuft on the crown of the head, not unlike the fashionable crops of the present day, to which is frequently appended the tail of a hare, or a distended bladder of this or some other small animal; or the wings of the Numidian crane are fixed erect on each side of the head. A triangular plate of copper is almost invariably suspended from one ear, and the teeth and the claws of lions and leopards are worn as necklaces. To these spoils of the chase the men add rings of ivory, cut from the elephant's tusk, round the upper part of the arm; and the women use thongs of leather, sometimes plain and sometimes decorated with beans and bits of copper, round the legs and arms. Every man had a knife slung about the neck by a leather thong, and fitted into a scabbard. The blade is generally about six inches long, an inch broad, rounded at the end, and brought to an edge on each side; the handle sometimes of wood, and sometimes of ivory; in the latter case, it is usually carved into the shape of the elephant's proboscis. The party had with them a quantity of common knives intended for barter, but the *Boobuanas* held them very cheap, observing that their own were at least twice as good, because they were made to cut with two edges, whereas those of the white people only cut with one. The knife, in fact, is so useful an instrument to such as live by the chase and on roots, that it may almost be considered as an article of the first necessity, and is valued accordingly. A *Boobuana* is accounted wealthy according to the number of cattle, knives and beads he may possess: these are the money and the currency of *Uetakoo*.

"The *Boobuana* women not only performed the task of hoeing the ground, reaping the grain, clearing it from the husk, and bearing it into the granaries, which with all the other inferior earthen vessels were the work of their own hands, but they collected most of the materials, and in a great measure prepared them for the construction of the dwelling-houses. The men employ a considerable portion of their time in hunting, in preparing skins and hides for cloaks and shoes; and they have the sole care of the cattle and of the dairy." P. 393.

We shall be truly rejoiced to hear that Mr. Barrow's materials are not yet exhausted. His narration is always so agreeable, his observations so judicious, his geographical knowledge so extensive, that every subject he undertakes to discuss comes from his hands replete with important information. His different volumes claim a respectable situation

in the class to which they belong, and will have a place in every well chosen library.

The present publication is adorned with twenty-one plates on different subjects, of which the chart, illustrative of the expedition into the interior of Africa, is the most interesting and the most valuable.

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ART. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1806. Part I.* 4to. 237 pp. G. and W. Nicol. 1806.

THIS part of the *Philosophical Transactions* contains nine papers, besides the meteorological journal, which forms an appendix of 26 pages. The contents of those papers are as follows.

I. *The Croomian Lecture on the Arrangement and Mechanical Action of the Muscles of Fishes.* By Anthony Carlisle, Esq. F.R.S.

The construction of the muscles of fishes, this author observes, is very different from that of the muscles of other animals. They have no tendinous chords; their insertions being always fleshy.

"There are, however, semi-transparent pearly tendons placed between the plates of muscles, which give origin to a series of short muscular fibres passing nearly at right angles between the surfaces of the adjoining plates. Lewenhoeck appears to have overlooked these tendons, and the numerous vessels which he describes in the interfices of the muscular flakes, I have not been able to discern." P. 7.

Another peculiarity of this class of animals is, that their muscular flesh is remarkably large; yet its power is almost entirely intended for the lateral flexure of the spine and tail, which is not very great; whilst the fins are moved by small muscles of comparatively small power.

In order to determine the real action of the fins in the motion, and the equipoise of fishes, this author made several experiments on a number of living dace, on the roach, the gudgeon, and the minnow. From which it appears, upon the whole, that each of those fins is capable of four motions: viz. of flexion and extension, and of expanding and closing the rays. Their action serves for the purposes of turning, stopping,



stopping, altering the position of the fish towards the horizon, and for keeping the back upwards; while the action of the tail is the principal organ of the animal's progressive motion, and this is put in action by the great mass of lateral muscles. A description of the mechanical arrangement and physiology of the lateral muscles of the bodies of fishes, forms the principal part of the present paper; and for this purpose the cod fish was selected, as a standard of comparison for the muscles of other fishes; there being a conspicuous resemblance among them all. A plate, with the delineation of a cod partly dissected, is annexed to this paper.

The particulars, which are principally described by this author, are the shapes, directions, and insertions of the muscles; together with the disposition of the principal nerves and blood vessels, which give them nourishment and action,

II. *The Bakerian Lecture on the Force of Percussion.* By William Hyde Wollaston, M.D. Sec. R.S.

This lecture contains some general remarks on a branch of mechanics, which has always been, and still continues to be; much controverted among philosophers. The question is, whether the forces of bodies in motion are as the quantities of matter multiplied by the velocities, or as the quantities of matter multiplied by the squares of the velocities. For instance, if two equal bodies move with velocities that are as one to two; are their forces to be reckoned as one and two, or as one and four? Leibnitz and his followers are of the latter opinion; whilst those who esteem themselves Newtonians, entertain the former; yet Dr. W. observes, that Newton's explanation of his third law of motion is by no means favourable to the defenders of that opinion.

Unluckily, the experiments which have hitherto been devised for the decision of this controversy admit different interpretations; hence, if possible, a new experimental investigation ought to be instituted; but previous to this, a clear and definite statement of the various meanings of words and ideas must be agreed upon, in order to prevent ambiguity and perplexity. This author's remarks in the present paper are almost entirely confined to those meanings, and for this purpose he briefly mentions certain explanations and definitions of Newton, Bernouilli, and Smeaton.

III. *Memoire sur les Quantités imaginaires.* Par M. Bûche.

This extensive paper is printed in the French language. Its object is to show the meaning and the application of imaginary

imaginary quantities. This author commences by discriminating, with great perspicuity, the various senses in which the algebraical signs of *plus* and *minus* may be used; not only in an algebraical sense, considering algebra as an universal arithmetic, but likewise in a geometrical sense: and he particularly points out those cases, and those limitations, within which a negative quantity may be understood to stand by itself. He then gradually proceeds to consider the generation of those quantities which mathematicians call *imaginary*; viz. those negative quantities to which a radical index of an even denomination is annexed; such as  $\sqrt{-1}$ ; or  $\sqrt[4]{-8}$ , &c. which necessarily result from certain algebraical operations; it being acknowledged by mathematicians, that the roots of such quantities cannot be extracted; or, rather, that they have no assignable root, from which circumstance they have been denominated imaginary quantities.

The object of this author's views, is to contrive and examine physical and geometrical cases, into which the above-mentioned imaginary quantities do enter, and to ascertain how far a certain meaning may be annexed to them. This subject is undoubtedly abstruse; yet the ingenuity with which it is handled in the present paper, tends considerably to settle the meanings or the ideas which ought to be annexed to those expressions. In the course of this elucidation Mr. B. adopts Mr. Carnot's notation, as well as several statements of that distinguished algebraist. He also examines some of Carnot's problems, and proposes others, which he likewise analyzes under all the forms of solution they are capable of; and for this illustration a plate of diagrams accompanies the paper.

Towards the latter part Mr. B. shows the uses that may be made of the imaginary quantities.

As it would be impracticable to give our readers a better idea of the subject of this paper, without a long train of reasoning and illustration, we shall only transcribe the statement of one of this author's problems, merely as a specimen of his style.

“ *Probleme V. Un marbrier a deux cubes de marbre. Le coté d'un de ces cubes excède le coté de l'autre, de deux piés, et le nombre des piés cubes contenus dans les deux est 28. Quelles sont les dimensions de ces deux cubes ?* ”

“ *Avant de donner la solution de cette question, j'ai une remarque à faire.* ”

“ *Cette question conduit à une équation du 3<sup>e</sup> degré. Toute équation du 3<sup>e</sup> degré a au moins une racine réelle. Par conséquent* ”

quent si, au lieu de 28, qui est le nombre des piés cubiques contenus dans les deux cubes, on n'avoit, par exemple, que 3 piés et  $\frac{1}{4}$ , on devroit encore avoir une solution possible. Cette solution donneroit pour le nombre des piés cubiques contenus dans un des cubes  $\frac{3}{4}$ , et dans l'autre  $-\frac{1}{4}$ ; or, pour que ce résultat qu'on appelle possible eut un sens raisonnable, il faudroit supposer qu'un des deux cubes fût un vide fait dans l'autre, c'est-à-dire, qu'il faudroit supposer un cube de  $\frac{3}{4}$  pouces cubiques contenant un vide de  $\frac{1}{4}$  de pouce cubique. Mais cette solution est toute semblable à celle qu'ont fournie les racines imaginaires de l'équation du problème précédent. Les deux solutions ont donc la même espèce de possibilité, quoique l'une soit donnée par un résultat imaginaire et l'autre par un résultat qui ne l'est pas."

IV. *Chemical Experiments on Guaiacum.* By Mr. William Brande.

The more obvious properties of guaiacum are a green external hue, a slight degree of transparency, and a vitreous fracture when broken. If pulverized its colour is grey, but the action of the ambient air soon renders it greenish. It melts when heated, and diffuses a pungent aromatic odour. It has, when in powder, a pleasant balsamic smell, but scarcely any taste, although, when swallowed, it excites a very powerful burning sensation in the throat.—Its specific gravity is 1,2289.

In order to investigate the nature of this substance, Mr. B. successively exposed it to the action of diverse solvents, such as water, alcohol, the acids, and the alkalies; he carefully examined each solution, precipitation, &c. and noted the results, which are stated in the present paper. He then exposed 100 grains of very pure guaiacum in powder to the action of heat in a glass retort, furnished with the usual apparatus. This distillation produced an acidulated water, a thick brown oil, a thin empyreumatic oil, and some mixed gasses, consisting chiefly of carbonic acid and carbonated hydrogen; leaving a coaly residuum in the retort. The result of the whole examination is contained in the following paragraphs.

"From the action," this author says, "of different solvents on guaiacum, it appears, that although this substance possesses many properties in common with resinous bodies, it nevertheless differs from them in the following particulars:

"1. By affording a portion of vegetable extract.

"2. By the curious alterations which it undergoes when subjected to the action of bodies, which readily communicate oxygen,  
such

such as nitric and oxy-muriatic acids; and the rapidity with which it dissolves in the former.

"3. By being converted into a more perfect resin; in which respect guaiacum bears some resemblance to the green resin which constitutes the colouring matter of the leaves of trees, &c.

"4. By yielding oxalic acid.

"5. By the quantity of charcoal and lime which are obtained from it when subjected to destructive distillation.

"From the whole, therefore, of the abovementioned properties, it evidently appears that guaiacum is a substance very different from those which are denominated resins, and that it is also different from all those which are enumerated amongst the balsams, gum-resins, gums, and extracts; most probably it is a substance distinct in its nature from any of the above, in consequence of certain peculiarities in the proportions, and chemical combination of its constituent elementary principles; but as this opinion may be thought not sufficiently supported by the facts which have been adduced, we may for the present be allowed to regard guaiacum as composed of a resin modified by the vegetable extractive principle, and as such, perhaps the definition of it by the term of an *Extracto-Resin* may be adopted without impropriety." P. 26.

V. *On the Direction of the Radicle and Germen during the Vegetation of Seeds.* By Thomas Andrew Knight, Esq. F.R.S.

The very singular property which the seeds of plants have been observed to have in their germination; namely, the effort of forcing the radicle downwards, while the elongated germen takes a direction precisely opposite, and that in whatever position the seeds may be placed, has long puzzled the minds of naturalists. It has indeed been suspected by some, that gravitation was likely to be the cause of that singular effect; but their hypothesis was not supported by the evidence of actual experiments. Mr. Knight therefore thought proper to institute a series of experiments for the express purpose of elucidating this subject, and the result has corroborated the above-mentioned hypothesis.

If gravitation be the real cause of the descent of the radicle, and of the ascent of the elongated germen, Mr. K. naturally concluded that by suspending that action, the directions of the radicle, and of the elongated germen would be altered accordingly. With this view he fastened certain nearly germinating seeds round the circumference of a wheel which was kept constantly turning in a vertical direction, by the action of a stream of water.

"In

"In a few days," he says, "the seeds began to germinate; and as the truth of some of the opinions I had communicated to you, and of many others which I had long entertained, depended on the result of the experiment, I watched its progress with some anxiety, though not with much apprehension; and I had soon the pleasure to see that the radicles, in whatever direction they were protruded from the position of the seed, turned their points outwards from the circumference of the wheel, and in their subsequent growth receded nearly at right angles from its axis. The germens, on the contrary, took the opposite direction, and in a few days their points all met in the centre of the wheel. Three of these plants were suffered to remain on the wheel, and were secured to its spokes to prevent their being shaken off by its motion. The stems of these plants soon extended beyond the centre of the wheel: but the same cause which first occasioned them to approach its axis, still operating, their points returned and met again at its centre." P. 101.

Besides the above-mentioned construction, Mr. K. also fastened the seeds round the circumference of a wheel that moved in an horizontal direction, and which might be caused to move with different velocities; he then says,

"But I conceive myself to have fully proved that the radicles of germinating seeds are made to descend, and their germens to ascend, by some external cause, and not by any power inherent in vegetable life: and I see little reason to doubt that gravitation is the principal, if not the only agent employed, in this case, by nature. I shall therefore endeavour to point out the means by which I conceive the same agent may produce effects so diametrically opposite to each other." P. 103.

Mr. K. then proceeds to explain his idea of the mechanical part of this operation of nature, and adduces instances to illustrate his explanation. But for these we must refer our readers to the paper itself.

VI. *A third Series of Experiments on an artificial Substance, which possesses the principal characteristic Properties of Tannin; with some Remarks on Coal.* By Charles Hatchett, Esq. F.R.S.

In pursuance of the investigation of the same subject, of which accounts are inserted in the preceding volumes of the *Philosophical Transactions*; namely, the properties of the tanning principle, &c. the present paper contains the statement of the effects produced by the action of the sulphuric acid upon a great many resins, balsams, gum-resins, and  
gums.

gums. The process in these is the same as was used in the former experiments, and the general effects are concisely expressed in the following lines.

"The sulphuric acid almost immediately dissolved the resins, and formed transparent brown solutions, which progressively became black."

"The same effect was produced on most of the other substances, but the solutions of the balsams and of guaiacum were at first of a deep crimson, slightly inclining to brown.

"Caoutchouc and elastic bitumen were not dissolved, but after having been digested for more than two months, were only superficially carbonized."

"The gums and the saccharine substances required many evaporations and filtrations before the whole of their carbonaceous residua could be obtained.

"These were the principal effects observed during the experiments, and I have stated them in this manner, that tedious and useless repetitions may be avoided.

"Turpentine, common resin, elemi, tacamahac, mastich, copaiba, copal, camphor, benzoin, balsam of Tolu, balsam of Peru, asafœtida, and amber, yielded an abundance of the tanning substance.

"Oil of turpentine also afforded much of it; asphaltum yielded a small portion; some slight traces of it were even obtained from gum arabic and tragacanth; but none was produced by guaiacum, dragon's blood, myrrh, gum-ammoniac, olibanum, gamboge, caoutchouc, elastic bitumen, liquorice, and manna. I am persuaded, however, that many of these would have afforded the tanning substance had not the digestion been of too long a duration.

"Olive oil was partly converted into the abovementioned substance, and also linseed-oil, wax, and animal fat; but the three last appear to merit some attention." P. 110.

After describing the particular effects which the sulphuric acid produced upon the three last-mentioned substances, Mr. H. observes, with respect to the tanning substance yielded by the aforementioned articles, that from whatever substance it is obtained, its nature seems to be exactly the same.

Subsequent to this Mr. H. describes a series of experiments made upon a variety of vegetable substances previously roasted, and then digested in water. The very remarkable result of this series of experiments is as follows:

"The whole," this author says, "of the artificial tanning substance was extracted by different portions of water, and the

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remainder

remainder of the bark thus exhausted, was again treated in the manner above described, and again afforded a considerable quantity of the tanning substance, so that these processes evidently might have been continued until the whole of the bark had been converted into it.

" This might also have been accomplished, if in the first instance, the exhausted bark had been converted into charcoal, and digested in nitric acid, as described in my first paper; but then, the effects would have been more slowly produced, and much more nitric acid would have been consumed. I am now, therefore, fully convinced, not only by the results of the experiments related in this paper, but also by many others which it would have been superfluous to have stated; that the most speedy and most economical of all the processes which I have described, is that of treating roasted vegetable substances in the way which has been mentioned, and considering that all refuse vegetable matter may be thus converted into a tanning substance by means the most simple, and without any expensive apparatus, I cannot help entertaining much hope, that, eventually, this discovery will be productive of some real public advantage." P. 125.

In the seventh section this author gives a list of the proportional quantities of coal that remained after having extracted the tanning principle, and other products, from the resins, balsams, &c. And he remarks, that the coal thus obtained by the humid way from many of the resins, was shining, hard, and iridescent; while few of the coals obtained from the same bodies by fire, had any of those properties.

In the 8th section, which is the last of this valuable paper, the author endeavours to investigate a problem in natural history, which has always proved difficult and perplexing; but to the elucidation of which his experiments contribute in a considerable degree. The question is, whence does pit-coal derive its origin?—It being not in our power to follow the philosopher's reasoning step by step, we shall only mention his concluding observation;—which is, that pit-coal seems to have been formed in the humid way, principally from vegetable bodies, and most probably by the agency of sulphuric acid; allowing that animal substances may also have contributed to their production.

VII. *The Application of a Method of Differences to the Species of Series whose Sums are obtained by Mr. Landen, by the Help of Impossible Quantities.* By Mr. Benjamin Gompertz.

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The subject of this extensive mathematical paper is expressed in the commencement of it, which we subjoin.

"Having," the author says, "some years back, when reading the learned Mr. Landen's fifth memoir, discovered the manner of applying a method of differences to the species of series whose sums are obtained by the help of impossible quantities, and having since extended that application, I now venture to offer it to the consideration of others.

"The practice of this method, in most cases, appears to me extremely simple; and on that account, I am almost induced to imagine, that they have already been considered by mathematicians; indeed since the greatest part of this paper was written, I met with Euler's *Institutiones calculi integralis*; two simple series are in that work summed by multiplications similar to those employed in the investigation of the principal theorems contained in this paper; but whether that learned mathematician has farther pursued the method, in that or in any other work, I have not as yet been able to ascertain.

"I have purposely considered some of the series summed by Mr. Landen, to afford an opportunity of comparing both the results and methods; and because the series may have particular cases in which both Mr. Landen's means and my own fail, I have added, towards the end, a general scholium concerning the cause, circumstances, and consequences of such failure in my method." P. 147.

This author expresses his method of summing series in seven theorems, which almost entirely depend upon three well-known lemmas. The statement of those theorems, together with the three lemmas which precede them, and a general scholium, form the contents of this paper; of which it is impracticable to give a more particular account in a few lines.

VIII. *An Account of a small Lobe of the human prostate Gland, which has not before been taken Notice of by Anatomists.* By Everard Home, Esq. F.R.S.

Having had occasion to examine the prostate gland of an elderly person, who had died in consequence of that part having been diseased, this author's attention was attracted by a little protuberance, which (probably in consequence of its being generally very small,) does not appear to have been noticed by any other anatomist; upon further examination of the same part in other subjects, and in different states, he found that this protuberance is not always of the same size, nor has it always exactly the same appearance; so that



in certain cases of disease, the enlargement of it may be productive of a serious obstruction. The usual appearance and situation of this newly-discovered part is shown in a plate which follows the paper.

IX. *On the Quantity and Velocity of the Solar Motion.* By William Herschell, LL. D. F. R. S.

In another paper which is inserted in the preceding volume of the Philosophical Transactions, Dr. H. endeavoured to ascertain the direction of the solar motion in the immense space of the universe. In the present he endeavours to investigate the velocity of that motion. For this purpose his first step is to examine the real motions of those stars, which have been found to have an apparent motion;

"For," he observes, "as it would not be proper to assign a motion to the sun, either much greater or much less than any real motion which may be found to exist in some star or other, it follows that a general review of proper motions ought to be made before we can impartially fix on the solar velocity; but as trials with a number of stars would be attended with considerable inconvenience, I shall use only our former fix in laying down the method that will be followed with all the rest." P. 206.

Dr. H. deduces the proportional distances of those stars from their apparent proportional brightness; which indeed, as he observes, is at present the only rule we have to go by. Those proportional distances are stated thus:

Sirius - 1,00	Lyra - 1,30
Arcturus 1,20	Aldebaran 1,40
Capella - 1,25	Procyon - 1,40

In page 209, Dr. H. gives a table, which is calculated with a view to show that an increase or decrease of the solar motion will have a contrary effect upon the required real motions of different stars.

This table is followed by a variety of remarks concerning the effects, or the appearances that must naturally take place amongst certain stars, in consequence of their movements. Next to this Dr. H. treats of the calculations necessary for drawing figures that will represent the observed motions of the stars, and not only gives a table of the results of those calculations, but also exemplifies the use of it by means of six plates which accompany the paper.

The other sections of this paper bear the following titles :

“ Remarks on the sidereal motions as they are represented from observation.

“ The solar motion and its direction assigned in the first part of this paper, are confirmed by the phenomena attending the observed motions of the 36 stars.

“ Trial of the method to obtain the quantity of the solar motion by its rank among the sidereal velocities.

“ Calculations for investigating the consequences arising from any proposed quantity of solar motion, and for delineating them by proper figures.”

The result of those calculations is stated in another table.

“ Remarks that lead to a necessary examination of the cause of the sidereal motions.

“ Considerations of the attractive power required for a sufficient velocity of the sidereal motions.

“ Determination of the quantity of the solar motion.

“ Concluding remarks and inferences.”

From those conclusions we shall transcribe the following paragraphs, which will give our reader some idea of this sublime subject, as well as of Dr. Herschel's extensive views, and of the paths which he has opened to the industry of speculative astronomers.

“ I must,” he says, “ now observe, that the result of calculations founded upon facts, such as we must admit the proper motions of the stars to be, should give us some useful information, either to satisfy the inquisitive mind, or to lead us into new discoveries. The establishment of the solar motion answers both these ends. We have already seen that it resolves many difficulties relating to the proper motions of the stars, and reconciles apparent contradictions ; but our inquiries should not terminate here. We are now in the possession of many concealed motions, and to bring them still more to light, and to add new ones by future observations, should become the constant aim of every astronomer.

“ This leads me to a subject, which though not new in itself, will henceforth assume a new and promising aspect. An elegant outline of it has long ago been laid before the public in a most valuable paper on general gravitation, under the form of *Thoughts* on the subject (See the note to Phil. Trans. for 1783, p. 283.) ; but I believe, from what has been said in this paper, it will now be found that we are within the reach of a link of the chain which connects the principles of the solar and sidereal motions with those that are the cause of orbital ones.

"A discovery of so many hitherto concealed motions, presents us with an interesting view of the construction of that part of the heavens which is immediately around us. The similarity of the directions of the sidereal motions is a strong indication that the stars, having such motions, as well as the sun, are acted upon by some connecting cause, which can only be attraction; and as it has been proved that attraction will not explain the observed phenomena without the existence of projectile motions, it must be allowed to be a necessary inference, that the motions of the stars we have examined are governed by the same two ruling principles which regulate the orbital motions of the bodies of the solar system. It will also be admitted, that we may justly invert the inference, and from the operation of these causes in our system, conclude that their influence upon the sidereal motions will tend to produce a similar effect; by which means the probable motion of the sun, and of the stars in orbits, becomes a subject that may receive the assistance of arguments supported by observation." P. 235.

The meteorological journal, kept at the apartments of the Royal Society, occupies the last pages of this part of the *Philosophical Transactions*.—It consists, as usual, of eleven columns, in which are stated the following particulars; viz. 1. the days of each month throughout the year 1805, commencing with the 1st of January, and ending with the 31st of December; 2. Six's thermometer, least and greatest heat; 3. Time of making the observation, which was done twice in the course of every 24 hours; 4. Thermometer without; 5. Thermometer within; 6. Barometer; 7. Hygrometer; 8. Rain; 9. Winds; 10. Strength of ditto; 11. Weather.

From the register of those observations it appears, that the least height of the thermometer (when it came down to 23°) was observed on the 2d of February; the greatest height, viz. 79°, took place at various times in July, in August, and even in September. The least height of the barometer, viz. 28.81 inches, was observed on the 22d of December; the greatest, viz. 30.68 inches, on the 15th and 16th of November. The quantity of rain that fell in the course of the year amounts to 20.4 inches.

At the end of the journal there is one statement of the declination of the magnetic needle for the year 1805, which makes it 24°, 7' 8" W. And one for the dip of the same, which is 70°, 21'.

ART. VIII. *Etchings representing the best Examples of ancient ornamental Architecture; drawn from the Originals in Rome and other Parts of Italy, during the Years 1794, 1795, and 1796. By Charles Heathcote Tatham, Architect, Member of the Academy of St. Luke at Rome, and of the Institute at Bologna. Imper. folio, 72 Plates, 3l. 15s. Gardiner, Princes-street, Cavendish-square. 1799.*

WE break through all our ordinary rules of time, to notice not a work of literature, but of art, and one which, in fact, is no older now than when it first appeared, since it professed from the first to represent only antiques.

A short preface, full however of sound remark, is all the letter press that accompanies the work. The observations of Mr. Tatham on the labours of Piranesi, Le Roy, Stuart and Rivett, and Le Potre, are such as sufficiently prove his discriminating taste and judgment. To Piranesi, in particular, he gives both the praises and the censures which every enlightened student in art knows to belong to him.

“ The singular fertility of his inventive powers, his intimate acquaintance with picturesque effect, and above all, his masterly boldness of execution, have obtained him a reputation, which will last as long as taste for the productions of genius in the liberal arts shall exist among mankind.

“ The warmest panegyrics of this great artist must, however, acknowledge that even his works are not without defect. Fired with a genius which bade defiance to controul, and rejected with disdain the restraints of minute observation, he has sometimes sacrificed accuracy, to what he conceived the richer productions of a more fertile and exuberant mind. This has betrayed him into much incorrectness of delineation; and his excessive fondness for the antique has also led him to introduce many specimens of sculpture, of a vitiated, as well as of a more correct taste. So that one would sometimes imagine him to be influenced by the common, but erroneous opinion, that all the productions of antiquity are perfect and worthy of imitation; a notion, which is so far from being true, that it will not hold with regard to several performances, even of the best æras.” P. 3.

Of his own work, he says, that he does not “ offer it to the public as a complete and regular system, but only as a miscellaneous collection, designed to present the admirers of composition in ornament, and artists especially, with materials, upon which their genius may employ itself with advantage; that by storing their minds with the ideas of the ancients, and becoming thoroughly acquainted with them, they may learn to conceive their own subjects in the same manner.” P. 5.

No work, we decisively assert, can be better calculated to attain its objects. The grace, freedom, and precision, with which some of the best remains of ancient art are here delineated, supply, as far as art can do it by mere etching, with few or no shadows, the place of the originals. Entablatures, friezes, consoles, vases\*, altars, tripods, pilasters, and every other form of architectural sculpture, are here exhibited in the most satisfactory manner, with plans, sections, and scales to assist the imitating artist. The actual collection of another eminent artist†, the only collection we know of architectural sculpture, may serve to complete a young artist's studies.

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ART. IX. *An Essay on the Principles of Human Action; being an Argument in Favour of the Natural Disinterestedness of the Human Mind. To which are added some Remarks on the Systems of Hartley and Helvetius.* 12mo. 263 pp. Johnson. 1805.

THE question, whether man be an interested or a disinterested being, has, by the aid of the ambiguity of metaphysical terms, been long and zealously agitated. Among those, however, who are really desirous to discover the truth, there is probably very little difference of opinion, even when their language is extremely different. The advocates for the system, which derives all motives to action ultimately from that desire of permanent happiness, which is implanted in the breast of every sentient being, do not deny that we are social beings; that we rejoice when we see each other happy; or that we often contribute to each other's happiness, without bestowing one thought on the immediate consequences of our conduct to ourselves. The patrons of the disinterested system, on the other hand, do not deny,—at least till the present author appeared in the republic of letters, we had met with none who denied, that every man prefers his own happiness to the happiness of his neighbour, when the happiness of the one is incompatible with that of

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\* One singularly fine specimen, a large tazza of Greek marble, appears to have been dug up at Ardea, under the orders of Prince Augustus of England.

† Mr. Saunders, Oxford-street.

the other. Their difference of opinion consists entirely in this, that the philosophers of the latter school believe, that in every human breast there is implanted an instinctive principle of benevolence or philanthropy; while those of the former contend, that the principle of benevolence, which they as well as their antagonists admit, is not instinctive, but necessarily generated by that process of association, which Locke, Gay, and Hartley have so ably explained\*. As this process of association makes part of the law of intellectual nature, it seems not to be a matter of great practical importance, which of these two opinions is best founded; for while the one sect contends, that the very existence of our social affections depends on our education; the other admits, that those affections, though instinctive, may be strengthened by a good education, and by an education that is bad may be almost totally eradicated.

It is no doubt a matter of rational curiosity to ascertain, if we can, what is the constitution of the human mind, as it comes from the hands of its Creator; and the philosopher is laudably employed, who, unbiassed by any favourite hypothesis, endeavours to make this discovery; but the discovery will never be made by laying down arbitrary definitions, and from these definitions reasoning even with the perspicuity and precision of a Locke or a Chillingworth. It is a matter of fact and, like all other matters of fact, can be ascertained only by observation or testimony. With respect to the question before us, there is, in civilized society, hardly any opportunity of making the requisite observations; for we are all, in a greater or less degree, the children of education and habit; and it is certainly difficult, if not impossible, to distinguish, in some classes of our feelings, between those which are innate in the mind, and those which are the offspring of habit and instruction. Savages are indeed said to be the children of nature; but the children even of savages are under some kind of training; and those, by whom savages are most frequently visited, are little qualified to make discoveries in the philosophy of mind.

Our best chance of success therefore in this inquiry, is to watch attentively over the actions of infants from the first moment that they appear to distinguish, with any kind of accuracy, between one object and another; but how few,

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\* See Locke's *Essay*, Book 2d, Chap. 23. *Conduct of the Understanding*, Sect. 41. Gay's *Preliminary Dissert. to King's Origin of Evil*, and Hartley on *Mind*.

comparatively speaking, have at once the opportunity, leisure, and turn of mind requisite to profit by such vigilant attention? The writer of this article having possessed *some* such opportunities has *endeavoured* to profit by them; but he cannot say that he has been able to satisfy himself, whether children have any innate propensities, which can with truth be said to be wholly disinterested. The majority of them are indisputably selfish. They are indeed strongly attached to their parents and their nurses, and, as they advance a little in life, to their noisy and heedless companions; but the advocates for the selfish system will say, and we know not how to contradict them, that to such persons children are attached only by the happiness which they have formerly experienced in their company, and which they expect to derive from them again. One child, and but one child, has been known to the present writer of a disposition which appeared to be truly disinterested; but that child was, from his birth, placed under such tuition as few children enjoy; and even with all these advantages, he was admitted, by persons of the greatest experience, to be a very singular phenomenon.

It seems indeed difficult to conceive, how either man or child can love that of which he knows nothing; or be impelled to any kind of action for the purpose of obtaining *an end*, of which he has not the least notion. Mankind, it is true, as well as the inferior animals, are prompted by instinct to the performance of many actions, which are necessary to the preservation of the individual and the continuance of the species, without having in view the *end* which such actions are calculated to serve; but it will not surely be said that, in these cases, men act disinterestedly. By a disinterested action is generally understood that which is calculated to promote the good of others, and which is performed by the agent *solely* with this view; but the advocates for what this author calls the selfish system say, that the most benevolent actions which man performs are originally prompted by the hope of reward in a future state, or by the internal conviction, that the surest method of rendering others beneficent to him is to be beneficent to them as often as he has an opportunity. They admit, that when the habit of beneficence has been fully formed, the view of these motives is not necessary to prompt to a beneficent action; that in ordinary cases they are accordingly dropt; and that men, feeling pleasure in doing good to each other without the immediate prospect of any reward, become, in the proper

proper sense of the words, benevolent or disinterested beings.

It must be acknowledged, that this theory seems to be countenanced by the sacred writers of the Old and New Testaments. Though Christians are enjoined to love each his neighbour as himself, and are taught that such love is the fulfilling of the law, it is never supposed that this sublime virtue is to be practised without due respect being had to the recompense of reward. When our Saviour said, "Blessed are the merciful," he added, "*for they shall obtain mercy*;" when he exhorted his followers, "to love their enemies, and do good and lend, hoping for nothing again," so far was he from expecting them to do all this on motives wholly disinterested, that he immediately added, "and your *reward* shall be *great*, and ye shall be called the children of the Highest;" and when he desired the young man, who asked him what good thing he should do that he might have eternal life, to "go and sell what he had, and give to the poor," he assured him that, in return for such generosity, "he should have *treasure in heaven*."

The reader will do us the justice to believe, that we do not quote these texts of Scripture from any persuasion that among modern philosophers they have the same authority that they ought to have among Christians. By philosophers, however, the morality of the Gospel is generally admitted to be sufficiently pure and refined; and we therefore refer to it, merely to remove any prejudices which may be entertained against us, as if we were selfish in the worst sense of the word, because we entertain some doubts whether man can be considered as a being wholly disinterested. We have our doubts, indeed, whether *any created being* can be wholly disinterested; and these doubts arise from the incontrovertible facts, that every created being is imperfect, and that every rational being aspires towards perfection. According to the present author, however, if man were not disinterested he could not act at all; for he has nothing to do with futurity!

"Those," says he, "who have maintained the doctrine of the natural selfishness of the human mind have always taken it for granted, as a self-evident principle, that *a man must love himself*, or that it is not less absurd to ask, why a man should be interested in his own personal welfare, than it would be to ask, why a man, in a state of actual enjoyment or suffering, likes what gives him pleasure, and dislikes what gives him pain. They say, that no such necessity, nor any positive reason whatever can be conceived to exist for my promoting the welfare of another,



another, since I cannot possibly feel the pleasures or pains which another feels without first becoming that other; that our interests must necessarily be as distinct as we ourselves are; that the good which I do to another, in itself and for its own sake, can be nothing to me. *Good* is a term relative only to the being who enjoys it. The good, which he does not feel, must be matter of perfect indifference to him. How can I be required to make a painful exertion, or sacrifice a present convenience to serve another, if I am to be nothing the better for it? I waste my powers out of myself without sharing in the effects which they produce. Whereas, when I sacrifice my present ease or convenience, for the sake of a greater good to myself at a future period, the same being who suffers, afterwards enjoys; both the loss and the gain are mine; I am upon the whole a gainer in real enjoyment, and am therefore justified to myself: I act with a view to an end in which I have a real, substantial interest. The human soul, continue some of these writers, naturally thirsts after happiness; it either enjoys, or seeks to enjoy. It constantly reaches forward towards the possession of happiness; it strives to draw it to itself, and to be absorbed in it. But as the mind cannot enjoy any good but what it possesses within itself, neither can it seek to produce any good but what it can enjoy: it is just as idle to suppose that the love of happiness, or good, should prompt any being to give up his own interest for the sake of another, as it would be to attempt to allay violent thirst by giving water to another to drink."

P. 3.

If by interest and happiness in this extract be meant the same thing; and if that happiness respect the whole of our existence, which it must do if the author wishes to report faithfully the sentiments of those whom he calls the advocates for the selfish system, a plain man will not easily conceive what objection can be made to the criterion which is here offered for action. It is that for which, Johnson says\*, that he had often contended, and which by one, infinitely greater than Johnson, is recommended in these words: "If thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." According to this author, however, it is a false criterion of action, founded in a series of mistakes! It is not, it seems, by any means self-evident, that a man must *love himself*, or be influenced by the hope of averting future evil, or of obtaining future good!

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\* In his *review of A free Enquiry into the Origin of Evil.*

"I cannot

"I can conceive," says our profound philosopher, "that a man must be necessarily interested in his own *actual* feelings, whatever these may be, merely *because he feels them*. He cannot help receiving pain from what gives him pain, or pleasure from what gives him pleasure. But I cannot conceive how he can have the same necessary, absolute interest in *whatever relates to himself*, or in his own pleasures and pains, *generally speaking, whether he feels them or not*. — — — If it were possible for a man's *particular successive interests* to be all bound up in *one general feeling* of self-interest, as they are all comprehended under the same word *self*, or if a man on the rack *really felt no more* than he must have done from *the apprehension* of the same punishment a year before, there would be some foundation for this reasoning, which supposes the mind to have the same absolute interest in its own feelings *both* past, present, and to come." Pp. 5, 6, 7.

Pray, good Sir, is not the dread of the rack at the distance of a year an *actual feeling*, and may not that feeling prevent a man from gratifying some *other feeling*, which prompts him to the immediate commission of some heinous crime? Nay, may not the dread of the tooth-ach, which has been formerly felt, be a sufficient motive to induce a man to submit to the very painful *feeling* of having a decayed tooth extracted, even at a time when from that tooth he *feels no pain*? O yes; such motives may influence the mind, but they derive all their influence from mere prejudice! It is indeed insisted on

—"that I *shall* have a real sensible interest in my own future feelings, which I cannot possibly have in those of others. I must therefore, as the same individual, have the same necessary interest in them at present. This may either proceed on the supposition of the absolute metaphysical *identity of my individual being*, so that *whatever can be affirmed of that principle at any time*, must be strictly and logically *true of it at all times*, which is a *wild and absurd notion*; or it may refer to some other less strict connection between my present and future self; in consequence of which I am considered as the same being, the different events and impressions of my life constituting one regular succession of conscious feelings." P. 10.

It would indeed be a wild and absurd notion to suppose, that whatever can be affirmed of any being at one time, must be logically and strictly true of it at all times; that the present author, for instance, because he once wrote a foolish book, which, under pretence of vindicating the natural disinterestedness of the human mind, aims at sapping the foundations of all religion, must therefore *have been perpetually employed in*  
writing

writing such books from *the hour of his birth*, and will *continue* to write such books *through the boundless ages of eternity*; but we suspect his to be the only head into which such a notion as this ever found its way, even for the purpose of having its absurdity exposed. Bishop Butler, whom he can occasionally quote with respect, has treated the subject of personal identity with the hand of a master; and to his dissertation on that subject\*, we refer the reader for a complete proof, that the living individual being, which each man calls *himself*, has hitherto remained unchanged, and must for ever remain unchanged, unless it be annihilated by the power of the Creator; and that any decay of memory or perception experienced by old or diseased persons is occasioned by no change of the living being, but by a decay of the brain or some other corporeal organ. Our author, however, affirms with great confidence,

—“ that personal identity neither does, nor can imply any positive communication between a man’s future and present self, that it does not give him a *mechanical* interest in his future being, and that man, when he *acts*, is always absolutely independent of, uninfluenced by the feelings of the being *for whom he acts*, whether this be himself, or another!” P. 20.

This ridiculous assertion may be safely trusted to the judgement of every reader; but it is worth while to call some attention to the phrase *mechanical interest*, which we suspect the author would find some difficulty in explaining, were he called upon for an explanation; though we have not the smallest doubt of its having been employed with a direct perception of its ambiguity. Of disquisitions of this nature, precise language will not answer the purpose. A man enjoying the pleasures of the table has an interest in that enjoyment; but it is not a *mechanical* interest, whatever be the meaning of that phrase. What he eats and drinks makes indeed a mechanical impression on his tongue and palate; but his tongue and palate are only the *organs* of sense, and by no means the *sentient being* which alone is capable of either enjoyment or suffering. When this author shall explain to us by what law of mechanism sensation is excited in the mind, by an impression made on the organs of sense, we shall probably be able to say whether a man has at present any *mechanical interest* in his future being;

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\* Generally published as an appendix to the Analogy of Religion.

but till this shall be done, we may take the liberty to consider the phrase as unmeaning jargon ; though it is incontrovertible that we have an interest of some kind in our future being, and that every man of common sense knows why he has it. The author's object in advancing these paradoxes appears in the following extract. After raving about a kind of uninterrupted consciousness, which, by annihilating time, might indeed make a man continue the same individual being, he says of himself, that without such consciousness collecting and uniting the different successive moments of his being in *one* general feeling of self-interest, he cannot to any moral or practical purpose be the *same* being.

" Natural impossibilities cannot be made to give way to a mere courtesy of expression. " But I know that I shall *become* that being." Then my interest in it is founded in that knowledge, and not on an event, which not only is not felt by my mind, but is itself yet to come, viz. the *transition* of my *present* into my *future* being. How does it signify to me what I shall hereafter feel, or how can it influence my present conduct, or how ought it to do so, but because, and in as far as, I have some idea of it \* beforehand ? The injury that I may do to my future interest will not certainly, by any kind of reaction, return to punish me for my neglect of my own happiness. In this sense, I am always free from the consequences of my actions.—The interests of the being who acts, and of the being who suffers, are never one." P. 30.

Surely the reader will not expect us to enter seriously into argument with the man, who talks of *one* being *becoming another* being ; of *consciousness* being *transferred* from *one being* to *another*, and even to *many beings* ; who, in direct contradiction to universal experience affirms, that the interests of the being who acts, and of the being who suffers, are *never* one ; and who assures us (p. 97), that all *individuals* are *aggregates*. Such raving may be dignified with the appellation of philosophy ; but as we have the author's example for not " giving way to a courtesy of expression," we shall not hesitate to say, that it more nearly resembles the ravings of Bedlam than the sober language of a school of science.

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\* Did the author, when he wrote this, recollect that St. Paul has said, that the good things which God hath prepared for those that love him are such as *eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive*. Probably he did.

But if a man does not continue for two moments the same individual being, what reason can he have for acting on any occasion? To this question we shall state the author's answer in his own words :

“ The scheme, of which I have here endeavoured to trace the general outline, differs from the common method of accounting for the origin of our affections in this, that it supposes what is *personal* or *selfish* in our affections to be the *growth* of *time* and *habit*, and the principle of a disinterested love of *good as such*, or *for its own sake*, without any regard to *personal distinctions* to be the *foundation of all the rest*. In this sense, self-love is in its origin a perfectly disinterested, or, if I may so say, *impersonal* feeling. The reason why a child first distinctly wills or pursues his own good is not because it is *his*, but because it is *good*.”  
P. 33.

This method of accounting for the affections, though not perhaps wholly new, is indeed different from that by which they are commonly accounted for ; but we cannot adopt it, till we be made to understand what is meant by *good as such*, and are favoured with some proof that a child pursues his own good, not because it is *his*, but because it is *good in itself*. A quantity of opium, which would poison a man in health, has been often the means of preserving the life of another when administered to him in a paroxysm of pain. To the one man therefore it is evil, and to the other good ; but whether is it good or evil, as such, “ without regard to personal distinctions ? ” It is certainly neither the one nor the other ; and the very question is an absurdity. That which would poison nine-tenths of mankind cannot, in itself, be universally good ; nor can that be in itself universally evil, which is necessary to preserve the lives of the other tenth. Good in the *abstract*, or good *in itself*, without any respect to sentient beings, is a phrase without meaning.

The author concludes this precious disquisition with an account of a very sapient soliloquy, in which he says that

—“ he was led on by some means or other to consider the question—whether it could properly be said to be an act of virtue in any one to sacrifice his own final happiness to that of any other person or number of persons, if it were possible for the one ever to be made the price of the other.

“ Suppose it were my own case—that it were in my power to save twenty other persons by voluntarily consenting to suffer for them ; why should I not do a generous thing, and never trouble myself about what might be the consequence to myself the Lord knows when ? ” P. 134.

In considering this question he labours very successfully to "darken counsel by words without knowledge," by talking of continued consciousness; by supposing that his *own consciousness* may be transferred to *some other being*; by contending that his own *self* may be multiplied in (into) as *many different beings*, as the Deity may think proper to endue with the *same consciousness*; and by affirming it to be *plain*, that this conscious being, after being *entirely destroyed*, may be *renewed again*, or *multiplied* into a *great number* of beings; but he gives no direct answer to the question. For this we are sorry, because his answer, though it could not have altered our opinion of his theory, might have enabled us to discover whether he has really adopted that theory himself, or written his book only to bewilder the unthinking part of mankind, and to make the remainder stare!

In his remarks on the systems of Hartley and Helvetius, this author is more successful than in establishing the theory which he has adopted for his own. In Hartley's work there is much that is excellent; but it cannot be denied that there is likewise much that is fanciful, and not a little that teems with absurdity. That the exercise of the mental powers depends upon the state of the brain is incontrovertible; but when Hartley infers from this fact, that this exercise is *itself* nothing more than certain quiverings of the brain; that ideas are *real impressions* made in *different regions of the brain*, where they remain unseen till they be called into view, and brought together by such quivering; and that judgment, reasoning, and volition are mere vibrations or quiverings of the brain, which bring together or separate ideas, which were associated in their first impressions, he talks nonsense and falsehood. This part of his system the present author has accordingly been able to demolish; but he has failed completely in his attempt to refute that part of the theory, in which Hartley and his followers, or rather Locke and his followers (among whom Hartley himself must be included) have, by means of the unquestionable fact, commonly called the association of ideas, traced the social affections from self-love. He seems, indeed, not to understand the doctrine of association, which he would do well to study in the writings of Locke, and Gay, and Law, and Stewart of Edinburgh, as well as in the work of Hartley; where, however, are thrown out many valuable hints, which a sober inquirer, biassed by no favourite hypothesis, might certainly turn to a good account.

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This author's language is often exceedingly involved, and consequently obscure; and he displays unpardonable arrogance, when he accuses of *mala fides* all who deny that man has an original and radical feeling of general benevolence. Such charges are never proper in the disquisitions of philosophers; and they come with a peculiarly bad grace from that philosopher, who seems to hold the ancient and impious doctrine of pantheism.

"There is no reason," says he, "why the mind, which is merely *representative*, should be confined to any one thing more than to any other; and a perfect understanding should comprehend them all as they are all contained in nature, or *in all*." P. 210.

It may not be very easy to discover what is meant by the mind being merely *representative*; but in the assertion that "all things are contained *in all*," more is meant than meets the ear of those who are not acquainted with the writings of ancient as well as modern metaphysicians. *Ἐν τῷ πᾶσι* is the well known principle of a numerous sect of ancient atheists, as well as of Spinoza and his followers in more modern times;

Πάντα γὰρ ἐν μεγάλῃ Ζητῇ τὰς σώματι κεῖται.

There is nothing in Hartley's *observations* so absurd as this impious nonsense, nor any thing more shocking in the writings of Helvetius.

The remarks which are here made on the selfish systems of that author, Hobbes, and Rochefocault, &c., are superficial, confused, and unsatisfactory. We find it indeed sufficiently proved, that mankind are prompted by disinterested feelings of pity and compassion to relieve distress, without any immediate view to self-interest; but Hobbes at least, with all his errors political and religious, was too sagacious an observer of what passes among men, to have called in question this fact, as instances of it were doubtless exhibited every day in the polished society in which he lived. The question however is, whether those feelings are *connate* with the mind, or *generated* by the process to which we have alluded in the beginning of this article; and that question is not likely to be soon answered by the man who writes in the following manner:

"I see colours, hear sounds, feel heat and cold, and believe that two and two make four by a certain *mechanism*, or from the necessary *structure* of the human mind; but it does not follow that all this has any thing to do with self-love.—One half of the process,

cess, namely, the *connecting the sense of pain with the idea of it*, is evidently *contrary to self-love*; nor do I see any more reason for ascribing the uneasiness, or active impulse which follows, to that principle, since my own good is neither thought of in it, nor does it follow from it, except indirectly, slowly, and conditionally." P. 253.

No one ever supposed, that *seeing colours, hearing sounds, feeling heat and cold, and believing that two and two make four*, are actions proceeding from self-love; and surely very few have supposed that these things are *actions* proceeding from any motive whatever! The *mechanism of the mind* is a phrase to which, although it is used by a few materialists, we have never been able to affix any distinct meaning: there are indeed laws of human belief, but they are not *mechanical* laws. The *necessary structure* of the human mind is another phrase, expressive either of nothing, or of what is obviously not true; for God, if he had seen proper, might certainly have animated the body with the mind of a brute, or with the mind of an angel.

When the author talks of one half of the process, by which the passion of pity is generated, being contrary to *self-love*, he shows that he has never read with attention the detail of that process, as it is given by those who believe, that the origin of our most benevolent affections may be traced to self-love. Does he imagine, that in the intercourse of society, either children or men, may form in their own minds what associations they please, independent of circumstances over which they have no controul? Association, like every other phenomenon in nature, is regulated by laws, adapted indeed to circumstances, but by no means under the government of individual caprice; and we should as soon expect to see a stone, impelled by no force, begin to move, as to find a youth, who from his earliest infancy had conversed only with persons of the most amiable and beneficent dispositions, remarkable for cruelty and hard-heartedness; or another, who had been trained by scoundrels and savages, eminent for generosity and mildness. It is a well-known fact—known long before the days of Hartley, Helvetius, or Locke, that in persons habituated to scenes of distress, the painful part of the feeling of pity is gradually diminished in its intenseness: whilst the promptitude to administer actual relief is in an equal degree increased. How is this fact to be accounted for on our author's principles? And why did not he attempt to account for it? He seems to imagine, that it detracts from the dignity of human nature to suppose, that our benevolent affections spring from a selfish source; but how



absurd is such an imagination? Our *nature*, whatever it be, is not of our own forming; for we have nothing which we did not receive; and supposing our benevolent affections to spring from self-love, instead of becoming ungrateful to the Author of our being, we should rather, as a judicious writer \* has well observed, "contemplate with peculiar pleasure that masterly arrangement of mind, which thus confers a power upon selfishness itself, of converting the pleasure and welfare of others into a source of the greatest delight to ourselves." This is indeed one of the innumerable instances in which our present as well as future happiness is combined with our duty.

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ART. X. *A View of the Evidences of Christianity, &c.*

(Continued from our last, p. 395.)

THE subject of the third of these discourses is the Mosaic History of the Fall of Man, or of the introduction of evil into the world; in opposition to all the attempts which have been made to consider it as mythological, allegorical, or in any respect inferior to human theories on the same subject. The Manichean scheme, of two independent principles of good and evil, and the Platonic doctrine of the necessary imperfection of matter, both invented to solve the great difficulty concerning the origin of evil, are briefly opposed in the sermon; but in the notes, where there is more space, they are fully attacked by argument. The great fault of both systems is, that they make no provision for the extinction of evil at any future period. If there exists an evil deity, as well as a good one, we have no security that the latter will ever prevail over the other; or rather we have a certainty that he never will, both being, by the hypothesis, independent and eternal; and if matter is of necessity malignant, we cannot say under what circumstances we shall be wholly delivered from its effects. The doctrine of a scale of beings, which Pope and others have adopted, for the solution of the

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\* Dr. Sayers: see his *Disquisitions metaphysical and literary*, printed for Johnson, 1793.

same difficulty, is liable also, the author observes, to the same objection. We shall insert a few of his arguments against Gibbon, who appears to have leaned to the Manichean system; and against Bayle who defended it with all the powers of his fine understanding.

"Mr. Gibbon reckons the following doctrines, which the Gnostics borrowed from Zoroaster, *sublime* ones; viz. the eternity of matter, the existence of two principles, and the mysterious hierarchy of the invisible world. *Decline and Fall*, ch. xv. He calls Augustin's conversion, also, from Manichæism, "a progress from *Reason to Faith*." This may have been so, perhaps, as far as Reason is to be considered as inadequate to acquaint us with the real origin of evil: but if Mr. Gibbon meant to insinuate, that it was a progress from principles consonant to Reason, to those that were not so, this we positively deny.

"Bayle assuredly meant to insinuate no less, in his notes to the articles *Manichæens*, *Marcionites*, *Pauliciens*, *Origene*, *Zoroastre*, in his critical Dictionary, where he pretends, that to argue against *facts* is absurd; and therefore, though it should be ever so *contrary to Reason*, that moral evil should have entrance into a world formed by a Being infinitely good and holy, yet we must submit to believe so, on the authority of the Old Testament, which the Manichæans, as he observes, were consistent enough to reject. The axiom, "*ab actu ad potentiam valet consequentia*," is as clear, says he, as the proposition that two and two make four. We grant this, but are far from yielding to the consequences he would draw. Evil is in the world, we are certain: that God is good and pure, we are also certain: therefore the possibility of evil obtaining to a certain degree under the providence of a good God, is evident to us from the *fact*; but it by no means appears to us to follow from thence, that it would be most *reasonable* to refer the origin of evil to an independent principle of evil, because this must for ever preclude us from all expectation of its removal. And as all the arguments which M. Bayle puts into the mouths of the Manichæans (and it must be admitted that he does the utmost justice to their cause) tend to the establishment of God's moral attributes of goodness and purity, it may surely admit of a question, whether, to argue philosophically only, that system which provides for the *removal of evil, in time to come*, is not much more conducive to the glory of the Deity, than that, which, to account for present appearances, excludes all hopes of the melioration of things? Or which, by way of rendering the *present* system possible in the eye of Reason, would make it impossible for the providence of God to induce a change?

"This is the great point to be considered, upon a view of the existing *facts*; the possibility of a *change*. The fact of the existence of evil, both moral and physical, is fully admitted by all;

but every philosophical system, which refers it to a cause independent of God, necessarily involves the improbability, or rather impossibility, of any change for the better; and must derogate more from the attributes of God, than any conclusions to be drawn from the present *permission* of evil, with a prospect of its removal in whole or in part. M. Bayle pretends to exclude all *à priori* reasonings upon the subject; but it is surprising how continually he departs from this system. Every argument on the Manichean side may reasonably be considered as an argument *à priori*, and chiefly founded on a *petitio principii* of the possible existence of two principles; whereas, in adopting the plan of reasoning *à posteriori*, from the existence of facts, we are guilty of no *petitio principii*, in supposing the existence of a good principle; for that is what the Manicheans admit as well as we. His reasonings against the Origenists [art. *Origene*, note 2. edit. 1738. Bask] consist entirely of *à priori* arguments, regardless of facts. For he would insist upon it, that a good God cannot permit evils in any degree, or upon any conditions; though this is incapable of proof *à priori*, and *à posteriori* the evidence of facts is against him. He says indeed, that the strongest arguments of the Manicheans are founded on the hypothesis of a few being saved, and the rest eternally damned: but the existence of two independent principles implies the necessary existence of evils, both natural and moral, to eternity, by the acknowledgement of M. Bayle himself, (see his *Eclaircissement* at the end of his Dictionary, p. 630.) and this in direct opposition to a perfectly good and pure principle." P. 131.

In the remainder of this discourse, the author shows that the scriptural history of the Fall is not liable to such objections; nor, indeed, to any of those which are usually made against it; particularly that it cannot possibly be referred either to allegory or mythology.

In the fourth discourse, the author notices and opposes the opinion, which has been much vaunted by some late writers, that the volume of nature is the only authentic revelation of God, and that it is universally legible. This opinion, he very justly observes, though it led only to theism in Rousseau, terminated with Diderot\* in absolute atheism. It was; as is better known here, adopted also by Paine; of whom whether his speculations terminated in

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\* Author of the infamous "*Système de la Nature*," published under the feigned name of *Mirabaud*. That author has the dreadful presumption to argue against the being and power of God, from his being permitted to write and publish that book.  
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atheism or not, we are hitherto uninformed. From this he proceeds to some of the Socinian doctrines, but more particularly to the systems of necessity and materialism. The result of the enquiry is a very complete assurance, that "whatever advances Reason may be supposed to have made in other branches of knowledge, her latest speculations on the origin of evil, and the moral government of the world, so far from tending to remove any exilling doubts and perplexities, have been more than ever uncertain, and unsatisfactory." P. 170.

The following passage, which forms the opening of the fifth discourse, pronounces truths, which, in this age, we have all had opportunities to observe, and expresses them with judgment and propriety.

"Whenever we perceive a disposition in the world to place a more than usual confidence in the powers of Reason, we may well expect not to be indulged in any attachment or adherence to old opinions. Reason, in such a case, becomes a faculty altogether *modern*. It is only the wit and wisdom of the present day, that is ever dignified with the title; nor is the title even then bestowed on the sober talent of enquiry and investigation, so much as on the adventurous propensity to invention and discovery, reformation and change. The former process is too slow, and has too much of submission and accommodation in it: the latter is sure to be popular for the time; for opposition, merely as such, is grateful to many minds, and novelty always has its charms." P. 201.

In this discourse, the author proceeds to show that *contradictions* to the Mosaic records have been sought in vain in *history* and *physics*. Under the former head, he takes a short but comprehensive view of the Hindu Chronology; giving, in as clear a manner as the nature of the subject permits, the result of those calculations which most fairly reconcile these accounts with those of the Scriptures. The details of these curious considerations, are given in the notes; a specimen from one of which, for it can be no more, will serve to place beyond all doubt, the study and diligence employed by the present lecturer in these enquiries.

"The celebrated *Astronomical Tables of the Hindus*, however, have been supposed to supply us with data of much more certainty. I shall endeavour to compress what I have to say upon this head into as small a compass as possible, though so many circumstances in the history of the world seem to admit of being brought together in illustration of the point I have to establish, that much that is very curious must, I fear, be unavoidably omitted. The

world has been so long amused with chronological extravagancies, as far as figures only are concerned, that it is not to be wondered, that when the Hindu records came to be examined, they should also be found to abound in similar perplexities. A people whose geographical system of the earth makes the circumference of the globe 2,456,000,000 British miles, (see *Mr. Walsford's paper*, art. xviii. of the 5th vol. of the *Asiatic Researches*,) and their mountains 491 miles high, may well be expected not to be behind hand with other nations, in their accounts of the antiquity of their country: a people who could invent for their god Brâhma a year composed of the multiplication of two thousand ages, (each of above four millions of *our* years, by 360, may well be expected not to stand upon much ceremony either with time or numbers in the fabrication of a chronological system. This is not said merely to expose them; it is their character by all accounts, to be consummately skilful in calculations, and in the combination and resolution of numbers. Sir William Jones discovered in the duration assigned to the several Indian *Yugs*, or ages, an arrangement, exceedingly curious: to give it in his own words, "the duration of historical ages," says he, "must needs be very unequal and disproportionate, while that of the Indian *Yugs* is disposed so regularly and artificially, that it cannot be admitted as natural and probable. Men do not become reprobate in a geometrical progression, or at the termination of regular periods; yet so well proportioned are the *Yugs*, that even the length of human life is diminished as they advance, from an hundred thousand years in a subdecuple ratio; and as the number of principal *avatârs* in each decreases arithmetically from four, so the number of years in each decreases geometrically, and all together constitute the extraordinary sum of four millions three hundred and twenty thousand years; which aggregate multiplied by seventy-one is the period in which every *Manu* is believed to preside over the world.—The comprehensive mind of an Indian chronologist has no limits; the reigns of 14 *Manus* are only a single day of Brâhmâ, 50 of which have elapsed, according to the Hindus, from the time of the creation." Sir William adds, that possibly this is only an astronomical riddle. (See the paper in the 1st vol. of *Asiatic Researches*; on the Gods of Greece, Italy, and India.)

"The celebrated M. le Gentil, who has done so much to elucidate the subject of Indian astronomy, confesses that at first he disdained to meddle with such extravagancies. (*Mémoires de l'Académie*, 1772.) It is to him, however, that we are chiefly indebted for the Astronomical Tables which will be the subject of this note, and which may not be treated with indifference, after the respect that has been shewn to them by two such eminent and very learned men, as M. Bailly and Professor Playfair. The great question seems to be, whether they were derived from actual

actual observation, and what are the dates to be assigned to the particular observations on which they depend. Both M. Bailly and Professor Playfair, it is well known, refer them to actual observations; and M. Bailly has fixed on the epoch 3102 before our æra, which is that of the Tables of *Tirvalour*, in preference not only to the epochs 1569, and 1656, which are those of the *Naryapur* Tables, but to the epoch of the Tables of *Chirynabouram*, viz. 1491 of our æra. M. Bailly, however, is for carrying back the Indian observations still further, namely, to 1200 years before the Kali Yug, or to 4302 before Christ: but this he professes to be only conjecture. What M. Bailly and Professor Playfair most decidedly agree in, if I mistake not, is, that the places of the sun and moon, at the beginning of the Kali Yug, or 4th age of the Hindus, *must have been determined by actual observation*; and that two elements of the Hindu astronomy, viz. the equation of the sun's center, and the obliquity of the ecliptic, seem to fix the origin of this astronomy 1000 or 1200 years earlier. Now the Kali Yug commenced anno 3102 before our æra; according to M. Bailly, Freret, and others.

"I do not mean at all to discuss the question concerning the fact or æra of the actual observation insisted on, nor concerning the antiquity either of the Tables themselves, or of the celebrated astronomical work, the *Surya Siddhanta*. A few observations upon each will be sufficient, as it is principally my design to examine into the state of the question, as it relates to the chronology of the Bible, supposing what is most extraordinary in the case to be *true*. As to the fact—Mr. Marsden, who does justice to M. Bailly's very curious reasonings upon the subject, and to the Indians' early knowledge of astronomy, and some parts of mathematics connected therewith, is disposed to question the verity and possibility of such an observation, at such a period, and conceives that the supposed conjunction was later, and sought for as an epoch, and calculated retrospectively; [*Phil. Transactions*, 1790;] and he shews it to have been widely miscalculated. Mr. Bentley's calculations in the 6th vol. of the *Asiatic Researches*, to shew that such epochs might be assumed without much hazard of any perceptible variation, are certainly very curious, and must be well known to every astronomer: his conjectures concerning the age of the *Surya Siddhanta* do not appear to be generally assented to. As to the epoch of 3102, which M. Bailly fixes on, he acknowledges to have chosen it in preference to others; first, because there was an eclipse at that time; and secondly, because there was, according to the Indians, a conjunction of *all* the planets. But this latter circumstance was not true; and M. Bailly himself says, the appearance of Venus must have been assumed through "le goût du merveilleux." See the *Discours Préliminaire* to his *Astronomie Indienne*, &c. p. 28; and consult Mr. Marsden's paper in the *Phil. Transactions* already referred to.

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"It is not however with the fact itself that we have so much concern at present, as I observed before, as with the evidence M. Bailly would adduce in corroboration of the point he wishes to prove; and which led him into a course of chronological researches by no means undeserving our regard; as I think they particularly serve to shew, whatever M. Bailly's real intention might be in bringing them forward, that, of all the embarrassed and extravagant computations of antiquity, none can with any reason be thought to ascend higher than the patriarchal ages, nor with clearness beyond the flood. It seems pretty generally agreed, that of all sciences astronomy was the earliest cultivated; and there is great reason why it should have been so. For in the night, the ancients probably had no other guide but the stars; and, at all events, no other means of marking time, than by the rising and setting of the different constellations. [*Assmannus de Astronom. Arabum*, §. 1:] So that some imagined that Adam and Eve had correct notions of astronomy instilled into them for their use; (see the *Almagest* of *Ricciolus*;) a conceit which, however fanciful, at least serves to shew the great and almost indispensable importance attributed to the science in early ages: and we know that Josephus accounted for the longevity of the Patriarchs, by the necessity there was that they should outlive the period of the *annus magnus*, (600 years,) for astronomical purposes; and his references upon this head are numerous. *Ant. Jud.* lib. i. ch. iii. §. 9. (The Chaldean *Neros* was a term of 600 years.) Nor is it out of our way to notice what he says of the proficiency of the family of Seth in the knowledge of astronomy, and of the pillars they erected to preserve their observations; for M. le Gentil, in his paper on the Indian astronomy in the *Mémoires de l'Académie* 1782, inclines to think that even the precession of the equinoxes was known before the flood, and that there was much more than time for such a discovery from Adam, according to the chronology of the LXX. and Josephus; and that this was one of the pieces of knowledge preserved by Noah; in which also M. Cassini seems to agree with him. He even observes, that the Indian Tables we are particularly treating of have a lapidary form, and conjectures therefore that they were originally engraved on stones; and as they seem to ascend beyond the deluge, they might have been preserved through it; a circumstance which, he himself adds, Josephus seems to confirm, with evident allusion to Seth's pillars." P. 256.

The chief historical attempts to invalidate the records of Moses having been touched in this fifth discourse, Mr. E. N. proceeds, in the sixth, to notice some efforts which have been made to deduce contradictions to them, from a physical examination of the earth itself. It is a very sound remark, and capable of extensive application, that to attempt to ac-  
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count for the formation of our globe by observations made upon it in its actual state, must be an undertaking altogether impracticable and delusive. It is shown to be so in the celebrated, but perfectly absurd theory of Buffon, who forms the world out of an ignited fragment, separated from the body of the Sun; and gravely undertakes to calculate the periods necessary for its cooling, and becoming habitable, even to that when it is, according to him, to become too cold for supporting animal life. The account of Moses is then shown to be free both from physical and moral improbabilities; and it is particularly insisted, that the great fact of an universal deluge, of which Moses, as a mere man, could conjecture only from the most confined observation, has been irrefragably confirmed, to the present hour, by the most extensive observations made in every part of the habitable globe. Such is the substance of the sixth discourse; but the arguments on which the author rests his remark above-mentioned, on the impossibility of forming an hypothesis of creation are too important to be here omitted.

“The basis of our globe most undoubtedly must have owed its arrangement to some causes not now operating: to speak philosophically, the chaos, which seems to be universally admitted in some way or other, was probably a more complex menstruum than any that has ever since existed; and the operations that took place in it, besides being especially directed by the will of God, as the first disposer of all secondary causes, must have depended upon a variety of circumstances, of which we are now quite incapable of judging. This is not only acknowledged by some of the most eminent naturalists of the present age, but might, one would think, be obvious to every person at all acquainted with chemistry, and the extraordinary effects flowing from every possible mixture of heterogeneous matters. Whoever knows any thing of the great and incomprehensible variety producible by the elective attractions of different substances acting freely in some common menstruum, and the many different accidents by which such attractions may be influenced, set in motion, retarded or accelerated, could scarcely, one would imagine, presume to determine, that the circumstances either of the solid or fluid parts of the globe were at the period of their first arrangement the same as at present: and till this is ascertained to a certainty, notwithstanding every help we may have derived from the advancement of knowledge, all our speculations concerning *past* transactions must be in the greatest degree vague and hypothetical.”  
P. 279.

Nor should we pass over the following observations in the Note subjoined to this passage.

“It



" It has been generally thought, that the great attention which has lately been paid to experimental philosophy in all its branches, and particularly to chemistry, must enable us in time to account for many geological phenomena, which have hitherto been inexplicable; and that we are every day making advances towards a more correct knowledge of the structure of the globe, and the nature of the causes that *have* operated in the production of both the stratified and unstratified parts of the earth. It is undeniable, that many very important discoveries have already been made, and that many more may reasonably be expected to follow, from the peculiar attention paid to chemistry; but whatever help we may receive from it, in judging of the present operation of natural causes, or in prognosticating future effects, I think it scarcely allows us to be very confident, as to any satisfactory solution of *past* operations. The very knowledge we have obtained of many substances hitherto entirely misunderstood, and whose properties were formerly altogether *mistaken*, should certainly make us extremely cautious, not only of forming theories, but even of pronouncing any thing to be capable of being reduced to a certainty, concerning the action of any physical causes in time past.

" I have in the preceding note alluded to the opinion of many modern philosophers, that most of our strata owe their origin to chemical precipitations: to mechanical precipitations from a liquid they must at least be referred; but this seems scarcely sufficient in any manner to account for the order and *distinction* of the several strata; they would surely in all instances be more mixed and confounded one with the other. And yet not only are they now found to be clearly separable into strata of distinct substances and materials; but often the animal and vegetable reliquize, imbedded in the several strata, are found to be of distinct species, and to vary considerably. This led M. de Luc to conceive, that whatever had been the determining cause of such precipitations, it had not only affected the menstruum at the moment, but so changed its nature, and the nature also of the superincumbent atmosphere, as to have had an effect on animal life. And he thought he had discovered such causes, in the periodical development and evolution of different elastic fluids, from the bottom of the primitive ocean. It is not my business to verify this or any other hypothesis; but only to suppose it possible, in order to shew how little we must know of such operations, when every experiment in chemistry tends to prove, that the whole system of chemical solutions and precipitations must depend on such curious affinities, and such an infinite variety of possible combinations of substances, as to elude all our enquiries. And if chemical precipitations are rejected, and the aqueous origin of things set aside, can we promise ourselves more certainty from the adoption of the Vulcanic system? Can we pretend to decide more clearly any thing concerning the *possible* action and effects of

of fire in time past? I think not. I really apprehend, that to judge fairly of the matter, the determination of the specific causes, that may have operated in time past in the body of the earth, may be said to become every day more difficult, from the very discovery of the many different ways, in which the action of all physical causes whatsoever may be modified and affected. For to refer at once both to the Neptunian and Vulcanic theories, what can we be said to know, or what are we ever likely to know; for *certain*, concerning the power of water to become an universal solvent, in particular circumstances, or of the action and effects of fire, under different circumstances of compression?" P. 321.

The notes to this discourse evince a very general and accurate knowledge of the modern theories of the earth, and much of extremely curious information will be found in them, by those who are desirous of entering into such enquiries. The quantity of interesting matter, on these subjects, which is compressed into these notes is really extraordinary.

Thus far the lecturer may be considered as having noticed principally the attempts made by modern Reason against Revelation, in the three great branches of metaphysics, history, and physics. It remains, in the seventh and eighth discourses, to treat of such attempts of the same kind as may be referred to the heads of criticism and ethics. Under these heads, therefore, we find introduced, the strange etymological system of M. Volney; than which nothing more wildly absurd and impudently presumptuous was ever conceived; and the endeavours of the Socinians and others to explain away the scriptural texts, on which the great and distinctive doctrines of our holy Religion are founded: namely, the doctrines of atonement, incarnation, and the Trinity. The speculations of those writers are also examined, who contend, that Revelation was not necessary for the enforcement of the laws of morality, which, according to them, Reason was competent to discover, and to recommend to practice. The total want of all adequate sanction, to systems of morality merely human, is here very justly insisted upon: and also the inconsistencies and contradictions of the most celebrated speculative moralists.

"Nor is it saying too much to affirm of modern theories, as has been said of the ancient ones, that there has been nothing adduced by one modern philosopher that has not been contradicted and opposed by another. Two of the most popular writers of the continent, Rousseau and Helvetius, differed totally and essentially in regard to the principles of their respective systems.  
Rousseau

Rousseau insisted continually on the original purity and goodness of man: Helvetius speaks of man as radical: &c. &c. According to the former, every virtue under heaven is to be found among the savage tribe; according to Helvetius, savages have no notion of justice or humanity, or even natural affection. According to Rousseau, education and example are for ever the corruptors of primitive purity and native innocence; according to Helvetius, only education and example can render men feeling and humane †. According to Rousseau, men are the best law to themselves: according to Helvetius, before the existence of settled compacts and instituted laws, there can be neither peace nor justice among men. Helvetius differs as widely from our own countrymen, Shaftesbury and Hutcheson; declaring, in terms of ridicule and contempt, that he could no more form an idea of a moral sense, than of a moral castle, or a moral elephant! P. 459.

To the eight Bamptonian Lectures a ninth sermon is here subjoined, having been preached before the University of Oxford immediately after them, and being upon a subject nearly connected. Its chief object is to prove the necessity of public instructors, under every system of religion and morality, and thereby to explain, even to unbelievers, the importance of the Christian Priesthood.

In concluding our account of these Lectures, it is but justice for us to say, that we have never yet seen, within the same compass, so much argument brought to bear against the various enemies of our Religion from without; or against the betrayers of it from within, who believe no more of Christianity than they can reconcile to their own fancies. Nor can we point out any other work in which so much important information is brought together, on all the great subjects in which modern wisdom has attempted to assail a Revelation, as will be found in the copious and very interesting notes, subjoined to the eight first discourses.

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\* " Helvetius pretends indeed to deny this; and asserts, that he differs from Rousseau only in *this*; that as the latter pretends that man is born without vice, so he would maintain that he is equally born without virtue. But though Helvetius has admirably detected some of Rousseau's contradictions, he could not see his own; for the following is his account of the state of nature. " *Quel seroit dans toute société l'homme le plus détestable? l'homme de la NATURE, qui n'ayant point fait de convention avec ses semblables, n'obéiroit qu'à son caprice et au sentiment actuel qui l'inspire.*"

† " La nature en avoit fait des sangliers."

## BRITISH CATALOGUE.

## POETRY.

ART. 11. *Poems.* By the Rev. Richard Mant, M.A. and late Fellow of Oriel College. 12mo. Longman and Rees. Price 3s. 6d. 1806.

These are compositions of a higher order; and it is very consolatory to meet with such amidst a mixed multitude of dull effusions, called Poetry, with nothing to entitle them to the name but a given number of syllables in each line, with a certain jingle of words, called rhymes. This volume is the production of a scholar and a man of taste; of one who has read much, and not read in vain. Little more recommendation seems necessary than to add the following specimen:

## A WINTER SCENE.

*Written on Christmas Day.*

" 'Tis sad to gaze when winter shrouds  
The sun's reluctant ray,  
And veils in deep embitter'd clouds  
The glories of the day.  
When fighting to the gale the wood  
His wither'd honour yields,  
And dark is now the mountain flood,  
With storms deform'd, and foul with mud,  
And dimm'd the pleasant fields.

" For who that has an eye to view,  
And who that has a breast  
To feel the charms that round him glow,  
In summer splendour drest,  
O'er all the scene a glance can dart,  
And see without a sigh;  
Not all the scene can now impart  
A charm to glad his drooping heart,  
And fix his roving eye.

" O then 'tis sweet to think, the hour  
Of gloom shall pass away,  
And dark December's stormy power  
Soon yield to gentle May.  
That soon the sun his laughing beam  
From azure skies shall shed,  
Soon on the torpid forest gleam,  
And tint with gold the lucid stream,  
And robe the verdant mead.

" E'en

“ E’en so it is with them who trace  
 The monuments of death,  
 And mourn for man’s devoted race ;  
 Till to the eye of faith,  
 The winter of the grave to cheer,  
 Look forth the smiling spring,  
 And leading Heav’n’s eternal year,  
 The Sun of Righteousness appear,  
 With healing on his wing.”

Some of the poems in this collection have been published before, but we are well pleased to have the opportunity of seeing them again. The whole are characterized by much simple elegance, and by a spirit of piety and patriotism in the highest degree honourable to the author. The verses addressed to the poet’s Father are exceedingly impressive, nor are those less so of which his wife is the subject. We could specify many others which justify the warmest praise.

ART. 12. *Simonidea*. 12mo. Price 2s. 6d. Robinson. 1806.

The author in a quaint and somewhat affected style tells us, in his preface, that he gave the name of *Simonidea* to his poems, because the first of them *commemorate* the dead. He proceeds to say, that the *Book of Ruth* will convey to the English reader the best idea of the manner of Simonides ; he adds that the *Paradise Regained* is the heaviest and dullest poem that ever outlived its century, with other comical things. Nevertheless his poems, those in English we mean, are neither inelegant nor uninteresting. The reader will probably not altogether disapprove of the following.

WRITTEN AT MALVERN.

“ Come back ye smiles that late forsook  
 Each breezy path and fenny nook ;  
 Come laughter, though the sage hath said,  
 Thou favourest most the thoughtless head ;  
 I blame thee not, howe’er inclin’d  
 To love the vacant easy mind,  
 But now am ready, may it please,  
 That mine be vacant and at ease.  
 Sweet children of celestial breed,  
 Though much invoked, repress your speed ;  
 Laughter, though Momus gave thee birth,  
 And said, my darling, stay on earth ;  
 Smiles, though from Venus you arise,  
 And live for ever in the skies ;  
 I order that not one descend,  
 But first alights upon my friend ;

When one upon her cheeks appears,  
 A thousand spring to life from her's,  
 Death finites his disappointed urn,  
 And beauty, health, and joy return."

ART. 13. *Poems.* By Edward Rushton. 12mo. 162 pp. 6s.  
 Ostell. 1806.

Of these poems there are some which we can readily commend, and others which we are compelled to censure. They are in general harmonious, and, in some instances, pathetic and interesting; but we cannot approve of the author's political principles, nor deem all his poems of a beneficial, or even harmless tendency. He is still, notwithstanding all the horrors with which it was accompanied, and the tyranny which it has produced, a most inveterate admirer of the French revolution; nay, he seems confident, that the love of freedom is so strong in that country, as to prompt the people, even now, to burst the chains of their oppressor. In our opinion (and we believe in that of every reflecting person), by far the majority of the French Revolutionists never had the least desire, or even notion, of true liberty; and if Bonaparte has no enemies in France but the public-spirited and patriotic, his usurpation is, in that quarter at least, secure.

The tendency of the several dismal poems of this author on a *Mary le More* (whom we presume to be an imaginary personage), seems to be only to revive the animosity of parties in Ireland, and inflame the discontents (if any remain) which have desolated that kingdom. In every mention of the Americans, the poet eagerly embraces the opportunity of vilifying the conduct of Britain. But the author (whom, from his long acquaintance with the gout, we presume not to be a young man) might have learned to cherish more rational and British feelings, or at least to make allowance for the *weakness* of those, who still feel a partiality to their native country. He is certainly a pleasing versifier, though not a first rate poet. We will give a specimen of his talents, selected for its brevity, and not on account of any superior merit.

THE SWALLOW.

" Go place the swallow on yon turfy bed,  
 Much will he struggle, but can never rise;  
 Go raise him even with the daisy's head,  
 And the poor flutterer like an arrow flies.  
 So, oft' thro' life, the man of powers and worth,  
 Haply the caterer for an infant train,  
 Like Burns, must struggle on the bare-worn earth,  
 While all his efforts to arise are vain,

P p

Yet

Yet should the hand of relative, or friend,  
 Just from the surface lift the suffering wight,  
 Soon would the wings of industry extend,  
 Soon would he rise from anguish to delight.  
 Go then, ye affluent! go, your hands outstretch,  
 And from despair's dark verge, oh raise the woe-worn  
 wretch." P. 83.

We agree with the author in his enmity to the slave trade; but even here his hostility to the British character appears: for, in a dialogue between a West India planter and one of his negroes (in which the barbarity of the former is represented: as incredibly outrageous) the planter is constantly denominated *Brian*.

### POLITICS.

ART. 14. *An Answer to War in Disguise; or, Remarks upon the New Doctrine of England concerning Neutral Trade.* 8vo. 76 pp. New York, printed; London, reprinted. Johnson. 1806.

The very able author of "War in Disguise" having, in a subsequent publication, intimated his intention of replying to those writers who had entered the lists with him, we, on that account, delayed noticing the pamphlet before us, in hopes of being able to present to our readers at the same time both this Answer and the Reply. But as no reply from that quarter has, we believe, as yet appeared, we will give a short account of the chief arguments used by this American author in behalf of his countrymen, leaving to the readers of both works to determine on their validity.

The writer before us, in the outset of his work, candidly assents to all the objections of his adversary against the carrying (or as he more properly terms it the *covering*) trade, and agrees that "it is inconsistent with neutral duties, and eventually hostile to neutral rights, that it derogates from the national honour, poisons the public morals, and is injurious alike to the interest and reputation of his countrymen." He further intimates (what we trust will prove to be the case) that the American government will honestly and heartily concur in every measure of reason and justice to restrain it.

The sole point, therefore, which he contests, is the right of Great Britain to prevent neutrals from trading with the colonies of her enemies. He denies that the rule of the war of 1756 has been assented to by the neutral powers: on the contrary, he declares that it was complained of by the Dutch so early as the year 1758, and strong diplomatic representations were made against it. He then recites at length, the opinion of Sir William Scott, in  
 November

November 1799 (cited by the author of "War in Disguise") and combats it with considerable ingenuity, denying that the general rule laid down by Sir William ("that the neutral has a right to carry on, in-time of war, his accustomed trade, but not a trade which he never possessed in times of peace") is a rule of *the law of nations*, and contending that it is only a rule of the Prize Court, and established in consequence of the royal instructions, by which that Court is bound. His argument is, that there is no reason for limiting neutral trade as to *place*, that would not equally justify the restraining it as to *commodities*. Yet, he observes, Great Britain herself permits, in time of war, the importation in neutral vessels, of those merchandizes which, in time of peace, cannot be imported by her Navigation Acts, in any vessels but British or native: and he adds, it is not pretended that such goods (if not contraband of war) can be seized in neutral ships by her enemies. This is his chief argument; which, specious as it may appear to some, we do not think the author of "War in Disguise," will find it difficult to controvert. There appears to us to be a considerable distinction between articles of merchandize and places of trade; at least, where such places are remote colonial possessions, accessible only by sea, which sea is occupied and almost covered by the victorious fleets of the adverse belligerent. There appears to us also to be a great difference between supplying a belligerent at the accustomed *places* of trade, with *articles* not usually imported by neutral vessels during peace, and opening during war an entirely new intercourse with countries from which, during peace, all such vessels are invariably prohibited; more especially when such colonies must, but for that intercourse, unavoidably fall into the hands of the adverse power. If the superiority of one of the belligerents by sea be (as in the present case) so great as wholly to prevent the other from any trade or intercourse with her colonies, we know not how the conduct of neutrals, who, by taking all the commodities and supplying all the wants of those colonies, enables them to hold out against such a superiority, and prevents its inevitable consequence (a surrender) can be said to differ, in point of principle, from the violation of a blockade. This is one striking point of view in which the question appears to us, and in which it seems to have been contemplated by Sir W. Scott, when he used the term of "forcing out of possession;" an expression which, as applied to colonies not absolutely conquered, is strongly objected to by the author before us. In general, however, he is candid and temperate; though, here and there, he is grossly mistaken, and at the latter end of his treatise he seems to have worked himself up into a violent passion. We allude particularly to his "appeal to the world, whether the danger to Martinique was greater than the danger of Britain," and his curious assertion, that "Great Britain negotiated with every Court, and solicited aid



to ward off the danger to which she was exposed!—We may safely deny that Britain ever was in danger, and challenge the author to produce any authority, excepting the hireling newspapers of France, for such pretended solicitations. As to Martinique, we have no doubt that it would have surrendered long ago, had the French garrison and inhabitants received no supplies by the vessels of neutral powers.

Our limits will not permit us to pursue the arguments further; and, indeed, (as the author of “War in Disguise” may probably resume it) we hope to see the subject in abler hands. The passionate exclamations at the end of this pamphlet, as they are unwarranted by fact, can only excite our pity.

ART. 15. *An Examination of the British Doctrine which subjects to capture a Neutral Trade not open in Time of Peace. The Second Edition: containing a Letter from the Minister Plenipotentiary of the United States to Lord Mulgrave, late Secretary of State for Foreign Affairs.* 8vo. 217 pp. 5s. America, printed; London, reprinted for Johnson. 1806.

In the work before us (which seems to have been produced under the auspices of the American government) the question on the claim of neutrals to an unlimited trade with the colonies of our enemies, is professed to be tried by the following tests:—

1st, By the writings most generally received as the depositories and oracles of the law of nations:

2dly, By the evidence of treaties:

3dly, By the judgment of nations other than Great Britain:

4thly, By the conduct of Great Britain herself:

5thly, By the reasoning employed in favour of the principle.

Arguing on these several grounds, the author cites, on the first of them, several passages from the most eminent writers on the Law of Nations; none of which, he admits, directly apply to the point in question; but he argues, from the general scope of their expressions, and even from their silence as to this point, that the respective authors, had this question been before them, would have decided it in favour of the neutral powers. This is, at best, but a fallible mode of reasoning, and might, we think, in the present case, be shown to be completely erroneous; since the abuse of which Great Britain complains did not arise till after the periods when most of the above works were written, and falls within the general principles which all the writers maintain.

The second head of discussion opens a wider field of argument than our plan will permit us to enter upon. But it appears to us that, although in several treaties, Great Britain has, as to particular nations, waived the right she now contends for, she never meant, or could mean, universally and finally to abandon it.

On the “conduct of other nations,” the author says little, except that they do not appear in their diplomatic transactions or  
maritime

maritime ordinances, "to have founded, on the distinction between a trade permitted and a trade not permitted in time of peace, a belligerent right to interrupt the trade in time of war."

The conduct of Great Britain herself is next appealed to as "pronouncing her own condemnation;" nay, the author is hardly enough to assert, that "the innovation which she endeavours to enforce as a right of war, is a mere project for extending the field of maritime capture, and multiplying the resources of commercial aggrandisement; and warfare," he insists, "against the commerce of her friends, and a monopolizing grasp at that of her enemies."

To prove this assertion, he undertakes to show "first, that while Great Britain denies to her enemies a right to relax their laws in favour of neutral commerce, she relaxes her own, those relating as well to her colonial trade as to other branches. Secondly, that, while she denies to neutrals the right to trade with the colonies of her enemies, she trades herself with her enemies, and invites them to trade with her colonies."

This argument has been ably anticipated, and probably will be still further answered, by the author of "*War in Disguise*." We will therefore only remark, that a partial relaxation of some particular laws, for a temporary and perhaps a slight convenience, is very different from an entire change of system during war; by which change *alone* the greater part of the colonies remaining to our enemies are preserved from the alternative of a surrender to our arms, or absolute ruin. This consideration also accounts for the conduct of Great Britain, in not insisting upon the rule in question before the war of 1756, or uniformly during the American war; since, till the last war, our superiority at sea was not so decided as absolutely to preclude any regular intercourse between the colonies of our enemies and the parent countries; and consequently their resistance to us did not wholly depend on the trade with neutrals, which (it must be repeated) arose, and is permitted by the governments hostile to Britain from necessity alone.

We do not (it is conceived) claim, as this author professes, a right of "attacking *all* neutral commerce not permitted in peace," but only such as *necessarily* influences the course of the war, and *manifestly* deprives us of those advantages which our naval superiority would confer, enabling our enemies to oppose to us a resistance not derived from their own means or power.

We shall not follow this author through his long statement of the different orders of the British government and decisions of the Admiralty Court on this subject; although we conceive that there are some misrepresentations in that statement, and many sophistries in the remarks interwoven with it. We have no doubt that the author of "*War in Disguise*," who takes a very different

view of the circumstances stated, and of the conduct of the Admiralty Court, can support his own representations, and show that the Court has not varied its principles of *law*, but, to prevent evasions, has become from time to time, more strict as to the evidence which it requires of facts and intentions.

In the latter part of this work, the author argues at length against the reasonings of Sir William Scott (in his Judgments) and of Mr. Ward, and Mr. Brown, of Dublin, in the Treatises by the last two authors. We do not find any mention of "*War in Disguise*," a work, the arguments in which he would, in our opinion, find it very difficult, or rather impossible, to overthrow. The letter of Mr. Monroe subjoined is temperate and judicious. We do not assent to Mr. M.'s reasonings, but flatter ourselves that the dispute will be settled to the satisfaction of both countries.

**ART. 16.** *Belligerent Rights asserted and vindicated against neutral Encroachments. Being an Answer to an Examination of the British Doctrine, which subjects to Capture a Neutral Trade not open in Time of Peace.* 8vo. pp. 90. 3s. Johnson. 1806.

In the account which we have given of the two preceding tracts, we intimated that, specious as some of the arguments contained in them might appear, it would not be difficult, with due attention, to meet those arguments by complete and satisfactory answers. This task has been ably performed by the writer before us.

He first discusses the authorities produced by the author of the Examination, from the most received writers on public law; who, he asserts, will be found to sanction the principle of the rule of 1756, beginning with Grotius, who pronounces that "he is to be reputed as siding with the enemy, who supplies him with things necessary for the war." *Things*, the author contends, "include not only substances, but services and actions." "Who then (he adds) can hesitate in declaring, that he ought to be reputed as siding with the enemy, who supplies him with the service or action, which enables him to carry on the war with more vigour and effect?"

The passages cited from Puffendorf, Rynkerhock, Vattel, &c., by the American author, are next examined by the same test; and it is shown, that all those writers (excepting Kenning, one of the most hardy and extravagant champions of neutral claims) "deem it a departure from neutrality to render one of the belligerents a service in preference to the other; while the author (of the Examination) himself acknowledges, that the trade prohibited by the rule of 1756, aids the prosperity and revenue of one of the belligerents, and enables him to carry on the war with more vigour and effect."

The

The writer before us also justly remarks on the assertion of the American author, that "the writers of most modern date make no allusion to the British principle," that all those moderns wrote since the rule of 1756 was enforced and avowed, and most of them since the Royal Instruction of 1793. It is therefore impossible, but that this rule should have escaped their notice; yet they state the general principle, "that when war arises between some nations, the nations at peace with all are to proceed in their trade with all *on the same footing in time of war, as they did before the war broke out.*"

The reasonings of the American author on the several treaties are next considered, and very different inferences drawn from those treaties with much ingenuity and effect. But the whole depends (as the author of this Answer admits) on the question, whether the law of nations is, or is not, violated by the rule of 1756? If the rule is consonant to the law of nations, any stipulation different from it must be considered as an exception, which, according to an old adage, "proves the rule."

On the "conduct of other nations" this author remarks, that "no nation has been in a condition to be injured by neutral interference in the colonial trade of her enemy, but Great Britain."

As to the conduct of Great Britain herself, it is with justice asked, in what do the remarks, that "she is governed by the same policy of eluding the pressures of war, &c." (so much dwelt upon by the American author) impugn the rule of 1756? "Does Great Britain deny to her enemy the right to open her colonial ports in time of war?—No: But she says this to the belligerent—Open your ports and welcome; but I will intercept your own trade with them, and all neutral commerce with them too, which you have admitted contrary to your customary peace regulations." The author instances the cases of contraband of war purchased, or supplies (in the case of a blockade) procured, of a neutral nation. "No one," he admits, "denies in either case this right to the belligerent; but the right of affording this supply, help, and succour is by all denied to the neutral. It is not the right of the belligerent to receive assistance, but the right of the neutral to give it, which is the question. The relaxations, therefore, of her colonial monopoly by Great Britain afford no argument against the right of capturing a neutral trade shut in peace, and opened in time of war by her enemies."

The author next adverts to the second position of his American adversary, namely, "that whilst Great Britain denies to neutrals the right to trade with the colonies of her enemies, she herself trades with her enemies, and invites them to trade with her colonies." This he answers by observing, that "Great Britain has a clear right to interdict such commerce, but finds it for her interest to let the right sleep. In so doing, she does not the least

injury to any neutral state whatever, nor does she invade any one neutral right." He enlarges upon this argument with ability, and, we think, with justice.

Our limits will not permit us to go through the remaining arguments in this sensible tract; in which it is shown why the rule of 1756 was not sooner adopted; and that, although it was occasionally relaxed, it never was abandoned. This author also replies to his antagonist's arguments, in answer to Mr. Ward, and again goes into the principle of the rule asserted by Great Britain, and justifies her Courts of Admiralty from the censures cast upon them. In the appendix to this work, the arguments of Mr. Monroe (the American Plenipotentiary), in his letter to Lord Mulgrave, are referred to and ably answered. Upon the whole, the tract before us deserves much praise for its ingenuity and patriotic spirit; and it will be found useful in enabling all whom it may concern, to form a right judgement of this important controversy.

ART. 17. *Thoughts on the Present Situation of England.* 8vo. 24 pp. 1s. Hatchard. 1806.

This short and well meant pamphlet consists of three letters. In the first (which states the mischiefs that might result from an insecure peace) the author proposes a stipulation, to be insisted upon, in any negotiation with France, that the navy of that power should be limited to a certain number of ships of war, and that her flotilla should be destroyed; for, he remarks, England "cannot injure France unless France has a fleet at sea; consequently the fleets of England are no objects of jealousy to France. England cannot be injured by France, unless France has a fleet at sea, consequently the fleets of France are objects of jealousy to England." The author seems to forget Buonaparte's celebrated declaration, that he only wanted "ships, colonies, and commerce;" and we imagine it will require more than this writer's eloquence to persuade the Usurper that the two last of these can be preserved without the first, and more especially to procure his consent to a stipulation, which he would deem degrading in the extreme. Even upon that condition, we doubt whether it would be a wise policy in England wholly to abandon the interests of the Continent. We, however, agree readily to the author's general doctrine, that, "if a treaty of peace be signed while the causes of jealousy continue, it is impossible that it can be permanent, or beneficial to England."

The second and third letters relate to the defence of the country, but do not contain any suggestion strikingly new or important. Upon the whole, we consider this writer as entitled to the praise of good intentions rather than of ingenuity or discernment.

ART.

ART. 18. *A Letter to the Independent Electors of Westminster, from Henry Maddock, Junior, Esq. Barrister at Law.* 8vo. 54 pp. 2s. Miller. 1806.

The return of a general election never fails to produce a host of monitors, who conceive themselves qualified to instruct the electors in their duty. To keep pace with their labours would require a daily, or at least weekly, publication; but the unavoidable delay need not occasion much regret: for (with the exception, perhaps, of Dr. Johnson's "Patriot") we do not recollect one of these occasional essays from which the electors of Great Britain have derived one particle of useful information. The professed object of the writer before us, is, to convince the electors that Earl Percy, lately the object of their choice, was an unfit person to be elected. "He is," says the author, "*the youthful heir apparent to a powerful Nobleman, without any distinguishing personal qualities, and is forced upon them.*"

To support the last of these objections, no proof is attempted to be given. The first (which would in effect disfranchise the eldest sons of Peers) involves a doctrine, against which many solid, and we think convincing arguments, might be, and indeed have been produced. But the subject has been so often agitated, that it is sufficient at present to say, that the constitution of parliament is opposed to this author's opinion; which has neither novelty nor ingenuity to recommend it. So ignorant indeed is this writer of political history, or so inattentive, that while he accuses (without the least proof) Earl Percy of trampling on the rights of electors, he boldly adds, "*such was not the beginning of Mr. Fox's glorious life.*" Now (though we are far from intending to show disrespect to the memory of that admired statesman) we must beg leave to refer the author to the debates of that period, for proof that Mr. Fox's earliest speeches were in earnest support of perhaps the most unpopular measure of the House of Commons since the revolution. We mean the resolutions on the Middlesex election, (since rescinded,) by which Mr. Luttrell was seated in preference to Mr. Wilkes. We mean not to give any opinion on the *merits* of that determination, but merely to state its notorious unpopularity, and peculiar hostility (in the general opinion) to the rights of electors.

We have said already too much on such an ephemeral production as that before us; but, in justice to the writer, will add, that he disclaims democratic principles, professes great respect for the king, and seems to cherish a firm attachment to the constitution.

## LAW.

ART. 19. *Observations addressed to the Public, in particular to the Grand Juries of these Dominions.* 8vo. 73 pp. 1s. 6d. Booth, &c. 1806.

Most well intended, and zealous, are the admonitions which we here meet with, though not in all points judicious, nor even tolerably well expressed. Very just is the complaint at p. viii. "It is not without concern I have to remark, that, notwithstanding the great increase of population, and the evident want of churches in many parts of this kingdom, I do not find that any representation or application has been made to parliament on this head, although it must be admitted to be the highest and first consideration of national importance and political consequence." Possibly the author (whom we do not know) may allude to a striking instance now exhibited in the fens of *Lincolnshire*, where (as we are most credibly informed) 9,000 acres have already been sold (and how many more will be sold, no one ventures to conjecture) to defray the expence of draining 42,000 : which 9,000 acres; and all that may be added to them, will be *extraparochial*; that is, will have no place of public worship, (except meeting-houses already springing up) no provision for the poor, for peace officers, for highways, or almost for any purpose of civilized society. If these defects are not remedied by some subsequent act of parliament, here will be a grand refuge for mischief and licentiousness.

"The labourers of this country are ruined in morals and constitution by the public houses," p. 40. We believe this complaint to be well founded, and we believe, that the mischief is greatly accelerated by this circumstance : that public houses are rapidly becoming the exclusive property of *common brewers*. If parliament can obviate this evil, they could hardly (in common regulations) be more usefully employed.

The author's censure of the education of "our female youth," (at p. 46.) is too indiscriminate. We hope that they generally receive much useful, as well as some superficial instruction. About fifty years since, (for we *lived* many years before we became *critics*) we knew a great number of ladies who had never learned to *spell* their native language. Such ladies (we hope) are now rare indeed ; and we would rather that a few should have "the frivolous accomplishments of music and singing, Italian and French, dancing, drawing, and painting," p. 46. In the following judgment we entirely agree with the author : "When I contemplate one of our fashionable females, tricked out in the indecent transparencies of modern dress, setting at nought all precautions of health, and assuming a boldness and effrontery, totally inconsistent with that unobtrusive modesty in which is comprised the greatest charm of female excellence ; I must confess that

that the prevailing sentiments of my breast are compassion and sorrow." P. 47.

By what progress in thinking, the author steps from *young ladies* to *tithes*, we are at a loss to conjecture. But on no subject has he displayed less judgment than on this. Very far indeed is the actual collection of tithes in these days from "increasing (more than in former times) dissenting congregations throughout the country." The growing practice of *compounding* for all tithes, and the legal commutations for land, being put together, it is probable, that the tithes now taken in kind are less by three parts in four (we had almost said nine in ten) than they were a hundred years ago. The peroration (at p. 70; &c.) is very animated; but in the note (at p. 71) the author's demand upon *Grand Juries* is unlimited and very extravagant.

#### DIVINITY.

ART. 20. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday, May 5, 1805. By the Rev. Charles Barker, B.D. F.A.S. Canon Residentiary of Wells, &c. To which are added Lists of the Nobility, &c. who have been Stewards for the Feast of the Sons of the Clergy, &c.* 4to. 50 pp. 1s. Rivingtons, &c. 1806.

On perusing this sermon, we have felt more than usual regret at having so long delayed our notice of it. Seldom, very seldom, have we seen so much vigour and originality of thought, united with so much eloquence of expression, in the compass of such a composition. Mr. Barker is indeed a most persuasive advocate, for those whose cause he undertook; and gives more grace and freshness, to a subject annually treated, than an ordinary writer would infuse into the most novel topic. One or two obscurities of construction, and one or two sentences rather too long suspended, are the utmost we can object to it, while the passages which we could cite as vigorous, beautiful, or touching, are almost as numerous as the pages.

In his general considerations on benevolence, Mr. B. connects it not only with the christian dispensation, but with the scriptural character of the Almighty, under the law. In various parts of this introductory division of his discourse he is luminous and instructive; but when he descends to the more particular subjects of his exhortation he becomes much more interesting. The situation of the orphans of the clergy, the character of the parents, the nature of their duties, the excellence of the church, all these topics have been treated continually; yet by the mode of handling they are here made new. Speaking of the orphans, the preacher says;

"They



"They bring with them, I had almost said the strongest of all claims to prompt and generous relief, that which is seen in the sad and deplorable change from good to evil. Not only are they fatherless and poor; not only do they lament, in common with others, the loss of the friendly instructor, the beloved and revered protector, but they are *brought down* from their *accustomed place*.—They have enjoyed the comforts of life, perhaps of a liberal and polished kind—those comforts are taken from them. Their's is, indeed, a bitter sorrow, and a marked and melancholy destitution; while all went well with them, it is not probable that they were very solicitously prepared for the change which has befallen them. It might have been prudent, perhaps, to interrupt their thoughtless felicity, and to fortify their minds against the ills to come; but where is the parental wisdom that shall act with such severe precaution, or where the reflection of childhood, that shall profit by such a lesson? It is reasonable to suppose that poverty and humiliation found most of them unprepared; their claim to your compassion therefore is of singular weight and urgency; they are poor, and they have known better days; they deserve your pity, and want your aid in common with all the fatherless and indigent; and they deserve and want them the more, because they knew not that they should ever need them; because their life was a life of hope, and because *that hope is gone*." P. ix.

We are sensible that to take pieces, from such a discourse, is to mutilate rather than to illustrate. We shall therefore cite no more, but content ourselves with adding, that if this passage be thought good, there are many others at least equal to it.

ART. 21. *A Sermon preached in the Cathedral Church of Durham, July 30, 1806, at the Assizes holden before the Hon. Sir Robert Graham and the Hon. Sir Thomas Manners Sutton, Barons of his Majesty's Court of Exchequer at Westminster. By Thomas Zouch, D.D. F.L.S. Prebendary of Durham. Published at the Request of the Honourable and Right Reverend the Lord Bishop of Durham.* 4to. 19 pp. 1s. Payne, &c. 1806.

As might be expected from the name and character of the author, this is a sensible and well-written discourse. Its chief object is to state the contrast between the injustice, oppression, and venality of the Roman provincial government, and the pure and upright administration of justice in our own country. The injustice of the Roman governors is particularly exemplified in the conduct of both Felix and Festus towards St. Paul, whose eloquence and Christian virtues are, on the other hand, justly extolled. There is in the following passage an elegance, which induces us to quote it, though we know not whence the author has taken the design of his second emblem.

"Amongst other emblematical figures of Justice, she was sometimes exhibited to her votaries with a veil over her face, to devote

denote that all personal considerations were to be laid aside, and that every cause was to be decided only by its genuine merits. She has been with no less propriety represented with the veil torn from before her eyes, attended by Religion, while the sun, shining from above, gilds the scene with his enlivening radiance, and illuminates every thing around: thus intimating, that in the dispensation of justice the most reverential awe of the Supreme Being is essentially necessary, without any dark design, without any artful concealment. Such a picture is in perfect agreement with that truly elegant description in which the Psalmist has introduced her, as associating herself with Mercy, Truth, and Peace, united with them in the closest bonds of friendship and affection\*. But where is this lovely assemblage to be found, if not in this our land of civil and religious liberty? With us justice is properly tempered with mercy, while the investigation of truth, and the preservation of peace, are the great objects which it pursues with unwearied assiduity." P. 17.

We see with pleasure a new edition of Isaac Walton's *Lives*, as published by Dr. Zouch, announced at the end of this sermon. Long may the author enjoy that situation which a distinguishing patron has bestowed, in his and many other cases, with a view so merit alone.

ART. 22. *The Battle of Armageddon; or final Triumph of the Protestant Cause.* 12mo. 26 pp. 1s. Hatchard. 1806.

A most rapturous "Address to the Messiah," is followed by "Observations on the prophecies now fulfilling in the world." Among which observations, these are the principal: "By which time, according to the Julian calculation, in the year 1848, and according to the full calculation in the year 1866, I have no doubt, but that both the Roman Catholic and Mahometan Apostacies, and every corruption of real Christianity, will be exploded and done away, and the Kingdom of the Mountain, predicted by the prophet Daniel, will be fully established." P. 13. "These confederate powers are to be brought together to a place called *Armageddon*; which, translated from the Hebrew, literally means *the destruction of troops*: it is said to be situated between the seas, of the space of a thousand and six hundred furlongs, and to be without the Roman empire, or great city." "May there not be a country, which possesses the distinguishing marks, and has never been included in the temporal dominion of the Roman empire, though it contains an opposition in religious sentiment; and the Protestants in it have been a suffering people, which continued a separate kingdom, while the great Protestant power, with which it is now cemented, remained a horn of the beast, which yoke was shaken off by this power at a very early stage of the reforma-

tion, at the expence of the blood of our holiest martyrs, and which has ever since continued true to the Protestant cause?" P. 20.

In the concluding pages there are many sentiments which we commend. The whole book contains some learning, mixed with much enthusiasm.

ART. 23. *Prayers in Time of War and public Danger.* 8vo. 20 pp. 6d. Hatchard. 1806.

A short advertisement says, "the following prayers were printed for the use of a clerical society, and are now published at the request of some much respected friends to the society."

The society here mentioned is, we conceive, "the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's," an institution planned by the present exemplary Bishop of that diocese, and established under his immediate patronage. We shall soon take occasion to notice a sermon preached before that society; but in the mean time we are anxious to say of these prayers that which is but strict justice to say: that they are so well chosen, and so judiciously adapted to the necessity of the times, that, in our opinion, a mere perusal of them is more edifying than that of many well-composed and really useful discourses. The adoption of them, whether in public or in private, could not fail to be attended with the most benevolent effects; since they inculcate the very temper and spirit which the present times so imperiously demand, and without which we shall probably be destined to partake the chastisements which are now so strikingly bestowed upon the nations of Europe.

Some of the prayers are selected from the Collects and Services of the Church, some from the Scriptures, and one most admirable petition is said to be taken chiefly from the *Sacra Privata* of the excellent Bishop Wilton. One short prayer we cannot but extract as a pledge for the truth of our assertions.

"For Resignation to the Will of God.

"5. O Lord, settle in our hearts an unfeigned belief in thee, and an entire submission to thy will; that, being emptied of all selfish solicitude, we may never be disturbed by restless fears and anxieties about events, which are in thy disposal; but, with holy indifference to mere earthly good and evil, may lay strong hold on thee, and put our trust under the shadow of thy all-wise and almighty Providence. And grant that, setting our affections on things above, and not on things on the earth, we may live a life of faith, of fortitude, and duty, through Jesus Christ our Lord Amen." P. 6.

We appeal to every serious Christian, whether these are not exactly the feelings which the times demand, and which there-

fore ought to be as much as possible inculcated. The two following prayers for "Fortitude and Patience," and for "Growth in Grace," breathe exactly the same spirit, and are equally excellent in expression. We shall earnestly wish to see other societies instituted, in imitation of that for which these prayers were selected and composed; and shall very soon give a further account of the institution.

*ART. 24. A Letter, to a Country Gentleman on the Subject of Methodism, confined chiefly to its Causes, Progress, and Consequences in his own Neighbourhood. From the Clergyman of his Parish. 8vo. 44 pp. 1s. 6d. Ipswich, printed; Rivingtons, &c. London.*

The design of this letter is to furnish the person addressed with answers to the three following questions:

"1. What are the real doctrines and principles of Methodism?

"2. What are the causes of the rapid progress these sectaries are making in his neighbourhood?

"3. What are the consequences, good or bad, both in a political and moral view of them, that are likely to ensue from the increase of this sect, and the prevalence of their doctrines?"

The first head is by no means fully treated; but under it the author urges some very strong charges against those sectaries *with whom he has himself conversed*. Namely, that they pretend, from secret assurances of the Spirit, to know "the precise time and marks, by which the teacher is himself called into the number of the elect, and by which his followers may infallibly know the same;" and also, what he expressly asserts he had from themselves, "that, after they are thus called, it is impossible for them to come under the dominion of sin, or incur the guilt of it any more." Of such doctrines, by whomsoever they may be held, a sound member of the Church of England can have no hesitation to say, that they are false, dangerous, and abominable. The subsequent denial of good works (p. 7) is equally strange. Because they could never have purchased salvation, which certainly they could not, these people deny them altogether; applying to works with faith, what is true of them without it.

To the second question, concerning the increase of the Methodists, this author replies, that he thinks them rather decreasing in his neighbourhood (p. 9). He considers, however, several real or alleged causes for their success.

To the third, or political enquiry, he does not answer so distinctly. It is clear, however, that he thinks the political tendency of the sect in question pernicious, and that he even suspects them of jacobinism. The strong resemblance to the puritans is not forgotten.

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This tract contains some original information and several useful remarks. One or two passages in it we could with altered or omitted, but, on the whole, it is worthy of consideration.

## MISCELLANIES.

ART. 25. *The Young Lady's and Gentleman's Atlas, for assisting them in the Knowledge of Geography.* By John Adams, Teacher of the Mathematics, Edmonton. 8vo. 9s. Darton and Harvey. 1805.

A short introduction, concluding with definitions of the common geographical terms, and a description of each of the maps, excepting that of the two hemispheres, which forms the frontispiece to the book, constitutes the whole letter press of this elegant little volume. The maps are these. 1. Europe. 2. Asia. 3. Africa. 4. America. 5. England and Wales. 6. Scotland. 7. Ireland. 8. France, divided into departments. 9. Netherlands. 10. United Provinces. 11. Poland. 12. Sweden, Denmark, Norway, and Finland. 13. Southern part of Russia in Europe. 14. Northern part. 15. Germany. 16. Switzerland. 17. Spain and Portugal. 18. Italy and Sicily. 19. Turkey in Europe, with Hungary. 20. Hindostan or India. 21. West Indies. 22. A general chart on Mercator's projection. 23. The western and eastern hemispheres, placed as a frontispiece.

As these maps occupy in general the space of two pages, and the first and last unfold to a larger size, they are by no means inconveniently small; and the peculiar neatness of the execution, with the additional aid of colouring, renders every thing in them perfectly distinct. All things considered, the volume is remarkably cheap, and may, with the greatest propriety, be employed to assist the enquiries of young students.

ART. 26. *Miscellanies, Antiquarian and Historical.* By F. Sayers, M.D. 8vo. 174 pp. 6s. Cadell and Davies. 1805.

These *Miscellanies* consist of short Treatises or Essays; which, though, in general, little more than sketches of the respective subjects, show an inquisitive and excursive mind. Ancient manners and languages seem to be a favourite study of this author, and he throws out many hints both on Hebrew and Saxon literature, which subsequent writers, who may have more leisure or more perseverance, might improve. The most systematic, and, in our opinion, useful treatise which he has produced, is that in which he traces the progress of English architecture through its different stages, from the earliest to the present times. Were this dissertation somewhat enlarged, and illustrated by drawings, it would be a convenient manual for travellers, and a pleasing introduction to this branch of knowledge.

ART.

ART. 27. *The Rights of the Stock Brokers defended against the Attacks of the City of London: or Arguments to shew that Persons buying or selling Stock only by Commission, do not come within the Meaning of the Word Broker, mentioned in the 6 Anne, c. 16. To which is added, a Statement of the Proceedings on this Subject that have lately taken place in the Court of Requests. By Francis Baily, of the Stock Exchange.* 8vo. 46 pp. 1s. Richardson. 1806.

The question discussed by this author is, whether or not Stock Brokers are compellable by law to be sworn in before the court of aldermen of the city of London, and to pay forty shillings a year to the chamber of the city, by virtue of the act of 6 Anne referred to?

It seems that the author had resisted the payment of this annual sum, after having complied with the first part of the requisition, that of being sworn as a broker before the court of aldermen, consequently he entered into the contest at a disadvantage, and was compelled by the Court of Requests of the city of London to pay the sum demanded.

He now, upon strong grounds, contests the main question, arguing that the term of *Brokers*, used by the statute of Anne, cannot mean *Stock Brokers*, but relates to *Exchange Brokers only*, as these last are the only brokers described in former statutes, and as the claim of the corporation is founded on an act which passed many years prior to the existence of our funded debt.

Unfortunately for these arguments, it has been decided in the court of King's Bench (*Janfen v. Green*, 4 Burr. 2103) that a Stock Broker is within the act of Queen Anne. But the author objects to that decision, deeming that the case was not properly understood by the court; and he recommends a new trial of the question, or some legislative provision to settle the dispute.

Under such circumstances it would not be proper for us to give any positive opinion upon the point of law; but it is certainly argued ingeniously, judiciously, and temperately, by the author before us; and his work is well calculated to throw light upon a subject interesting to many opulent and respectable members of society.

ART. 28. *Letters of St. Paul the Apostle, written before and after his Conversion. Translated from the German of the late Rev. John Caspar Lavater, Minister of the Gospel at Zurich.* 8vo. 115 pp. 3s. Johnson. 1805.

Had we not seen evinced in his other works the ardent imagination, and eccentric genius of Lavater, we should have been filled with astonishment at the boldness of this fiction. To imagine the feelings of St. Paul, both before and after his conversion, and to express them in fictitious letters, to persons whom it is

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probable

probable that he might have addressed, is such a task as few men, except Lavater, would have imposed upon themselves. Nor can we approve of the attempt. It is too arduous. The sentiments of Paul before his conversion may indeed be conjectured, but the expression of them must be offensive to the feelings of a Christian. When he became an Apostle, and must be supposed to have been usually under the guidance of inspiration, then, to think and write in his person requires a courage which few well-intentioned men, as Lavater undoubtedly was, are likely to possess.

The English editor, indeed, says, "Whether the letters here given, which appear to have been recently discovered, and written by the Apostle Paul, some before his conversion, others after it, be entirely original, real, and genuine, and translated into German with perfect fidelity, or whether they be the work of a poetic spirit of conjecture, or of *divination*, and thus supposing them to be invented, may still be true, the editor will not pretend to determine." This is mere nonsense. No man of sense will suppose them to be either the one or the other: they are mere fiction, and not always probable fiction; nor does even the style of the Apostle appear to be well imitated. But this may be in part the fault of the translation. Multitudes of ancient MSS. contain letters supposed to have passed between St. Paul and Seneca: but those letters, though much more specious than these, have long been given up as spurious.

That the sentiments expressed in these letters are pious, and such as may to many minds be useful, we by no means deny: but we think they might have been more suitably conveyed in some other vehicle, rather than by adapting them to the person and supposed situations of St. Paul.

Art. 29. *An Essay on the Character, Immoral and Anti-Christian Tendency, of the Stage.* By John Styles. 12mo. Williams. 8vo. 2s. 6d. 1806.

This writer has evidently the best intentions in the world, and his work contains many pertinent and sensible observations, on the subject of the Theatre and its amusements. But when he sets out with asserting, that the history of the Theatre, from its commencement to the present hour, furnishes us with a melancholy picture of human folly and degeneracy, he says too much. The question has, however, often been discussed, and while we lament with the author the bad tendency of many dramatic pieces, we could enumerate many which are replete with the noblest lessons of virtue, and communicate, in the most pleasing manner, the most admirable precepts and instruction.

ART. 30. *More Miseries. Addressed to the Morbid, the Melancholy, and the Unstable. By Sir Fretful Marmur, Knt.* 12mo. 5s. Symonds. 1806.

This looks something like poaching upon another person's manor; but, excepting that this author has not the claim of originality, some of the miseries here recapitulated are, in all conscience, miserable enough. As for example:

"Condemned to sit in a room where a piano forte is tuning.

"Forced, by politeness, to quit a comfortable party to attend a cross old maid to her lodgings, at the distance of two miles.

"Wishing to wake early to be in time for a morning coach; waking, and on looking at your watch find you had not wound it up.

"The miseries in the shape of mistakes, which two persons of the same name, residing within four doors of each other, experience.

"Asked by an absent man to dinner; on arriving at his house, finding him just set off for the country.

"Hearing an ode of your own composition, which you think pregnant with Pindaric fire and sublimity, called *pretty*.

"An epicure in venison pressed by a party of twelve, equally fond of it, to carve.

"Awakened out of your first sleep, nearly suffocated by the stench of a candle just expired in the socket.

"A man pressed to publish by his friends for the first time, reading his work unmercifully lashed by the Reviewers!"

—Ohe! jam satis!

ART. 31. *Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation, from the earliest Periods. By J. Andrews, LL.D.* 8vo. 310 pp. 7s. Barr. 1806.

Although the author of this Review commences his work at the earliest period of the English history, he has brought it no lower than the death of Charles the First; but we presume his intention is to continue the subject in a subsequent volume. That which is now before us contains a review rather of the characters and conduct of the *rulers*, than of the *people* of Great Britain, at the several periods to which it relates. Though not distinguished by profundity of thought, or elegance of language, but, on the contrary, often trite in its remarks and sometimes feeble or inaccurate in its expressions, it deserves, generally speaking, the praise of perspicuity, and almost always of impartiality. To very few, if any, of the author's representations or remarks have we any material objection. Dr. A. appears throughout the friend of monarchical government (at



least in Britain) and of rational liberty: nor is there any appearance of hostility to our ecclesiastical establishment. In his observations on the reign of Charles the First (the most elaborate, and, in our opinion, the best part of the work), the author preserves a just medium between the undistinguishing panegyrists and the malignant detractors of that unfortunate Prince; and, while he admits, that there were originally just grounds of opposition to many of his measures, reprobates the conduct of his enemies and persecutors with just severity. Upon the whole, although we cannot consider this work as a complete or philosophical view of the English History and Character (a desideratum which will not be soon supplied), yet, so far as it goes, it may assist the student of history in forming an estimate of the principal characters, and judging of the leading events recorded in the annals of England.

*Walker on Italian Drama.—Supplemental Remark to Brit. Crit. September, p. 294.*

SINCE we wrote our account of Mr. Walker's ingenious book, we have found reason to believe, that the *Philogenia* and the *Ephigenia* of Ugolino Pisani, mentioned by him at p. 35, are the same work, differing merely in this change of the name. *Ephigenia* is extant, as we mentioned, in the Harleian Collection of MSS. No. 3328; and the very same comedy occurs again in No. 3568; except that the principal female character is, in the argument and throughout the play, called *Philogenia*. This change of name might easily mislead Sig. Signorelli, from whom Mr. Walker took his information. In the same noble collection of MSS. at No. 3565, a fine copy of the *Eccerinis* of Albertino Mussato is also preserved; and in No. 3568 above mentioned is also a Latin comedy by Antonio Barrizio, entitled *Canteriarum*, which seems to have escaped the research of Mr. Walker.

## MONTHLY LIST OF PUBLICATIONS.

### DIVINITY.

A Defence of the Established Protestant Faith. A Sermon preached in the Parish Church of St. Mary, Newington Butts, Surrey, Oct. 19, 1806. Being the Sunday following the Interment of the Right Rev. the Lord Bishop of St. Asaph. With an Appendix, containing a Sketch of the Life of the Bishop. By Robert Dickinson, Curate and Lecturer. Published at the Request of the Congregation. 2s.

A Discourse occasioned by the Death of the Right Hon. Charles James Fox, delivered at the Unitarian Chapel, Essex-Street, Oct. 12, 1806. By Thomas Belsham. 1s.

The

The Leading Features of the Gospel, delineated by the Rev. Nicholas Sloan, Minister of Dumfries, Dumfriesshire. 7s.

A Sermon preached before the University of Cambridge, June 29, 1806, being Commencement Sunday. By Edward Maltby, D.D. 2s.

MEDICAL.

An Essay on the Causes and Phenomena of Animal Life. By John Herdman, M.D. 4s.

A System of Chemistry. By J. Murray, Lecturer on Chemistry, Edinburgh. Vols. I. and II. 8vo. 1l. 1s.

Sketch of the Revolutions of Medical Science; and Views relating to its Reform. By P. J. G. Cabanis. Translated from the French, with Notes. By A. Henderson, M.D. 8vo.

Observations on the remarkable Efficacy of Carrots under a new mode of Application, in the Cure of Ulcers and Sores. By Richard Walker, Author of Experiments on Artificial Cold. 1s.

BIOGRAPHY.

The Life of T. Chatterton. By John Davis, Author of Travels in America. 4s.

Genuine Life of Lord Nelson. By Mr. Harison. 2 vols. 8vo. 1l. 3s.

AGRICULTURE.

The Gentleman's, Farmer's, and Husbandman's most useful Assistant, in measuring and expeditiously computing the Amount of any Quantity of Land, at various Prices per Acre: with Diagrams by Berryman. By William Francis, of Taplow, Bucks. 2s. 6d.

Communications to the Board of Agriculture: on Subjects relative to the Husbandry and internal Improvement of the Country. First Part of Vol. V. 4to. 12s.

LAW.

Reflections on the Administration of Civil Justice in Scotland: and on the Resolutions of the Committee of the House of Lords relative to that Subject. 2s. 6d.

Elementary Treatise on Pleading in Civil Actions. By Edward Lawes, of the Inner Temple. 7s. 6d.

POLITICS. GENERAL ELECTION.

A Supplementary Argument against electing Heirs apparent of Peers to Seats in the House of Commons, being the Second Part

*Part of Reflexions on the Contest which is announced for the Representation of the County of Northampton.* 1s.

*The Impostor Unmasked: or the New Man of the People. With Anecdotes never before published, illustrative of the Character of the renowned and immaculate Bardolpho. Inscribed, without Permission, to that superlatively honest and disinterested Man, R. B. S—r—d—n, Esq.* 2s.

*The Viper Exposed: or the Merits of the Candidates for Westminster considered, in a Letter to the Electors. With Observations upon the malignant Designs of the Author of a Pamphlet entitled, "The Impostor Unmasked."* 1s. 6d.

*Five Letters, addressed to the Right Hon. G. Tierney, Esq. including Reflexions on his political Character and Conduct. By John Gale Jones.* 1s.

*A Series of Letters to that Greatest of political Apostates, the Right Hon. George Tierney.* 1s. 6d.

*Colonel Fullarton's Address to the Electors of Westminster, respecting Sir Samuel Hood.* 1s.

*Mr. Fox's Title to Patriot and Man of the People disputed, and the political Conduct of Mr. Sheridan and his Adherents accurately scrutinized, in a Letter to the Duke of Norfolk.* 2s. 6d.

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#### ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are sorry to say, that *An Attentive Observer* is not always an impartial one; and the person who addresses us under that signature has only to read the 17th Article of our Church to find, that not a word of reprobation is said or implied in it.

#### LITERARY INTELLIGENCE.

We hear with great pleasure, that the venerable *Bishop of Salisbury* is preparing to republish his excellent work, entitled *The Criterion*, which has been so long out of print.

*Mr. Bennet*, of *Pyt-house*, in Wiltshire, has in his possession a number of original letters of *Charles I.* and his friends, which he is preparing to lay before the public. They have been preserved in his family.

*Mr. Blere* has made considerable progress in a topographical account of *Rutlandshire*.

The second volume of *Mr. Burder's Oriental Customs* is nearly ready for publication; with a new edition of the first volume.

*Sir William Yonge's* valuable work on the Statistics of this Country may be expected in a few days.

*Mr. Wilkins*, so eminent for Oriental literature, has long been employed on a *Persian Dictionary*, the first volume of which will appear early in the next year.

*Mr. Todd* is employed in republishing, with improvements, his valuable edition of *Milton's Poetical Works*.

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THE  
BRITISH CRITIC,

For DECEMBER, 1806.

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Οὐχ οἱ πολλὰ, ἀλλ' οἱ χρήσιμα ἀναγιγνώσκοντες, εἰσι σπουδαῖοι.

ARISTIP. *apud* DIOG. LAERT.

Not they who read much, but they who read the best books,  
improve the most.

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ART. I. *The Works of Sallust. To which are prefixed, two Essays on the Life, Literary Character, and Writings of the Historian; with Notes Historical, Biographical, and Critical. By Henry Stuart, LL.D. F.R.S. and S. A. E.*  
2 vols. royal 4to. 4l. 12s. Baldwin. 1806.

OUR gratification is never more complete, than when we are called upon by the course of our public duty to notice the literary exertions of men of rank and fortune. Those whom the ruined state of their affairs, or wild and impracticable notions of liberty, have rendered anxious for a change in the constitution of their country, naturally consider men who have not the same motives for desperate hazard, as decidedly hostile to their views and inclinations. It becomes essential, therefore, to their success, that such opponents should be degraded in the public estimation: an object which cannot be more effectually accomplished than by representing their talents as unworthy of respect, or as sunk and overwhelmed in the indolence of wealth. But a

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most material good consequence results from the attention of men of rank and opulence to literary subjects. Their example is of importance. It gives support to the general interests of learning. For it not only excites the emulation of persons whose situations are favourable to the cultivation of letters, but it also impresses the minds of others with a degree of reverence for such pursuits: and thus, by rendering literature a fashionable accomplishment, secures to it an estimation which it has not always obtained, and gains for it a patronage which it has not always enjoyed.

Among the various branches of useful and ornamental learning, none seems more fully to require this sanction and support than that denominated classical. It has frequently been attempted, in our times, to depreciate the value of the dead languages, as they are called, and to exalt modern at the expence of ancient genius. The injustice, however, of these slipshod declaimers against *verbalists* and *grammarians* is evident; and impartial judgment will ever be compelled to declare that more sterling sense, more accurate reasoning, and more perfect composition are to be found in the works of the great writers of antiquity, than can be readily discovered in those of a more recent date.

With these ideas fully present to our minds, the intelligence that the studies of a man of birth and fortune had been directed to the translation of a justly celebrated ancient historian, could not be destitute of interest and satisfaction. Dr. Stuart, to whose pen we are indebted for the volumes under our present consideration, we understand to be a lineal descendant of one of the five brothers, from the eldest of whom sprung the royal family of that name. Attached in the more early periods of life to military pursuits, he has withdrawn from the profession of arms about sixteen years; and now spends his time, which is chiefly devoted to literature, on an estate that has descended from father to son for a period of almost four hundred years.

Two quarto volumes, employed on an author, whose original compositions would scarcely fill the fourth part of one, might, at first sight, appear to be extravagant. But independent of a translation of the Catiline conspiracy, the Jugurthine war, and the two letters addressed to Cæsar, accompanied with a profusion of notes, illustrative of the chief actors on that busy scene, or calculated to throw additional light on the narrative of the historian, we are presented with a Life of Sallust, and an Essay on his Genius and Writings; which, together with the authorities brought forward to support them, completely occupy the first volume.

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present case from Var-  
 ers. It seems, there-  
 e that Gellius mistook  
 t for some other Sallust  
 persons bearing that name  
 To these considerations  
 the works of Horace. The  
 his poems : once in the Odes,  
 The latter passage is as fol-

æ pretium, procedere rectè  
 vultis, ut omni parte laborent ;  
 corrupta dolore voluptas,  
 ra, cadat dura inter sæpe pericla.  
 pitem tecto dedit, ille flagellis  
 n cæsus

at quanto merx est in classe secundâ  
 tinarum dico, Sallustius in quos  
 minus insanit quam qui mœchatur," &c.

Sat. Lib. i, ii.—41 & 129.

the old scholiasts on this passage, who positively as-  
 nat, by '*ille flagellis ad mortem cæsus* \*,' the historian is  
 ended, assert also that the Sallust addressed in the Ode is the  
 ne with the Sallust alluded to in the Satires. But the per-  
 son to whom the Ode is addressed cannot possibly be the au-  
 thor with whom we are concerned : for Phraates, king of  
 Parthia, is there spoken of as having been restored to the  
 throne of his ancestors ; an event which did not take place  
 till the reign of Augustus, and certainly long after the histo-  
 rian's death. The disgraceful story must, therefore, says Dr.  
 S. belong to some later Sallust, and cannot, without manifest  
 violation of chronology, be ascribed to the illustrious writer  
 of that name.

We cannot, on this occasion, forbear to remark that the  
 reasoning here adopted is manifestly inconclusive. It de-  
 pends upon an assumption which is far from being certain ;  
 that in pronouncing the Sallust of the Ode and the Sallust of  
 the Satire to be one and the same person, the older scholiasts  
 could not have been mistaken. For such an assumption we

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\* Sallustius Crispus in Faustæ filiz Syllæ adulterio deprehen-  
 sus ab Annio Milone flagellis cæsus esse dicitur, quod Asconius  
 Pedianus in vitâ ejus significat.



seems to have been his favourite pursuit, it does not appear that Sallust ever attained to distinction as a forensic pleader.

"Cicero, who commemorates in one part or another of his writings, all the eminent speakers of that day, makes no mention of the name of Sallust. Nor should we wonder, with some, at such an omission, or (*non*) impute it to the enmity which, it is well known, subsisted between them. The great critic, in that beautiful tract, where he delineates the illustrious orators of Rome, lays down the prudent resolution of wholly abstaining either from the commendation or censure of living characters. Whether therefore, it was, that the historian, like many men of uncommon endowments, felt a want of that confidence and self-possession, that fluency of style, and intrepidity of manner, which are requisite for business or popular addresses it is impossible to ascertain. But we may pretty confidently believe, that if ever he had hopes of rising as a public speaker he very soon abandoned the design\*."

The times on which it was the misfortune of Sallust to be thrown were singularly unfortunate. The excesses of Sylla, who, at a date not long subsequent to that of the historian's birth, had attained to sovereign dominion, together with the atrocities of Catiline and his associates, whose conspiracy was formed when Sallust had about reached his twenty-second year; these had accustomed his countrymen to every species of crime, and had effaced from the public mind the stern virtue of the Roman character. From the effects of that moral turpitude which disgraced the age in which he lived, Sallust has not been considered as free. He has been accused on the authority of a passage quoted by Gellius from Varro, of an intrigue with Fausta, the wife of Milo, and daughter of the dictator Sylla: an intrigue which, in its consequences, is said to have subjected him to public disgrace, and personal castigation. He is reported to have been unmercifully beaten, and to have been compelled to purchase his liberty by the payment of a considerable sum. From this disgraceful imputation, Dr. Stuart labours with no small degree of zeal to liberate his author; and the amount of his arguments we shall attempt to place before the reader. With regard to the declaration of A. Gellius, that he borrowed the anecdote in question from Varro, he remarks, that the former speaks from memory only, and does not here, according to his usual practice when certain of a fact, give the passage

from the original work; and in the present case from Varro's treatise *De Pace*, to which he refers. It seems, therefore, he thinks, by no means impossible that Gellius mistook the uncle for the nephew, or at least for some other Sallust than the historian, since five or six persons bearing that name are mentioned by Cicero alone. To these considerations others are added, drawn from the works of Horace. The name of Sallust twice occurs in his poems: once in the Odes, a second time in the Satires. The latter passage is as follows:

" Audire est operæ pretium, procedere rectè  
Qui mœchis non vultis, ut omni parte laborent;  
Utque illis multo corrupta dolore voluptas,  
Atque hæc rara, cadat dura inter sæpe pericla.  
Hic se præcipitem recto dedit, ille flagellis  
Ad mortem cæsus

Tutior at quanto merx est in classe secundâ  
Libertinarum dico, Sallustius in quos  
Non minus insanit quam mœchatur," &c.

Sat. Lib. i, ii.—41 & 129.

Now the old scholiasts on this passage, who positively assert that, by '*ille flagellis ad mortem cæsus* \*,' the historian is intended, assert also that the Sallust addressed in the Ode is the same with the Sallust alluded to in the Satires. But the person to whom the Ode is addressed cannot possibly be the author with whom we are concerned: for Phraates, king of Parthia, is there spoken of as having been restored to the throne of his ancestors; an event which did not take place till the reign of Augustus, and certainly long after the historian's death. The disgraceful story must, therefore, says Dr. S. belong to some later Sallust, and cannot, without manifest violation of chronology, be ascribed to the illustrious writer of that name.

We cannot, on this occasion, forbear to remark that the reasoning here adopted is manifestly inconclusive. It depends upon an assumption which is far from being certain; that in pronouncing the Sallust of the Ode and the Sallust of the Satire to be one and the same person, the older scholiasts could not have been mistaken. For such an assumption we

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\* Sallustius Crispus in Fausta filia Syllæ adulterio deprehensus ab Annio Milone flagellis cæsus esse dicitur, quod Asconius Pædianus in virâ ejus significat.

see no grounds. They have clearly erred in one point, why not in another? Why is it not as probable that they were deceived in pronouncing the Sallust of the ode, and the Sallust of the satire to be the same individual, as that they were so deceived in affixing the disgraceful story on the character of the historian? Viewing their testimony in the most favourable light it can only be considered as neuter: but if we recollect how much more easily an identity of names may have led them, without examining into its agreement with chronology, to suppose at the same time an identity of persons, than an historical fact could have misguided and deceived them, their evidence may be thought to preponderate against Sallust. It will be added also, by such as maintain his guilt, that the authority of Gellius is not to be abandoned for slight suspicions: that he is an author whose general accuracy has seldom been impeached: that his habits were those of a careful enquirer: and that if we are to give up authorities on the mere possibility that they may have been deceived, a host of scruples may be raised against almost every part of history and almost every recorded fact.

By the observations which we have now thrown out, we mean only to express our conviction that no argument can be drawn from the commentators on Horace in favour of the historian's innocence. Dr. Stuart attempts to vindicate his author on other grounds. He observes,

"As vice and virtue are qualities diametrically opposite in their nature, we may assert that the existence of one, in any remarkable degree, necessarily implies the absence of the other. Great intellectual culture, and great intellectual debasement, have a close analogy to those qualities, and are often their respective concomitants: accordingly it may be believed that the former can no more coalesce with gross excesses of vice than the latter can have place amidst high sentiments of virtue. If this be true, it will follow, of course, that the evidence, which would attribute to Sallust almost every crime that can disgrace and degrade human nature, must even at first sight appear suspicious; and it will be still more invalidated when we reflect, that he who found leisure only for so good mental efforts could not, probably, be sunk, as is supposed, in the lowest depths of profligacy." Vol. i. P. 18.

For the honour of human nature, we could wish this doctrine to be true. For the credit as well as comfort of society, we could wish that fools only were knaves. But in estimating the propensities of the human mind, we must have recourse to other considerations than speculative and meta-physical

physical arguments. Speculative and metaphysical arguments are, indeed, in themselves useful and therefore proper: but as in physics so also in morals, theorems legitimately derived will be found on experiment to require considerable correction; and from causes apparently minute, and consequently of difficult calculation, will in practice prove to be almost inapplicable. In estimating the influence of any given power on the mind of man we must have recourse to facts. Now what says history? Does it authorize us to pronounce that great mental acquirements are sufficient to guard their possessor from great moral turpitude? The very histories to whose translation Dr. S. has devoted his time answer most decisively in the negative. Catiline was distinguished by extraordinary genius, wonderful memory, eloquence, vigilance, and dexterity. Yet, these uncommon intellectual blessings were insufficient to check him in his profligate career, or to recall him to any sense of decency and virtue. Jugurtha had accomplishments natural and acquired, which might have placed him on the first pedestal in the temple of fame, and would have secured to him the applause and estimation of the world. Yet, great as their abilities confessedly were, by the one they were directed to the overthrow of his country; by the other, to the purposes of ingratitude and murder. What shall we say of Pope Alexander the Sixth, and his son Cæsar Borgia? What of a Murray, a Lethington? What of a Savage, a Chaterton, a Dermody? What but that the most gigantic understandings are no security for rectitude of conduct; and that we must estimate the moral characters of mankind by a far different standard than that of their intellectual powers. Were further arguments necessary to prove the truth of this position, we might discover them in the conduct of that individual whose life and character we are now discussing. We shall find, as we proceed, his vast understanding yielding to the most forcible temptations. We shall see him grasping at wealth, without conscience and without feeling; accepting a Roman province for the very purpose of plundering it; secure, in his ill-gotten wealth, of impunity and even favour.

Still, however, we think Dr. Stuart right in rejecting the story relating to the dictator's daughter. Our opinion is founded on the silence of the declamations formerly attributed to the pen of Cicero. That *he* was not the author of them we are fully convinced; but that they were the production of some ancient rhetorician, the allusion made to them by Quintilian is a sufficient proof. The invectives

which they pour out on the character of Sallust must convince us that such a story, had it then been in circulation, would have been eagerly grasped at by the composer of these pieces. Nor had time elapsed, supposing the anecdote to have been true, sufficient to have effaced it from the recollection of the world. But to this story no allusion is made : a proof that it never had its foundation in truth, superior to a host of evidence deduced from presumptive argument\*.

But whatever may have been the irregularities in which Sallust occasionally indulged, from his pleasures as well as studies, he was awakened by the calls of ambition. At what precise period he began his public career in the capacity of quæstor is uncertain, the age at which a Roman became eligible to that office being itself uncertain. Supposing him to have obtained this first step to public honours in his twenty-fifth year, it will fix the date to that memorable period, which was distinguished by the triumvirate of Cæsar, Pompey, and Crassus. Of this portion of the historians life no particulars have descended to us. But from his known attachment to Julius Cæsar, we may justly conclude that he was a favourer of that party, who procured the banishment of the patriotic Cicero. During a space indeed of eight years, we collect no certain information either of his views or conduct. At that time, namely, in the year of Rome, 701, we find him elected one of the tribunes of the people, in conjunction with Quintus Pompeius Rufus, the grandson of Sylla, and Titus Munacius Plancus, decided enemies to the Patrician party.

“ In the whole of the Roman history it would be difficult to select a juncture when the commonwealth was more violently convulsed by internal troubles. The authority of the laws proved of little avail over factions inflamed with fury against each other, resolutely bent on accomplishing their designs, and without scruple about the means by which their passions might be gratified. In insuring a majority in popular assemblies, as often as the common means of intrigue and bribery failed, they straightway had recourse to open violence. A band of gladiators usually beset the Forum : the adverse party appeared in force to give them battle ; and thus the streets of Rome were perpetually rendered a scene of blood and tumult.

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\* Justice forbids us to conceal that this reasoning is brought forward by Dr. S. in his notes, but he does not rest his main argument upon it, as, according to our notions, he should have done.

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"About this time, also, Cæsar had completed the eighth and last campaign of his Gallic victories, and had thoughts of returning to Italy. In the foregoing year, Crassus perished in Asia, a victim to his ambition, his misconduct, and his avarice. Julia, Cæsar's daughter, and the wife of Pompey, died nearly about the same period; and as those illustrious rivals had already begun to draw different ways, it was manifest that, ere long, they would drop the mask. Pompey, though late, began to perceive his error. Of his associates in the triumvirate he had weakly become the dupe. He had been awed by the genius of one, outweighed by the wealth of the other, and, in fact, overshadowed by both: and, since Crassus had fallen, a competition was to be maintained with a formidable rival. Perhaps between Cæsar and Pompey a sincere cordiality never had subsisted. Joined from the beginning by interested views, their union was preserved by the beauty and accomplishments of Julia and the mediating ascendancy of Crassus: but these ties dissolved, they watched each other with deep mistrust, and as both had the art to disguise their sentiments, it was smothered only for a season in order to break out with fiercer fury." Vol. i. P. 30, 31.

These gloomy prospects were heightened, and the usual disorders of the city were increased, in consequence of the murder of P. Clodius by T. Milo, the former of whom was candidate for the prætorship, the latter for the office of consul. A circumstance so favourable to party views and designs did not pass unimproved. The body was immediately brought to Rome, and exposed on the rostra, naked and bleeding to the observation of the people. On this occasion, Sallust and his colleagues in the tribuneship, inflamed the minds of the populace by urging every topic calculated to arouse their vengeance. They dwelt on the affection borne by Clodius for the citizens, and on the many laws which he had obtained in their favour; nor did they forget to enlarge on the hatred of Milo, of the senate, and of Cicero towards Clodius, and even represented that venerable body as governed and overawed by the influence of the orator. The most outrageous proceedings were the natural result of these inflammatory harangues. Placing at their head Sextus Clodius, a kinsman of the deceased, the people advanced in a tumultuous body to the senate-house, tore up the seats of the magistrates and senators, which they converted into a funeral pile for their murdered favourite, and thus, perhaps, unintentionally, reduced that building, together with a contiguous and noble edifice, the Basilica, to ashes. Nor did their fury content itself with these specimens of excess. They proceeded to attack the house of Milo and those

those of his partizans, and 'spread terror and devastation through every quarter of Rome.'

Alarmed at these outrages, the senate appointed Pompey consul alone with a power, conferred only on extraordinary emergencies, "to take such measures as should preserve the commonwealth from impending danger." The late disturbances occupied also the attention of that body; and it was proposed by Hortensius that a commission should be granted, and that the indictments should be classed under two heads; the one comprehending the murder of Clodius, the other, the riots consequent on that event. Desirous as the tribunes were that the former should undergo the strictest investigation, they had no inclination that the latter subject should be scrutinized; and, by the interpretation of their friend Fufius, it was decreed that the assassination should have a separate hearing.

'A suit against Milo was accordingly commenced;' and it was enacted by the influence of Pompey, that three days should be appropriated to the production of evidence, 'that on the fourth the parties should be cited to appear,' and that on the fifth judgment should be pronounced. Strenuously exerting themselves on the side of Clodius, Sallust and his colleagues demanded that the slaves of Milo should be examined by torture, and insisted that the murder was a premeditated act: producing in proof of this their assertion, the inhabitants of the Bovillæ, together with Cassinius Schola, the friend and attendant of Clodius. The evidence for Milo was ably brought by Hortensius, Cicero, and Marcellus. The former resisted the demand of questioning the slaves by torture, the two latter assisted by Milo himself, cross-examined Schola and the inhabitants of the Bovillæ, and contended that Clodius, not Milo, was the plotter of assassination. All their efforts, however, were unavailing against the tide of popular prejudice, increased by the appearance of the widow of the deceased, clothed in mourning apparel, and demanding justice against the murderer of her husband.

Sentiments so favourable to the interest of their party were not neglected by Sallust and Rufus. During the four days previous to the final decision of the cause, they seized every opportunity of appealing to the minds and passions of the multitude, and even ventured to insinuate that Cicero himself had planned and abetted the atrocious deed. At length the awful day arrived which was to decide their famous trial. Early in the morning the shops were closed throughout the city, at the instance of Munatius the colleague

of Sallust. An immense crowd assembled : even the tops of the houses commanding a view of the forum were crowded with spectators. As to the forum itself, that, and its avenues, had been guarded with a body of armed troops by Pompey, who himself arrived at about eight in the morning in all the pomp of office, and stationed himself near the treasury amidst a guard of soldiers. The cause was opened by Appius in a nervous speech, supposed to have received some touches from the pen of Sallust, or that of his friend and tutor Attæius ; and he was seconded and supported by Antony and V. Nepos. Milo, in this important juncture, was assisted by men elevated in rank and celebrated for eloquence : by Hortensius, Marcellus, and Cicero. The two former, however, who, as we have already seen, had distinguished themselves in prior stages of the business, gave way at this nice and difficult moment to the fame and talents of the latter, and trusted the defence to his management and care. But among the virtues of that undoubtedly great man, fortitude seems to have had no place. The armed forces that surrounded the tribunal, the angry clamours and menaces of the populace overwhelmed him with terror. ' His arguments died away upon his lips,' his speech was short, feeble, inconclusive. The result was such as might naturally be expected. Milo was condemned to exile and retired to Marseilles.

The active zeal displayed by Sallust in this trial could not but prove odious to the leading members of the senate, and they seized the earliest opportunity of showing their aversion. On the quinquennial review of that body, which happened in the following year (A. U. C. 704) many partizans of Cæsar were degraded from the senatorial dignity by the censors A. Claudius and Piso ; among others our historian ; upon the pretext (as seems probable from the account of the old grammarians) that he had intrigued with the wives and daughters of freedmen. In this state of disgrace he remained not long. In little more than a year after his expulsion he was appointed a second time to the quæstorship, and consequently regained his seat in the senate, by the influence of Cæsar ; who in the year U. C. 704, poured his victorious army into Italy, and in the subsequent year vanquished the forces of his adversaries, by his triumph over Pompey, in the plains of Pharsalia.

It is to these memorable and interesting periods that Dr. Stuart fixes the date of the celebrated letters, addressed by Sallust to the conqueror, *De Rep. Ordin.* the order of which, as he also justly observes, is preposterously inverted



in the editions of that writer's works. What effect they had on the mind of that great statesman, it is impossible to determine; but we find that the historian enjoyed a great portion of his regard, and on his appointment to the consulship in 707, obtained the office of prætor, and attended him into Africa. To this period nearly we must also ascribe Sallust's union with Terentia, the repudiated wife of his political adversary Cicero: a woman of high birth, and uncommon talents, but bold, ambitious, and domineering. The motives of this choice it would be fruitless to investigate: yet, perhaps, the enmity born by each to the former husband of the lady, might without injustice be ranked among the number.

Great as had been the victory gained by Cæsar over Pompey 'the flames of civil war' were not thereby 'extinguished.' The shattered remains of that general's army had rallied in Africa under the auspices of Cato, Scipio, and other leaders. In that country the name of Scipio had great weight and power; and to oppose this dangerous combination was an early object of Cæsar's care. In the body destined for this service Sallust obtained a post. As lieutenant he was placed at the head of the tenth legion and some other troops, with orders to advance by the way of Capua 'to the nearest port, from which they might pass over to the African coast.' On their arrival at the sea-shore, the forces who had been kept in ignorance as to their ultimate destination, broke out into open mutiny; declared that it was their determination not to quit Italy, insisted upon their dismissal, and demanded the donative promised to them at Pharſalia. The moment was critical and called for resolution. Nor did any want of it appear in Sallust. Promises, threats, and remonstrances were tried, but tried in vain. From 'murmurs, the mutineers proceeded to open violence;' when the prætor, finding that he was exposing his life to danger without even a prospect of restoring order, set out for Rome to lay the matter before Cæsar. On his departure being known, the fury of the soldiers displayed itself in acts of outrage and atrocity. The most desperate pursued their commanding officer, and slaying, without distinction, whomsoever they chanced to meet, pushed forward to the city.

"Cæsar had intelligence of their arrival; and learning that they had tumultuously assembled in the Campus Martius, he hastened to the spot, where he gave an example of that powerful ascendancy which he ever possessed over the minds of the troops. It was on this occasion that he is said to have composed their fury by the memorable application of a single expression, "Romans" (*Quirites*)! instead of that more endearing title of "fellow

"fellow soldiers," by which he usually addressed them. With one accord they returned to their duty and offered themselves to be decimated in expiation of their offence.

"Soon after this Cæsar landed in Africa, about the month of January, in spite of the inconveniences of the winter soldiers, and the unpromising auguries of the soothsayers, and, coming upon his enemies who were unprepared, brought the war to that quarter to a prosperous issue. By the sudden manner of his departure from Italy, magazines and stores had not been provided in sufficient abundance. The victualling transports, likewise, had, through contrary winds, parted from the fleet; and, on his arrival in Africa, serious apprehensions were entertained of a scarcity of provisions for the army.

"A few days after the debarkation of the troops, intelligence being brought that a valuable magazine of corn and other stores had been formed at Cercina, then in the hands of the enemy, Sallust was dispatched with a detachment of the fleet and peremptory orders to make himself master of the island. 'As to the possibility of the attempt,' said Cæsar to his lieutenant on giving him his instructions, 'it is needless to deliberate. Our circumstances are such as to admit of no room for delay, and no excuse for disappointment.' The vigorous character of Sallust was not calculated to disappoint the confidence thus reposed in him, and he executed the service with equal celerity and success." Vol. i. P. 56, 57.

What further services Sallust may have rendered to Cæsar, we have no means of ascertaining. Probably they were considerable; as we find that, on the dictators setting out for Italy, Sallust was entrusted with the African province, and was placed at the head of an army, with the rank of proconsul. To his residence in Numidia we probably owe the history of the Jugurthine war, although its publication was delayed to a subsequent period of time. His office in that country certainly afforded opportunities of consulting documents which, in any other situation, must have been inaccessible; and we find that he availed himself of them. Every source of information seems indeed to have been explored. The various accounts of Africa were compared, the archives of King Hiempsal were examined; the scenes of the most remarkable engagements were visited. The success of the historian was correspondent to his diligence; and the Jugurthine war has been ranked by able critics among the master pieces of historical composition: valuable not more for beauty and eloquence of language, than for fidelity of narrative, and accuracy of topographical description.

Glorious would it have been to the character of Sallust, if his conduct as a governor had been as laudable, as his intelligence

telligence as a writer. But, unfortunately, that beautiful theory of morals which he occasionally displays in his works, was totally at variance with his individual practice. Numidia, as we have before mentioned, he considered as a fund destined to the improvement of his private fortune. He appears to have pillaged it without mercy, to have robbed it without restraint; and in about a year he returned to Rome possessed of immense wealth, and followed by the groans and curses of his harassed subjects. In vain did the oppressed Numidians exclaim against his rapacity; in vain did they commence a prosecution against their late governor. Wealth was a sufficient shield to guard him from the arm of justice; and by sharing with Cæsar a portion of the spoils, he easily baffled all enquiry into his provincial administration.

This act of rapacity, as nefarious as it was unfeeling, Dr. S. attempts to justify, upon various considerations. He talks much of the degenerate state of the Romans at the time: of the provinces being the chief means by which the nobles were enabled to support themselves in affluence; of their distance from the controul of the senate and the people. He observes, that "the acceptance of bribes, or the exercise of rapacity, came soon to be considered as a venial error, and at length almost ceased to fix a stain on the reputation." And he adds, "that as no man has the power of acting equal to that of thinking; so his conduct cannot always exemplify his rules: and that he may seem worse, merely because it was expected he should be better than the generality of the world." This vindication is grounded upon such principles we never can approve, and did not expect to receive from a man so generally correct as the ingenious translator. Degenerate as Rome confessedly was, still examples of virtue were not so rare as to render common justice a phoenix, or common humanity a miracle. What to Cicero was easy, to Sallust was possible; and although that perfection of morals, so beautiful in theory, it would be absurd to expect to see exemplified in practice: yet, surely in the public conduct of a man of wisdom, and of honesty, we may look for some traces of propriety, some vestiges of decorum. What would a British senate, what would Dr. S. himself, pronounce on the person who should defend a corrupt governor of our Indian territories upon such grounds? What would be said of a pleader, who, admitting that the natives had been plundered without mercy, rested his argument on the venality of former governors, and the invitations to misconduct which the province

vince held out? If such a plea could for a moment be heard without indignation, we should sink in despair, and breath out a farewell sigh over the ruins of integrity. Sallust's conduct admits of no palliation: every attempt to strip it of its native turpitude is repugnant to our feelings. We do not say that the historian's guilt was increased by the censure with which he has branded that of others, but it is rendered more prominent; and, if we may so speak, more tangible. Every stigma with which he has marked the profligacy of his countrymen, is a sentence of reprobation upon his own, and leaves us in amazement at the unblushing hardihood that could condemn those principles of rectitude, acknowledged by himself to be of universal obligation. He is condemned, he is unequivocally condemned, by his own verdict; and we should be pleased to see every syllable advanced on this subject, in his behalf, changed into the merited language of indignant reproof.

Enriched by the spoils of the African province, and enabled to spend his days in ease and splendour, Sallust purchased a large tract of ground on the Quirinal Hill. On this he erected a palace of royal magnificence, commanding a prospect the most delightful, and adorned it with gardens which became the pride of Rome. In this enchanting situation he employed himself in literary pursuits. Here it was that he published his account of Catiline's conspiracy, and soon after that of the Jugurthine war, pieces which have deservedly ranked with the finest specimens of composition. Here he also found leisure to draw up his history, a work of which only a few fragments remain, sufficient to excite our admiration of its excellence, and an unavailing regret for its loss.

After a period of nine years spent in this retreat, the historian died at the age of fifty-one, An. U. C. 718. Having no children of his own, his ample possessions passed to the grandson of his sister, and we find the family to have flourished with undiminished splendor to a late æra of the Roman empire.

On the essay on the literary character and writings of the historian we have not space to enlarge, and the variety of matter which it contains admits not of abridgement. We can venture, however, to assure the classical reader, that it will abundantly recompence an attentive perusal. One or two points we shall concisely notice, because to us they appear to be erroneous, and because any error from the pen of Dr. S. is likely to receive extensive circulation, and ready acceptance.

“ But

" But the great virtues of Thucydides that attracted Sallust's imitation were brevity and strength, and to these he added no inconsiderable share of that dignified austerity, so observable in the compositions of the Greek historian. The tongue in which he wrote, was every way inferior to its prototype. In derivation and inflexion, the two great artifices of language, it was far more deficient, and it could not boast of that surprising variety both in harmony and expression, which the *four different dialects of the Greek are calculated to convey*. With such disadvantages he certainly was unable to follow Thucydides with equal steps: yet, if he fell short of his copiousness he equalled his strength and *exceeded his brevity*." Vol. i. P. 251.

To this we beg leave to say, that from the *different dialects* of the Greek tongue, no advantage could be derived to Thucydides: such a mixture would be incongruous and inadmissible. Attic, and Attic only, is the standard of his writings, and if he occasionally seems to deviate from that standard, the cause must be sought for not in him, but his transcribers. The truth of this, indeed, Dr. S. admits in a note on a subsequent passage of his essay, where he observes, that the style of Thucydides, instead of being "outlandish" as "Ascham supposes" (and as it must have been had he introduced a promiscuous use of dialects) "is most truly Attic." A declaration perfectly correct in itself, and entirely subversive of the above theory.

As to Sallust having exceeded Thucydides in brevity we doubt the fact. If, indeed, the decision of a critic of unquestionable ability be not grossly unsound, the opinion must be abandoned.

"Thucydides," says Cicero, "omnes dicendi artificio, mea sententia facile vicit: qui ita creber est rerum frequentia, ut verborum prope numerum, sententiarum numero consequatur; ita porro verbis aptus & pressus, ut nescias utrum res oratione, an verba sententia illustrentur." Cic. De. Or. Lib. 2. Cap. 13. Vol. i. P. 214. Ed. Olivet.

And again,

"Antiquissimi fere sunt . . . Pericles atque Alcibiades, & ceteri etate Thucydides: Subtiles, acuti, breves; sententia magis quam verbis abundantes." Id. Lib. 2. c. 22. P. 214. Ed. Olivet.

Speaking of the speeches introduced into ancient history this translator observes.

"These favourite compositions were no tissue of fancy nor arbitrary display of the rhetorical art. As far as they regarded the matter or argument, many of them were real speeches *ad-*  
*ally*

ally delivered in the council or in the field. *Thucydides declares that those in his history were of this description, and we have reason to think, that the greater part of the orations in Xenophon and Sallust proceeded, at least in substance, from the eminent persons to whom they are attributed.*"

With respect to the speeches of Thucydides, we are inclined to think that they were chiefly drawn from the sources of his own mind, and are no more the speeches of the persons into whose mouths they are put, than those drawn up by Dr. Johnson were delivered by the parliamentary orators of the day. But let scholars judge for themselves from the following passage of the Greek historian.

"Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι, ἢ μέλλοντες πολεμήσειν, ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτῇ τῶν λεχθέντων διαμνημονεύσας ἢ ἐμοί τι ὡς αὐτὸς ἤκουσα, καὶ τοῖς ἄλλοις ποθεῖν ἐμοὶ ἀπαγγέλλουσιν· ὥς δ' αὖ ἐδοκίμη μοι ἕκαστοι περὶ τῶν αὐτῶν παρόντων τὰ δέοντα μάλιστα ἐπιτεῖν, ἐχομένῳ ὅτι ἐγγύστα τῆς ἐμπράσεως γνώμης τῶν Ἀθηναίων λεχθέντων, ὅπως ἐξέταται."  
L. i. c. 22. P. 17. Ed Duker.

We must here close our observations for the present on this elegant publication, reserving what we have further to offer upon it for a future number.

[To be continued.]

ART. II. *Letters to a Young Lady, in which the Duties and Character of Women are considered, chiefly with a Reference to prevailing Opinions. By Mrs. West, Author of Letters to a Young Man, &c.* 3 vols. 12mo. 1l. 1s. Longman and Co. 1806.

THE author of these letters has had a full share of the public favour, and has truly deserved it. She has deserved it from the spirit, the variety, and the excellent tendency of her publications. We were among the first to cheer her on her way, and we are glad to animate her in her future progress. Like her preceding works, this also is unexceptionable—indeed highly important in its object. But we must frankly acknowledge, that we have discerned less of care and polish in her composition, and occasionally an inflation of style, with

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something not altogether unlike affectation, which does not appear to belong to Mrs. West. We should be sorry to suppose, that success has at all abated her care. It is time, however, to give the reader an account of what may be expected from the present publication.

Having obtained considerable and deserved praise from her work relative to the employments, accomplishments, and duties of young men, the author was naturally advised by her friends to make the character and duties of her own sex the subject of a separate and similar publication. This she has accordingly done in the form of letters to a young female friend. It conveys, indeed, a most refined compliment to this lady whoever she may be, for at the end of her introduction, Mrs. West says there is a kind of presumptuous impertinence in the choice of the medium through which these reflections are conveyed to the public, which only the sweetness of Miss M.'s disposition could excuse, or the unequivocal merit of her character counteract.

These letters are fifteen in number. The first gives an introductory sketch of the writers design, and treats principally of the too free behaviour of married women, with the dangerous increase of luxury and extravagance, the duties, resources, and rewards of the sex, which things are proposed as the subjects of the ensuing correspondence.

The second letter treats of the original destination of women. Their happy situation in this country, their trials, their subjection to work, their physical construction for retirement, unsuitness for public business, with some very sensible and pertinent reflections on the reigns of our female sovereigns.

With the third letter we have been particularly pleased. It discusses the change of manners in the middle classes of life, and here we think proper to give an extract.

"Would to heaven our sex could be vindicated from the heavy censure that must fall upon those who, to purchase the *clat* of a few years, not the *happiness* of an hour, involve themselves and families in destruction! An impartial review of living manners compels me to confess, that we are in this point often more culpable than our weakly indulgent partners. It is Eve who again entreats Adam to eat the forbidden fruit; he takes it, and is undone. Men in this rank of life have generally less *taste* than women; they are amused by their business through the day, and at its weary close they would generally be contented with the relaxation which their own families afforded, if those families were social, domestic, cheerful, and desirous to promote their amusement.

amusement. But since the potent decree of fashion determined it to be unfit for the wife of a man in reputable circumstances to employ herself in domestic arrangements, or useful needle work, time has proved a severe burden to people who are destitute of inclination for literature. To relieve themselves from a load, the weight of which they are too proud to acknowledge, they have felt obliged to mingle with what is called the world. Did any of these adventurous dames consider the heavy services which this association requires, did they fairly rate the fatigue, the perplexity, the slavery of being *very genteel* upon a *limited* scale, they would think it better to prefer a plain system of social comfort, even at the expence of that ridicule which, I lament to say, such a deviation from refinement would incur. Yet, when there is no housekeeper in the spice-room, nor butler at the sideboard, an elegant entertainment occasions more labour and perplexity to the mistress of the house, than she would undergo by a regular performance of services highly beneficial and praiseworthy. What anxiety is there that every part of the splendid repast should be properly selected, well-dressed, and served in style! What care to keep the every-day garb of family economics out of sight, and to convince the guests that this is the usual style of living; though, if they credit the report, it must only confirm their suspicion that their hostess is actually insane. What blushing confusion do these *demî-fashionists* discover, if detected in any employment that seems to indicate a little remaining regard for prudence and economy! What irregularity and inconvenience must the family experience during the days immediately preceding the gala! what irritation of temper, what neglect of children, what disregard of religious and social offices! And for what is all this sacrifice? to procure the honour of being 'talked of; for happiness, or even comfort, are rarely expected at such entertainments. Notwithstanding all due preparation, something goes wrong, either in the dinner or the company. The face of the inviter displays mortification, instead of exultation; and the invited disguise the sneer of ridicule under the fixed simper of affected politeness. Nor let the giver of the feast complain of disappointment. She aimed not to please, but to dazzle; not to gratify her guests by the cheerful hilarity of her table, but to announce her own superiority in taste or in expence. When the hospitable hostess spreads her plain but plentiful board for friendship and kindred, for those whom she loves or respects, those whom she seeks to oblige, or those to whom she wishes to acknowledge obligation, where vanity and self are kept out of sight, and real generosity seeks no higher praise than that of giving a sufficient and comfortable repast with a pleasant welcome, a fastidious observance of any accidental mistake, or trivial error, might be justly called ill-nature and ingratitude; but when ostentation



summons her myrmidons to behold the triumph, let ridicule join the party, and proclaim the defeat.

“ But this insatiable monster, a rage for distinction, is not content with spoiling the comforts of the cheerful regale; luxury has invented a prodigious number of accommodations in the department of moveables; and the mistress of a tiny villa at Hackney, or a still more tiny drawing-room in Crutched Friars, only waits to know if her Grace has placed them in her baronial residence, to pronounce that they are comforts without which no soul can exist. Hence it becomes an undertaking of no little skill, to conduct one's person through an apartment twelve feet square, furnished in *style* by a lady of *taste*, without any injury to ourselves, or to the fauteuils, candelabras, consoletables, jardiniers, chiffoniers, &c. Should we, at entering the apartment, escape the work-boxes, foot-stools, and cushions for lapdogs, our *debut* may still be celebrated by the overthrow of half a dozen top-gallant screens, as many perfume jars, or even by the total demolition of a glass cabinet stuck full of stuffed monsters. By an inadvertent remove of our chair backwards, we may thrust it through the paper frame of the book-stand, or the pyramidal flower-basket; and our nearer approach to the fire is barricaded by nodding mandarines and branching lustres. It is well, if the height of the apartment permits us to glide secure under the impending danger of crystal lamps, chandeliers, and gilt bird-cages inhabited by screaming canaries. An attempt to walk would be too presumptuous, amidst the opposition of a host of working-tables, sofas, rout chairs, and ottomans. To return from a visit of this description without having *committed* or *suffered* any depredation, is an event almost similar to the famous expedition of the argonauts. The fair mistress, indeed, generally officiates as pilot; and by observing how she folds or unfurls her redundant train, and enlarges or contracts the waving of her plumes, one may practise the dilating or diminishing graces according to the most exact rules of geometrical proportion; happy if we can steal a moment from the circumspection that our arduous situation requires, to admire the quantity of pretty things which are collected together, and enquire if they are really of any use.”

Vol. i. P. 141.

The fourth letter treats of the absurdities and licentiousness prevalent among women of fashion.

Letters five, six, seven, and eight, are on the subject of religion, and the peculiar notions of the different sects of Christians among us. Here we must beg leave to pause before we give our unqualified approbation. That the female mind is peculiarly formed for piety we are often pleased to observe, and always happy to acknowledge. But when

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It is considered that this work was intended to exhibit a popular display of the duties and character of Women, we doubt whether the effect will be facilitated by a prolix didactic essay on the peculiar dogmas of Calvinism, or the tenets of Unitarian Christians. We are duly sensible that, at the present period, it is expedient and salutary to caution youthful minds against Calvinistic doctrines; and it may be wise to expose the folly and the danger of listening to those who talk of calls, experiences, and instantaneous conversions. It is only meant to be observed, that in a work like this, such subjects should not be permitted to occupy too large a space. In the present it constitutes almost one third of the whole. It is, however, remarkably well executed.

The ninth letter is entitled to unreserved praise. It treats on those virtues which are more particularly feminine. The critical animadversions on the female characters of Adelaide, Elvira, and Mary Thornbury, in the plays of the Stranger, Pizarro, and John Bull, are given with great acuteness, sound judgment, and the truest moral feeling. Nothing surely can be more flimsy in its contrivance or more pernicious in its moral tendency than this last comedy of John Bull, though for a time it was most unaccountably popular. The character of Mary was calculated to make every lady's maid disposed to intrigue with the master's son, and that of the tradesman, to induce every blackguard to insult his superior,

The tenth letter is on the subject of female employments and studies, and contains some excellent and judicious observations.—The eleventh discusses the topics of conversation, society, and friendship; the twelfth is on celibacy, love, and marriage. These subjects are so happily investigated and are so truly appropriate, that in justice to the writer we extract a part.

“ Let not a young woman, then, seek for conjugal happiness in a station of life, that is very dissimilar to her own; or in her own rank, without a competent provision to maintain those dependencies of appearance which are its *proper* appendages. If she possess delicacy of character (I should here use stronger terms), if she value her own temporal or eternal interests, or that of the unborn, by the sacred names of mother and christian let me conjure her to shrink from the advances of a *known* libertine; or, if she cannot avoid, let her steadily refuse his offers; they comprise such an accumulation of misery, as no pecuniary advantages can counterbalance. Let not youthful innocence sell itself to disease,

impurity, and remorse; nor pledge her hand where, though she must obey, she can neither love nor honour. All gross moral errors are, in the same strong sense *impossible* to children, and surely women never will be so far gone as to contract such partners, but it is an expectation of the world, and a *medium* error. Alas! how many are tempted to it, and how many are made powerful by it! No man is ever pure but in his life, the storms of contention, and the pressure of business, and it is an impossibility which, however suited to the rude buffets that it is designed to endure, prevent its being made malleable by the soft strokes of feminine influence. Whatever itself "wills to do, seems," in its own estimation, "wisest, virtuest, discreetest, best." If we attempt to remodel the lords of the creation, we must begin before they have discarded that emblem of subjection, a petticoat.

"Infidelity is frequently coupled with licentious conduct; but sometimes it doffs its gross associates, and affects the dignity of moral virtue. The woman who regards her eternal interests, and those of her future offspring, will tremble at submitting to the superintendence of a man whose dark and cheerless mind is unillumined by visions of a better world. Even if she had good grounds to rely on the virtue, tenderness, and generosity of such a partner (which I greatly doubt); even if she be previously assured that he will never seek to unsettle her faith, to restrain her devout exercises, or to interfere with the religious education of his children; even if she know that he always will pay an *outward* respect to faith and piety, and ostensibly comply with its forms; though assured that no word will ever escape him, which shall betray his secret contempt and incredulity (what impossibilities am I now admitting!); if her fears are lulled, can her affection sleep? can she be happy, while she views in her kind and faithful partner, her bosom friend, the father of her children, the source of all her earthly happiness, a *rebel* to his God, the *self-devoted* son of perdition, from whom, after death, she must hope to be eternally disjoined, and to whom she must wish annihilation as a blessing? The text, that "the believing wife sanctifies the un-believing husband," has no reference to the case that we are considering, but to the early situation of Christian converts, when baptism did not dissolve the bonds either of marriage or servitude, but the new members of the Christian church continued to discharge the obligations which they had contracted in their Gentile state, and this with additional earnestness, as a proof of their obedience to their heavenly Master. When we thus pervert scripture, to strengthen the temptations of avarice, ambition, sensual attachment, or from any other sinister motive, we imitate the conduct of the Prince of Darkness, who is never so dangerous to our souls, as when he wields "the sword of the spirit,"

even the word of God." Surely it is far better that "the rose should wither on the virgin thorn," than that its tender leaves should be defiled, and excoriated, by being bound up with the filthy briars of vice or infidelity.

"Next to these dreadful associates, let the candidate for the wreath of connubial happiness steadily reject the offerings of *insuperable* folly. There is a strangely erroneous jumble of ideas respecting a supposed combination of docility, good-nature, and weakness of intellect, in the minds of some people, who are deplorably ignorant of life and manners. Folly is always selfish and obstinate; and I take these to be the standard compositions of *ill-nature*, not of *amiability*. Can narrowness of intellect be capable of those enlarged and disinterested views which produce good-will to all mankind, which refine the tender attentions of love, and invigorate the indelible impressions of friendship? Can the fool forget his own dear self so far as to be truly benevolent; can he learn self-denial; can he be convinced of his own infirmities, and set about reforming them? If you answer in the affirmative, you prove him not to be a fool." Vol. iii. P. 111.

The thirteenth letter communicates some excellent remarks on the duty of mothers; the fourteenth is on the no less interesting subject of our duty, that is the duty of females to servants and inferiors; the fifteenth and concluding discusses the duty of declining life and old age.

Our opinion of the writer is certainly rather increased than diminished by this last work. We however repeat our caution about her style, and our hope that the praise she has deservedly obtained may not relax her exertions to deserve it. We could easily justify by numerous examples the slight censure, we have thought proper to intimate above. We shall only cite two passages; vol. i. p. 13. we read thus,

"While the sprightly spinster waits till the coquetish wife dismisses her wearied Cecilio, to yawn out an unmeaning compliment to the immature attractions of nineteen, she must console her chagrin by resolving to take the first offer that she can meet with, provided the creature possesses the requisites of wealth and fashion to enable her to revenge her present wrongs on the past generation of beauties, and in her turn to triumph over the succeeding."

After twice reading the above we confess ourselves unable to comprehend its meaning.

Again vol. 3. p. 200.

"Let her not be too anxious to form an infant Crichton; she

will act more wisely in proportioning the stream of information to the capacity of the recipient, than by drowning the judgment through the flood-gates of memory.

What is this but affectation? nevertheless with these and a few other exceptions, the present volumes will be standard books, as indeed they ought, in the class to which they properly belong.

ART. III. *The Book of the Prophet Isaiah, in Hebrew and English, &c. &c.*

[Continued from p. 479.]

CHAP. XXIII. 13. "Behold the land of the Chaldeans: this was no land.—Even these have reduced her to a ruin."

Dr. Stock. . . . .  
—"This people was not till the Assyrian founded it, for them that dwell in the wilderness;—and he brought it to ruin." Pub. vers.

In the common translation the reader is led to imagine that the Assyrian reduced to ruin that which he founded; whereas the Prophet meant to tell us that a people then so contemptible in their origin, and on whose rise to notice among the nations the Assyrian monarch was the supporter, were the instruments of the desolation of Tyre. A similar phraseology is employed by St. Peter:—"Which in time past were not a people." *Οἱ ποτὲ ἄ λαός.* 1 Pet. ii. 10.

Chap. xxiv. 3, 4. "For Jehovah hath pronounced this word. Mourning, withering is the land, languishing, withering is the world." Dr. Stock.

—"The earth mourneth and fadeth away; the world languisheth and fadeth away." Pub. vers.

We stop here only to mark the happy effect of observing the Hebrew arrangement, that there is a life and energy far surpassing the common translation, which, being clogged by conjunctions unnecessarily supplied, must make the words move heavily. "Mourning, withering is the land," &c.

V. 10. "The city is broken down, a void." Dr. Stock.

"The city of confusion is broken down." Pub. vers.

Our translators have followed the Masoretes, who have joined the words by the maccaph in this manner, *ממנו*  
city

*city of confusion.* Instead of *city* governing the word *confusion*, Dr. Stock understands it as in apposition. "The city is broken down; become a chaos."

V. 15. "Wherefore in the isles glorify ye Jehovah, in the isles of the sea." Dr. Stock.

"Wherefore glorify the Lord in the fires." Pub. vers.

Some have understood by **בְּאִיִּים**, glorify Jehovah in those countries where Christianity is professed in its purest form. In two MSS. of the Septuagint, it is read, ἐν ταῖς νήσοις, "in the islands;" from which it would seem that they had in their Hebrew copy **בְּאִיִּים** *Beim*.

Chap. xxv. 8. "He shall destroy death for ever." Dr. Stock.

"He shall swallow up death in victory." Pub. vers.

We conceive that the prophet of express purpose employed **בָּלַע** rather than **אָכַל**, the first signifying *deglutire*, the second, *perdere*; because death seemed to be that monster which still swallowed up, through every age, the children of Adam, devouring, as Young expresses it, "his thousands at a meal." This sense the Apostle Paul has expressed, **Κατὰ φθόρον ὁ Θάνατος εἰς νίκην**. 1 Corinth. xv. 54.

Chap. xxvi. 13, 14. "O Jehovah, our God, other Lords have ruled over us beside thee.

"They are dead, they shall not live; deceased, they shall not rise." Dr. Stock.

The Pub. version is nearly the same.

To the English reader, *dead* and *deceased* mark no difference of meaning, but not so, to a Hebrew, the two words *Rephaim* and *Meitim*. This refers to the body, that to the soul. The *Adonim* that the prophet here complains of, were not those who had at any time exercised over them any temporal domination, but the idol gods of the nations, who were once mortals, but now by superstition deified. The worship of these had, by Ahaz, in opposition to the pious part of the Jews, been introduced into the land of Judah. So unlike to the true God, the prophet pronounces they are dead. Such vicious characters, that he says they are *rephaim*, *reprobate*; they shall not rise. This last expression seems to deny the resurrection of the wicked, although the contrary is expressly affirmed, Dan. xii. 2. But the verb **קָם** *Kum*, signifies not only to rise, but to stand with approbation; and so it is rendered in Psal. i. "The ungodly shall not stand

Stand in the judgment."  $\text{לא יקמו}$  *Lo Jekamu*. So the word ought to have been rendered here, and then the amount would have been, that although *raised*, they were never, as being *rephaim*, to lift up their heads in expectation of any redemption.

V. 19. "Thy deceased shall live; my dead bodies shall arise." Dr. Stock.

"Thy dead men shall live; together with my dead body shall they arise." Pub. vers.

Buxtorf, along with our translators, understands  $\text{יגלו}$  in the singular. *My dead body*. Admitting it to be in the plural, yet being feminine, it cannot be nominative to the verb  $\text{יקמו}$  *Jekamun*, which is masculine.

Chap. xxvii. 6. "The days are coming when Jacob shall take root; when Israel shall blossom and bud." Dr. Stock.

"He shall cause them that come of Jacob to take root. Israel shall blossom and bud." Pub. vers.

The common version is uncommonly harsh. It views the participle  $\text{הבאים}$  *Habboim*, as in the constructed state with *Jacob*, and yet preserving the absolute form. Amidst the existing difficulty, the emendation of both prelates is excellent. Dr. Stock supposes, that to *Habboim*, "*coming*," *days* has been formerly joined, but now lost. Dr. Lowth adopts the Syriac lection, which has read  $\text{ממנו}$  *from the root*; he takes the  $\text{ו}$  from the front of  $\text{מנו}$  and joins it to the end of the preceding verb, in this way,  $\text{וינו}$  which then becomes a plural, and assumes *habboim* as its nominative. "They who spring from the root of Jacob shall blossom," &c.

Chap. xxviii. 4.—"Even the proud crown of the drunkards of Ephraim—shall be as the early fig before summer, which he eyeth whoever seeth it." Dr. Stock.

—"Which, when he that looketh upon it seeth it." Pub. vers.

Dr. Lowth adopts the ingenious emendation of Houbigant, which consists merely in the transposition of a letter, reading  $\text{יארם}$  *he shall pluck*, instead of  $\text{יראם}$  *he shall see*. Which we prefer to the present reading.

Chap. xxix. 13. "And their fear toward me is a lesson taught by the precepts of men." Dr. Stock.

Similar to this is the public version.—Instead of  $\text{מנו}$  the seventy appear to have read  $\text{מנוה}$  *Valohu*, which they render  $\text{מנוה}$ .  $\text{יראם}$ , taking the infinitive also as a substantive,

is a form of syntax which the Latins too have adopted.  
 "Quod est tibi tactio eam." *Pro tangere.*

V. 16. "Perverseness of yours ! Shall the potter be reckoned as the clay, because the work saith of its maker, he did not make me ?" Dr. Stock.

"Surely your turning of things upside down shall be esteemed as the potter's clay ; for shall the work say of him that made it, he made me not ?" Pub. vers.

In the common version the sense is totally lost ; two things are connected which stand quite distinct : for no comparison can be drawn between their inverting of things and the potter's clay. The first three words are purely an exclamation. Their setting the potter, i. e. the Creator, on a level with the clay of his hands, i. e. mankind, was their *חפצתם* *Haphchehem*, their inversion of things.

Chap. xxxi. 8. "And the Assyrian shall fall by the sword not of man." Dr. Stock.

"Then shall the Assyrian fall with the sword, not of a mighty man." Pub. vers.

From non-attention to the Hebrew idiom, the common translation has missed part of the sense ; *לֹא אִישׁ* *Lo-ish*, negatively signifies *God*, as *לֹא לֶחֶם* signifies something that is *not bread*. *Ashur* signifies here, not individually Sennacherib, for he did fall by the sword, but his army. In *Livy*, nothing is more common than to represent nations by a singular, such as *Romanus* and *Pænus*, for the armies of these respective nations.

Chap. xxxii. 1. "Behold, a king shall reign in righteousness, and princes shall rule in judgment, and a man shall be as a hiding place from the wind." Pub. vers.

"And each man shall be as an hiding place from the wind." Dr. Stock.

The subject here is Messiah. There is something awkward in having the sign of the dative prefixed, *לְשָׂרִים* *Le-sarim*, princes, which, being a nominative, ought to have been as unincumbered as *מֶלֶךְ* *Melech*. Of this passage we propose our judgment with diffidence. There is evidently a parallelism between *Le-tzedek* and *Le-mishpat*. We suspect that the *Jod* has been dropt from the beginning of the word rendered *princes*, which, in that case, must have been *יְשָׁרִים* *Jasherim*, *uprightness*. Messiah then would have appeared *Jesús*, without the concomitant of *princes*. "Behold, for righteousness a king shall reign ; for judgment he shall bear rule ;



rule; and being man, he shall be as a covering from the wind."

V. 5. "No more shall the *sneaking* man be called generous." Dr. Stock.

"The vile person shall no more be called liberal." Pub. vers.

"*Sneaking*," we deem low and vulgar, and not altogether conveying the sense of *Nabal*. Sneaking, we take to signify a person prepared to say and to act in any way, so as to obtain his own mean and selfish purpose. Nabal expresses a narrow, niggard soul, who, although wealthy, will part with nothing, however pressing the existing necessity. "For as his name is, so is he."

Chap. xxxiii. 14. "Fear-smitten are the sinners in Zion—who will approach *for us* the devouring fire. Even he that walketh in righteousness and speaketh sincerity." Dr. Stock.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? He that walketh righteously, and speaketh uprightly." Pub. vers.

In the common translation, by taking the word *לנו* in a partitive sense, "*Who among us*," a very singular answer is given by the prophet, viz. that the person qualified to dwell in everlasting burnings, is he that walketh righteously, &c.!! On the contrary, Dr. Stock has most happily hit the meaning, by merely attending to the history to which this expression bears an allusion. *Lanu* is expressive of substitution *in our stead*. Where shall we find a Moses to approach, in our behalf, this sounding trumpet, this flaming Sinai?

V. 24. "No inhabitant shall say, I am sick: the people that dwell therein shall be free from disease." Dr. Stock.

"And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Pub. vers.

Dr. Stock, in rendering the original word, by *disease*, takes the cause for the effect. We may, however, understand *וַיִּשָּׁא* as assigning the fundamental cause, and as bearing a clear reference to Messiah, as the scape goat which bears away iniquities. It is remarkable that the same words precisely are used of a person not being delivered from, but bearing his iniquities. Lev. v. 1. 7. The original term *וַיִּשָּׁא* must be taken passively. "The people are borne as to their iniquities."

Chap. xxxiv. 5. "For my sword is tempered in heaven; behold, on Edom it shall descend, and on a people devoted by me with justice." Dr. Stock.

"For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." Pub. vers.

The turn here given to turn *Riverhab soaked*, marks an acute and deep-thinking mind. We cannot deny the reader, the pleasure of the accompanying marginal note.

"As steel is tempered by immersion in water, so is the sword of God made hard, and fit for action, by plunging it in the fluid of heaven."

V. 16. "For the mouth of [Jehovah] hath given the command: he it is that hath gathered them." Dr. Stock.

"For my mouth it hath commanded, and his spirit it hath gathered them." Pub. vers.

This, as it is expressed in the common translation, is rather incoherent, Jehovah being introduced speaking first of himself, and then of some third person unknown. On the part of our translators, we imagine the mistake has originated from their taking the *Jod* in *ו* *Pi* for the affix *my*. "*His spirit*" might have suggested that here was a third person; and that this, by the language adopted, could be no other than Jehovah. The term "*Jehovah*," found in five MSS. puts it beyond a doubt that it is the true substantive to the pronominal suffix *his*.

Chap. xxxv. 4. "Fear ye not: behold your God; vengeance will come: the retribution of God." Dr. Stock.

"Fear not: behold your God will come with vengeance, even God, with a recompence." Pub. vers.

This is also the rendering of Junius and Tremelius. Although the sense here is excellent, and by making *Nakam* the nom. to the verb *יבוא* *Jabo*, and *גמול* *Gamul* in regimen with *אלהים*, thereby rendering the supplements *with* and *even* unnecessary; yet the common version embraces a wider extent of meaning, showing that *Gamul* may refer to the righteous and *Nakam* to the wicked.

V. 8. "And a high way shall be there——No unclean person shall pass through it, but he himself shall be with them walking in the road." Dr. Stock.

"The unclean person shall not pass over it, but it shall be for those." Pub. vers.

In the public version, the sense in the latter clause is totally lost. Referring *Hu* to God himself, clears up the sense entirely. Our translators must have been considerably puzzled when they rendered *Holech dreck, way-faring men*; the conjunction *Ve* rendered *although*, is pure violence. Making *Evilim* its adjective, is an outrage on grammar. These are two subjects perfectly distinct. *Hu* in several passages of the Old Testament, possesses a peculiar energy, as expressive of the great Jehovah.

Chap. xxxvi. 4, 5. "What ground of confidence is this wherein thou trustest words; yea, less business merely it is, to talk of counsel and ability to war." Dr. Stock.

"I say, sayest thou, but they are but vain words. *I have counsel and strength for war.*" Pub. vers.

This last clause in the public version suggests a downright falsehood. Such words, "I have counsel and strength," were never uttered. They are founded on a total misunderstanding of the original. We certainly agree with the learned Bishop, that *אמרה* is corrected by the parallel *אמר* of 2 Kings, xviii. 20. We do not view the first line of V. 5 as an affirmation, but as part of the question, beginning, "What ground of confidence is this? Is it words, *Imreth*, nay, a matter of the lips? War requires counsel and a might," *עצה וגבורה למלחמה*. Quid verbis opus est? Spectemur agendo. It does not appear that ever Eliakim, Shebna, and Joah, muttered a syllable about counsel and ability for war. What they had said was this: "We trust in the Lord our God; the Lord will surely deliver us." Calling this language "words and lip-business," was what constituted the blasphemy of Rabshakeh.

Chap. xxxvii. 16. "O Jehovah—who art seated on the cherubim." Dr. Stock.

"O Lord—who dwellest between the cherubim." Pub. vers.

Rendering *ישב* *Josheb* by *seated*, seems supported by Psal. xviii. 10. We are inclined, however, to think that "*dwell-est*" is also a just rendering, as denoting perpetuity of residence.

V. 22. "The daughter of Zion laugheth thee to scorn—behind thee shaketh her head, the daughter of Jerusalem." Dr. Stock.

"The daughter of Jerusalem hath shaken her head at thee." Pub. vers.

The energy and arrangement of the original is happily preserved here. "Behind thee shaketh her head, the daughter of Jerufalem." How low, in comparison of this, is the public version. Our translators, in rendering אחריכה *Acharicha*, "at thee," instead of "behind thee," have thrown into shade a circumstance which greatly heightens the derision.

Chap. xxxviii. 8. "I said in the noon tide of my days, I shall go to the gates of the grave. I miss the prime of my years." Dr. Stock.

"I said in the cutting off of my days, I shall go to the gates of the grave. I am deprived of the residue of my years." Pub. vers.

Although יתר *Jeter*, besides *residuum*, is also rendered *excellencia*, yet understanding by this the *prime* of his years, and he introduced as saying he had missed it, is contrary to fact. At this time he was on the verge of *forty*; how then could he say, at that time of life, that he had missed what he had actually keen and enjoyed? Why is Sheol rendered the *grave*? The terrific view of the invisible world, at which Hezekiah stood appalled, by this rendering, is completely veiled to the ordinary reader. What is the gates of a hole made in the ground? Into Hades death undoubtedly is the gates, as no spirit can enter there till it is separated from the body. The seventy have in their version done justice to the Hebrew. πορεύομαι ἐν ταῖς πυλαῖς ᾧδου.

V. 12. "I have rolled up my life as doth a weaver his web." Dr. Stock.

"I have cut off, like a weaver, my life." Pub. vers.

The Arabic being a dialect of the Hebrew, may occasionally lend its aid in clearing up of passages, which otherwise are obscure; yet this appears, particularly from Shultens, to have been carried too far. Rolling up a web, does not convey the idea of its being half finished: it may be so expressed when the whole is wrought. Parkhurst understands the word in the sense of *rapidity*, or *swiftness*. "I have hurried through life like a shuttle."

Chap. xl. 6. "A voice saith, cry." Dr. Stock.

"The voice said, cry." Pub. vers.

The common version, by rendering it "*the voice*," is apt to mislead the reader, as if the speaker were the same with that in the 3d verse; whereas it appears to be the voice of Jehovah, and altogether distinct from the other, who represented John the Baptist.

V. 9. "On a high mountain get thee up, O thou that bringest glad tidings to Zion." Dr. Stock.

"O Zion, that bringest glad tidings, get thee up into the high mountain." Pub. vers.

Although, at first sight, it may be difficult to distinguish whether Zion is the bearer or the receiver of the glad tidings, from its being not sufficiently marked whether מְבַשֶּׁרֶת *Mebashereth* agrees with or governs Zion, yet the observation of Dr. Lowth sufficiently clears up that Zion is the receiver; that it was customary for the women of Israel to publish a victory, as in the case of David and Saul. 1 Sam. xviii. 6, 7. And this accounts for the participle appearing in the feminine gender.

Chap. xli. 1. "Let the Islands be *new* braced before me." Dr. Stock.

"Keep silence before me, O Islands." Pub. vers.

The rendering of the Seventy is *dynamis*, which makes it probable that they had read in their copy *יְהוָה בְּיָמָיו* *Be ye new*. Human nature lay in ruins, but they who heard the voice of the Son of God awoke to a *newness* of life.

V. 2. "Who is he that raised up from the East the man whom justice met at every step?" Dr. Stock.

"Who hath raised up the righteous man from the East, and called him to his feet." Pub. vers.

Dr. Stock takes this righteous person to be Cyrus; but how is it conceivable, that the Judge of all should term an habitual idolater *righteous*? Dr. Lowth thinks it was Abraham. He, too, was an idolater at the time he was called. Let it be observed, that in the Hebrew it is *צַדִּיק רַגְלָיו* *righteousness*; in the abstract. Who among the children of men can, or ought to be, so termed? The original will not bear out the rendering "*at every step*." *Foot*, or *feet*, denote the place where Jehovah puts his name; so speaks Isaiah. "I will make the place of *my feet* glorious," lx. 13. "I had in mine heart," says David, "to build a house of rest for the *feet* of our God." Of this prophecy, then, the proper fulfilment is in Messiah. "The Lord, whom ye seek, shall come suddenly to his temple." Malachi, iii. 1: that is, לְרַגְלָיו *Le-ragla*, to his feet.

V. 17. "The poor and the needy, those that look for water and there is none, whose tongue is *fixed* with thirst." Dr. Stock.

"And their tongue faileth for thirst." Pub. vers.

נשחש *Nashasha*, is fixed, is very significant. In a sense somewhat similar, the Latins use the verb *Sto*. Jam pulvere cælum stare vident.

V. 27. "I first cried to Zion, behold them." Dr. Stock.  
"The first shall say to Zion, behold them." Pub. verf.

The supplied verb "*I cried*," is better put in the first person than in the third; inasmuch as it seems regulated by *תח*, which likewise is in the first person.

Chap. xlii. 16. "Now, like a woman in travail, will I gather breath; I will blow and puff at once." Dr. Stock.

"Now will I cry like a travailing woman; I will destroy and devour at once." Pub. verf.

Although both versions render מְעוֹלָם *Me-olam*, long time, yet we imagine "*from of old*" would have given a deeper impression of the lengthened period of the divine patience. In the concluding part of the verse, the two versions are as different as light and darkness. To a careful observer, the version given by Dr. Stock is consistent. The metaphor of a woman in childbirth is preserved throughout, and is expressive of those acts which are peculiar to woman in that situation. Whereas, to render "I will cry like a travailing woman," and then, to "destroy and devour at once," is exceedingly uncouth, and puts one in mind of the sphinx at Thebes.

V. 21. "Jehovah was gracious unto him for his faithfulness sake." Dr. Stock.

"The Lord is well pleased for his righteousness sake." Pub. verf.

חַפְּזֵךְ *Haphetz*, when applied to God through Christ, assumes a meaning distinct from its usual acception, *Optavit*. It expresses the Father's peculiar acquiescence in man. We could have wished that the term righteousness had been retained, as forming one of the leading features of the Gospel.

Chap. xliii. 27. "Thy prime spiritual father hath sinned." Dr. Stock.

"Thy first father hath sinned." Pub. verf.

The learned prelate has added *spiritual* in order to direct the attention of the reader to a religious instructor. Otherwise, by *first father*, he might imagine Adam was meant, *Ha-rishon*, as Antistes, in Latin, denotes supereminence of office.

Chap. xlv. 5.—"And another shall puncture his hand 'to JEHOVAH.'" Dr. Stock:

"And another shall subscribe with his hand unto the Lord." Pub. vers.

By this latter rendering, the sense is completely lost. The generality of readers understand Isaiah as saying that it is a person who subscribes some instrument, such as a covenant, whereas it is a writing punctured into the hand; and *לַיהוָה* "to Jehovah," is this writing; which phrase is elliptical, to which must be supplied *אני קרשׁ* "I am set apart to Jehovah." To this St. Paul alludes in a very ingenious and striking manner, Gal. vi. 17. Having been stoned and scourged, he terms his scars *τὰ στίγματα τοῦ Κυρίου Ἰησοῦ*, and that in these punctures people might read *לַיהוָה* with a witness. "These are my bright inscription, my lasting honours."

V. 7. "From my appointing of the ancient people." Dr. Stock.

"Since I appointed the ancient people." Pub. vers.

Supposing the *עַלְמֵי עוֹלָם* *Am-Olam* to denote the *ancient people*, it could not apply to the Jewish nation in the time of Isaiah, when there were several nations who could plead a far more remote antiquity as nations; such as the Philistines, in the days of Abraham, and long before that period, the Assyrians. This appointment has something peculiar in it. Ezekiel affords us a clue to this mysterious phrase, chap. xxvi. 20. Establishing the *Am-Olam*, or *people of the hidden period*, is the appointment of Sheol, or the intermediate state, termed in the N. Testament *Hades*; and this may be considered as coeval with the foundation of the world. This is expressed in Greek, by St. Paul, *Καταχθονίοι*, *subterranean people*; and with these he classes *ἐνυπνίοι*, and the *ἐκρυπτοί*. Phil. ii. 10. Their place of habitation is termed by Ezekiel, the *nether parts* of the earth, and by St. Paul, *τὰ κατώτερα μέρη τῆς γῆς*. Eph. iv. 9. "When I bring thee down," says Jehovah by Ezekiel, "to the *Am-Olam*," the subterranean people, i. e. the departed generations; the last of whom, although but dead the day before, were as much the *Am-Olam* as those who had been there since Adam.

Chap. xlv. 11. "Behold all his fellows shall be ashamed, and the workmen themselves shall redden." Dr. Stock.

—"And the workmen they are of men." Pub. vers.

This last is the very essence of flatness. *עַמִּים* is, in all probability, a mutilated plural, which has lost its 'Jed,' by the following word beginning with that letter. Leaving

but the final  $\bar{u}$  *M*, is a contraction common in MSS. The word, in these cases, assumes the appearance of being in the constructed state. We wonder that the sagacious Lowth did not see this, rather than propose a false concord.

V. 19. "To the branch of a tree shall I fall down, to the comrade of ashes." Dr. Stock.

"Shall I fall down to the stock of a tree?"

V. 20. "He feedeth of ashes." Pub. vers.

In the common version the sense is disturbed and divided off to different verses. "Shall I fall down to the stock of a tree," finishes one verse; "He feedeth of ashes," begins the next. Which two propositions are quite distinct. Whereas, in the original, the sense embraces *בול* *Bul*, and *הרר* *Rasab*, as in apposition; denoting one and the same thing. The latter, taken in the sense of *socius*, is acute and elegant; the branch the surviving half of that which is just now burned.

[To be concluded in our next.]

ART. IV. *Popular Lectures on Zoonomia, or the Laws of Animal Life, in Health and Disease.* By Thomas Garnett, M. D. &c.; formerly Professor of Natural Philosophy and Chemistry at the Royal Institution of Great Britain. 4to. 321 pp. 11. 1s. Printed at the Royal Institution, for the Benefit of the Author's Children. 1804.

THIS work consists of fourteen lectures, to which is prefixed the author's life, whose portrait fronts the title page. The subjects of the lectures are, I. Introduction; II. On Respiration; III. On the Circulation of the Blood; IV. On Digestion and Nutrition; V. On the Senses in general; VI. On Taste and Smell; VII. On Sound and Hearing; VIII. On Vision; IX. On the Laws of Animal Life; X. On the same subject; XI. Of the Nature and Causes of Diseases; XII. On Inflammation and Asthenic Diseases; XIII. On the Gout; and XIV. On Nervous Complaints.

From the account of this author's life we shall only extract the most essential particulars. Thomas Garnett was born at Casterton, near Kirkby Lonsdale, Westmoreland, on the 21st of April 1766. During the first fifteen years of his life, he remained with his parents. With a remarkable



liveliness of disposition, his bodily constitution was weak from the very commencement of his life. Under such circumstances which rendered his mind peculiarly fit to foster the seeds of knowledge, and at the same time prevented in great measure his partaking of the diversions, which fill up much of the time of other boys, his school education, though not of the most advantageous kind, rendered him decidedly superior to all his school-fellows. When he had nearly attained his 15th year, he was, at his earnest desire, put apprentice to Mr. Dawson, a surgeon and apothecary at Sedburgh, who was likewise famous for his mathematical knowledge. With the assistance of this gentleman, and in the course of four years, young Garnett became well acquainted with mechanics, hydrostatics, optics, and astronomy. He afterwards directed his serious attention to the study of various other subjects; but particularly to chemistry, which always continued to be his favourite science.

In the year 1785, Mr. G. went to Edinburgh, and became a member of the medical and physical Societies, of the latter of which he was afterwards elected president. There he attended the lectures of the best professors, especially those of the celebrated Dr. Black, and Dr. Brown.

In the year 1797, he published his *lecture of health*; and in September 1788 his inaugural dissertation *de visu*, when he obtained the degree of M. D. Soon after he came up to London, where he pursued his studies, by attending the best lecturers of the metropolis, and by learning the practice of his profession in the chief hospitals.

In 1789, Dr. G. having finished his studies in London, returned to his parents in Westmoreland. But on the following year he established himself as physician at Bradford, where he soon began to read private lectures on philosophy and chemistry. He wrote the treatise on optics in the *Encyclopædia Britannica*, which has been justly admired; and likewise a treatise on the Horley Green Spa.

In 1791, Dr. G. removed to Knaresborough where he analysed the crescent water of Harrowgate, together with the other mineral waters of the same place; and published the result of his experimental enquiry.

On the 16th of March, 1795, Dr. G. married Miss Cleveland, and soon after came up to London, with the intention of going to America, there to read lectures on philosophy, chemistry and other subjects; being, however, intreated to give courses of lectures in various parts of this kingdom, and his lectures meeting with a most flattering encouragement,

ment, he suspended the execution of his intended voyage to America.

In the year 1796, he was appointed professor in Anderson's Institution at Glasgow, where his lectures were attended in an unparalleled manner. In consequence of this he was invited to read at other places, which not only proved profitable at the time, but also gave him great hopes of future success. This transient gleam of prosperity, however, soon received a serious check by the death of Mrs. Garnett, which happened in December 1798. From that time, the remainder of the doctor's life seems to have received very short respites from a series of unpleasant, and unfortunate occurrences.

In 1799, Dr. G. was appointed professor of philosophy, chemistry, and mechanics at the Royal Institution, which was at that time established in London. But even in that situation, which might have been expected to offer a permanent provision, fortune proved adverse to him; for a variety of irritating circumstances which he met with in that Institution, soon induced him to resign his place in it. Thus, being once more left unprovided, he procured a house in Great Marlborough Street, and began to read public lectures in it. He was also engaged to read lectures at other places; and was at the same time (1802) elected physician to St Mary le Bonne Dispensary. But this accumulation of employment, however flattering it might be to his hopes, exceeded the powers of his weak constitution, and in fact his health suffered considerably from it. Yet he might have lived some years longer, had not a typhous fever, which he caught in the course of his attendance at the Dispensary, put a period to his life on the 28th of June, 1802.

"Thus was lost to society a man, the ornament of his country, and the general friend of humanity. In his personal attachments, he was warm and zealous. In his religion he was sincere, yet liberal to the professors of contrary doctrines. In his political principles, he saw no end, but the general good of mankind; and, conscious of the infirmity of human judgment, he never failed to make allowances for error. As a philosopher, and a man of science, he was candid, ingenuous, and open to conviction; he never dealt in mystery, or pretended to any secret in art; he was always ready in explanation, and desirous of assisting every person willing to acquire knowledge. Virtue was the basis of all his actions; science never possessed a fairer fabric, nor did society ever sustain a greater loss." P. xxi.

Lecture 1. Introduction. In this introductory lecture

T t 3

Dr. G.

Dr. G. states the difficulty of explaining, in a popular course of lectures, a subject so complicated and so extensive as that of the animal economy. On this consideration he hopes to obtain the indulgence of his hearers. He adduces several arguments to prove the interesting nature of the subject, and the very great use of the investigation; since by the knowledge of physiology, i. e. of the proper actions of the parts of the human body, we are enabled to avoid noxious, and to adopt useful practices, for the preservation of our health, and constitutions. After these considerations, the author gives a short and comprehensive, but elegant, view of the human body; namely, of the different parts of which it is composed, the bones, the muscles, the nerves, the sanguiferous vessels; the brain, &c; briefly mentioning the principal uses of those parts, their mutual actions, and their dependence upon each other; as well as upon external objects. The latter part of this lecture contains a sketch of the subsequent lectures.

In the second lecture Dr. G. explains the process of respiration, and for this purpose, he first describes, in a summary way, those parts of the animal body which are more immediately subservient to respiration; viz. the larynx, the wind pipe, and the lungs. He then states the principal properties of the air, and thus shows that the nature of the atmospheric fluid, is the cause of the admirable effects which are produced in the course of respiration; such as the maintenance of the animal heat, the absorption of the purest part of the air, which is necessary for the formation of certain animal fluids; also the production of other gases, and so forth. This he explains entirely upon that theory of respiration, which is at present almost universally acknowledged by men of science.

"All these circumstances," this author says, "may be accounted for, by the principle we have laid down; the decomposition of oxygen in the lungs.

"There have not been wanting, however, some very eminent physiologists, who have contended that animal heat is produced chiefly by the nerves. They have brought forward in proof of this the well known fact, that when the spinal marrow is injured, the temperature of the body generally becomes diminished; and that in a paralytic limb the heat is less than ordinary, though the strength and velocity of the pulse remain the same. These facts, and others of a similar nature, have induced them to believe, that the nervous system is the chief cause and essential organ of heat; and they have adduced similar arguments, to prove that nutrition is performed by the nerves, for a limb which is paralytic from an injury of the nerves, wastes, though the circulation

lation continues. The truth is, that the nerves exert their influence upon these, and all other functions of the body, and modify their action. The liver secretes bile, but if the nerves leading to it be destroyed, the secretion of bile will cease; but who will say, that the bile is secreted by the nerves? The nitric acid will dissolve metals, and this solution will go on more quickly if heat be applied; but surely the nitric acid is the solvent, the heat being only an aiding cause." P. 31.

The subject of the third lecture is the circulation of the blood, and in order to explain this most important function, Dr. G. begins by describing, in his usual concise and elegant manner, the organs which nature has formed for this purpose. He then shows how the action of those organs, namely, the heart, the arteries, and the veins, forces the blood to move in a constant circuit through every part of the animal body. This he compares, though not with very striking similarity, to the circulation of the aqueous fluid over the surface of the earth.

The principal circumstances which are apt to accelerate, or to retard the usual circulation of this blood through the sanguiferous vessels, are likewise pointed out in this lecture; and among these we find the explanation of a phenomenon which has always been attended with difficulty, and which, however, is still in want of further examination and illustration, notwithstanding Dr. Garnett's explanation, which is as follows,

"While we are on this subject, it may not be improper to take notice of the effects of swinging on the circulation, which have been found by Dr. Carmichael Smyth, and others, to diminish the strength and velocity to such a degree, as to bring on fainting. These effects have never been satisfactorily accounted for; but they would seem to admit of an easy explanation on mechanical principles: they are undoubtedly owing, at least in a great measure, to the centrifugal force acquired by the blood.

"By a centrifugal force, I mean, the tendency which revolving bodies have to fly off from the centre, which arises from their tendency to move in a straight line, agreeably to the laws of motion. Hence a tumbler of water may be whirled in a circle vertically without spilling it; the centrifugal force pushing the water against the bottom of the tumbler. In the same manner when the human body is made to revolve vertically in the arch of a circle, this centrifugal force will propel the blood from the head and heart towards the extremities; hence the circulation of the blood will be weakened, and the energy of the brain diminished. The contrary, however, will take place on a horizontal swing, as I have frequently observed, both on myself and others;

for the centrifugal force in this case will propel the blood from the extremities towards the head." P. 46.

After the above passage, the author speaks of the pulsation of the arteries, and of the indications arising from the frequency, the strength, the regularity, and other qualities of those pulsations. He remarks, that the conclusions concerning the state of the body, which are derived from those peculiar qualities of the pulsations, are frequently wrong, when they are entirely dependent upon observation, without the aid of reasoning. He then lays down certain postulates, upon which he grounds his reasoning and his observations concerning the above-mentioned indications.

The fourth lecture treats of digestion and nutrition, together with some other functions which are more immediately connected with them. This branch of physiology is likewise treated in a manner similar to the subjects of the preceding lectures. The parts subservient to mastication, swallowing, and digestion, are first described, and then their actions in the processes of digestion, nutrition, &c. are briefly, but very intelligibly explained.

In the fifth lecture, which treats of the senses in general, this author endeavours to explain how the human being becomes acquainted with the external world; that is, with the objects which surround him; by means of the senses; for he becomes acquainted with their hardness by the sense of feeling, of their colours by his sight, of their odoriferous qualities by the smell, and so forth.

After some general observations on the powers of the human mind, Dr. G. describes the organisms of the senses, together with their actions, as far as the present state of knowledge will enable us to understand this most difficult part of physiology. In this he proceeds with great regularity and perspicuity; considering, in the first place, the general laws of sensation, and then proceeding to examine the laws which are peculiar to each sense. But in this lecture the laws peculiar to the touch only are noticed. The last paragraph of it is here subjoined.

"Feeling is by far the most useful, extensive, and important of the senses, and may be said, indeed, to be the basis of them all. Vision would be of very little use to us, if it were not aided by the sense of feeling; we shall afterwards see that the same observation may be applied to the other senses. In short, it is to this sense that we are indebted, either immediately or indirectly, for by far the greatest part of our knowledge; for without it we should not be able to procure any idea with respect to the magnitude,

tude, distance, shape, heat, hardness or softness, asperity or smoothness of bodies ; indeed, if we were deprived of this sense, it is difficult to say whether we should have any idea of the existence of any external bodies ; on the contrary, it seems probable that we should not." P. 91.

The senses of taste and of smell are examined in the sixth lecture ; and the seventh treats of sound and of hearing.

The eighth lecture, which is rather longer than any of the preceding, contains the admirable subject of vision ; and here, in conformity to the other lectures, Dr. G. first describes the human eye in all its parts, and then proceeds to explain the nature and properties of light ; how vision in general is performed, and in what manner the eye conforms itself to see distinctly at different distances. Concerning what is called the *seat of vision*, this author considers the opinions of the principal philosophers who have bestowed their attention on the subject, to which he briefly adds his own.

It is mentioned in almost every elementary work on natural philosophy or on optics, that there is a place in the bottom of the eye, which is insensible of light ; so that we cannot perceive that object, the image of which falls exactly on that spot ; supposing that the other eye is kept shut up. This spot is where the optic nerve enters the eye, and in which place only the choroides is deficient. Speaking of this spot, Dr. G. says,

" M. Le Cat, though he strenuously supports Mariotte's opinion, takes notice of a circumstance, which, if he had properly considered it, might have led him to a contrary conclusion : from a beautiful experiment he obtains data, which enable him with considerable accuracy to determine the size of the insensible spot in his eye, which he finds to be about  $\frac{1}{10}$  or  $\frac{1}{8}$  of an inch in diameter, and consequently only about  $\frac{1}{2}$  or  $\frac{1}{3}$  of the diameter of the optic nerve, that nerve being about  $\frac{1}{8}$  of an inch in diameter. I find that in my eye likewise, the diameter of the insensible spot is about  $\frac{1}{10}$  of an inch, or something less. Whence it is evident that vision exists where the choroid coat is not present, and consequently that the choroid coat is not the organ of vision." P. 151.

In the sequel, this author likewise takes notice of other interesting questions respecting vision.

Having thus, in the preceding lectures, taken a view first of the general structure, and of the functions of the living body, and then of the senses through which we become acquainted with the external objects, this judicious author examines

amines in the ninth and tenth lectures those laws of animal life, which depend in great measure on the actions or impressions made by the external objects: and, in those he gives an elegant view of the dependence of matter upon matter in general, of the action of living animals upon other living animals, as well as upon dead matter; and, *vice versa*, the action of different bodies, whether gross or subtile, upon the animal body; such as the agency of light, of air, of heat, of food, &c. He also considers the various stimuli, or actions, or processes, that are fit for the best mode of maintaining life; and how at different ages the animal requires different and appropriate treatments. Those various circumstances are briefly illustrated by apposite instances taken from the whole animal creation, as well as from vegetable life.

The remaining four lectures of this course, which may be esteemed of the greatest importance, treat entirely of diseases. The eleventh, which is the first of those four, states the nature and the causes of diseases in general. The twelfth treats of inflammation and asthenic diseases. The thirteenth treats of the gout. And the fourteenth, which is the last, treats of those affections which have been commonly, though improperly, denominated *nervous complaints*.

In those lectures, Dr. G. describes the usual symptoms of disorders, considered in a general way. He states, and briefly examines the principal theories, or systems, that have been proposed, or that have prevailed, at different times; and points out the most effectual treatments for the entire removal or for the alleviation of those disorders.

The merit of those lectures principally arises from the arrangement of the whole. The connexion of particulars, the observations which accompany them, and the conclusions that are derived from them, can only be appreciated from a perusal of the whole. Omitting, therefore, any further examination of those lectures, we shall only subjoin the conclusion of that which treats upon nervous complaints. It contains a most useful advice, which we would wish to recommend to the serious consideration of all our readers.

"I must not, however," this author says, "forget to notice, that there is a nervous state, or ennui, originating from a wrong direction of mental exertion, which exhausts the excitability to a great degree, and brings on a state of depression scarcely to be born.

"When a person has by habit made his mind constantly dependent on dissipation, on gaming, and on frivolous, but not inactive pursuits, in order to produce pleasurable sensations, and at  
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the same time neglected that culture of the understanding which will enable him to retire into himself with pleasure, and receive more enjoyment from the exercise of this cultivated understanding, than he does in the most noisy, or fashionable circle of dissipation: I say, when there is this vacancy of mind, whenever it is not engaged in such pursuits as I have mentioned, a languor and weariness is experienced, which is intolerable, and which prompts the person so circumstanced, to fly continually to the only scenes which interest his mind. Hence, the passion for gaming, in which the anxiety attending it causes an interest in the mind, which takes off the dreadful languor experienced, when it is not thus employed.

“ It is owing to wealth, admitting of indolence, and yielding to the pursuit of transitory and unsatisfying amusements, or to that of exhausting pleasures only, that the present times exhibit to us so many instances of persons suffering under this state: it is a state totally unknown to the poor, who labour for their daily bread, and to those whose minds are actively employed in study or business. It can only be cured by cultivating the understanding, and applying to some art or science, which will engage and interest the attention. I have received the thanks of many for recommending the study of philosophy, and particularly of chemistry, to their attention. This affords a rational and interesting pursuit, which, if entered into with ardour, and if the person actually works, or makes experiments himself, he will soon experience an enjoyment and an interest, such as he never experienced at the gaming table, or at any other place of fashionable amusement. Nay, I will venture to say, that all elegant amusements will be enjoyed with much greater relish by one who employs himself in some rational pursuit, and only resorts to such amusements as a relaxation, than by one who makes these amusements a business.

“ From the view we have taken of these complaints, it is evident, that they are like other general diseases of the sthenic, or asthenic kind; they seem to constitute a state of the body between predisposition and disease; and they differ from most diseases in this, that in most complaints the increase, or diminution of the excitement is unequal in different parts of the body, and this gives rise to the different forms of disease; but in nervous complaints the excitement seems much more equally affected in different parts. These complaints, as we have seen, may be divided into three classes; sthenic; those of accumulated excitability; and those of exhausted excitability; but though they are evidently distinguishable in this manner, and require different modes of cure, I have never seen any account of more than one kind in any medical writer: the same remedies were prescribed for all, however different they might be.

“ Though medicines may relieve complaints of this kind, and particularly



particularly those of the second class, yet from what has been said, it must be evident, that much more may be done by regulating the action of the common exciting powers. Indeed, this is the case in most chronic diseases. Exercise and temperance will do infinitely more than medicine. By their means, most diseases may be overcome; but without them we may administer drugs as long as we please.

"Voltaire sets this advice, which I have frequently inculcated, in so strong a light, that it may perhaps carry more conviction than any thing I can say. Ogul was a voluptuary, ambitious of nothing but good living: he thought that God had sent him into the world for no other purpose than to eat and drink: his physician, who had but little credit with him, when he had a good digestion, governed him with despotic sway, when he had eaten too much.

"On feeling himself much and seriously indisposed by indolence and intemperance, he requested to know what he was to do, and the doctor ordered him to eat a basilisk, stewed in rose water, which he asserted would effect a complete cure. His slaves searched in vain for a basilisk; at last they met with Zadig, who was introduced to this mighty lord, and spoke to him in the following terms.

" 'May immortal health descend from Heaven to bless all thy days! I am a physician; at the report of thy indisposition, I flew to thy castle, and have now brought thee a basilisk, stewed in rose water. But, my lord, the basilisk is not to be eaten; all its virtue must enter through thy pores. I have enclosed it in a little ball, blown up and covered with a fine skin. Thou must strike this ball, with all thy might, and I must strike it back for a considerable time: and by observing this regimen for a few days, thou wilt see the effects of my art.' The first day Ogul was out of breath, and thought he should have died with fatigue; the second he was less fatigued, and slept better. In eight days he recovered all the strength, all the health, all the agility and cheerfulness of his most agreeable years. Zadig then said unto him, 'there is no such thing in nature as a basilisk; but thou hast taken exercise, and been temperate, and hast recovered thy health.' In the same manner I say, that temperance and exercise are the two great preservers of health, and restorers of it when it is lost; and that the art of reconciling intemperance and health is as chimerical, as washing the Ethiopian white.

"It will easily be perceived that the system of animal life which I have investigated, may be applied to all other general diseases, as well as the gout and those called nervous: I have merely given a view of these by way of specimen of its application." P. 298.

A short index, and an ample list of subscribers, occupy the last pages of this book.

Thus

Thus we have endeavoured to give our readers a concise account of the late Dr. Garnett's Lectures on Zoonomia. It is now necessary to declare our opinion with respect to the merit of the whole, and to the useful tendency which it may have in the world.

It has already been mentioned, that an ample list of subscribers is annexed to this work, which has been expressly published for the benefit of the author's children; and undoubtedly it is highly satisfactory and pleasing, to every liberal mind, to observe, with what readiness the public in this country is willing to remunerate real merit, or to relieve the helpless and the indigent. But independent of those benevolent ideas, the present work has an higher claim upon the attention of the public; this being, as far as we know, the only performance in our language, calculated to give a clear, concise, and highly useful idea, of the nature, the structure, the functions, the dependences, the disorders, and the proper treatment of the human body, according to the latest and best theories; to persons of every class, and fully sufficient for those who are not of the medical profession.

Though it may contain very little new matter, being evidently intended as a mere compilation, yet, the perspicuity of the style, the regularity of the arrangement, the peculiar delicacy of the anatomical descriptions, and the great quantity of useful information that is contained in it, render it fit for the perusal of every person, and likely to correct a great many bad and pernicious habits.

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ART. V. *The Poetical Register, and Repository of Fugitive Poetry, for 1804.* Vol. iv. Cr. 8vo. 10s. 6d. Rivingtons. 1806.

THE indisposition of the Editor is alledged as the cause for the late appearance of this continuation, of a pleasing and well conducted work. Of a miscellany containing so great a variety of materials, it is not possible to give a general character, except by saying, that it is compiled with judgment, and contains very few, if any, compositions which may not claim the approbation of all judicious readers. Our task can go no further, than to select a specimen or two, and recommend the rest to the enjoyment of those who delight in poetry. The following poems seems to us to exhibit rather a singular example of the mode in which the touch-  
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ing and simple beauties of a ballad may be exalted into something no less pathetic, and more sublime. The note subjoined in the volume will explain the design of the writer.

" GREVILLE AND JULIA\*.

BY ANNA SEWARD.

Sleep is on Man, and darkness all things hides,  
And Night's last hour the distant clocks repeat!—  
The doors unfold!—dead JULIA'S Image glides,  
Silent and slow,—and stands at GREVILLE'S feet!

Her face like April morns when winds are loud,  
And wintry clouds deform the dubious day.—  
See, from her feet she lifts the folding shroud  
With snow-pale hands, cold as the weltering clay!

When youth is flown, and all that decks thee now,  
Ah, royal CIPARISSES! such *thy* doom;  
Then DEATH shall strike the diadem from thy brow,  
The shroud thy robe, the lightless tomb thy home.

Her form, when peace and hope were hers, was fair  
As rising flowers beneath the gleams of May;  
And her lips smil'd and blush'd, and Morn's bright star  
Stood in her eyes, with soft effusive ray.

But slow Disease the kindling blush *consum'd*,  
And Grief eclips'd the gay and ready smile;  
No more the naked lip or laugh'd, or bloom'd;  
DEATH call'd his worm—and gave the faded spoil.

" Awake! thy JULIA calls thee!—Fate severe  
Sends her pale Corse to wander from the Grave.—  
At length, O! *now* at length, let Pity hear  
Whom chang'd and faithless Love refus'd to save!

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\* " The fine touches of pathos and of horror, added by the late Vincent Bourne in his Latin Poem, THIRISIS AND CHLOE, built upon Mallet's English Ballad, WILLIAM AND MARGARET, induced the author of the above stanzas to re-paraphrase from the former, this awful Vision; to adopt, instead of the short verse of the English Ballad, the more solemn measure of the ten feet elegiacs, and to translate Bourne with the same freedom with which he translated Mallet. Hence she has interwoven a few circumstances which, though growing out of the subject, will not be found in the sweet Original, or in the sublimer Latin Paraphrase."

These dark, waste hours allow the restless Ghost  
To burst the cearments of the festering Dead ;  
Terror of him, who long to mercy lost,  
In late and vain remorse may vengeance dread.

Thy oath!—thy pledge!—remember them, and fear !  
*Now*, if thou canst, thy barbarous crime atone !  
Lo ! thy once faithful Maid, a Spectre drear,  
Gives back *thy* vows, and sternly claims her *own* !

This face, once gaz'd on with ecstatic eyes,  
Once prais'd so fondly, why did'st thou desert ?  
Why, with thy tender looks, thy pleading sighs,  
Win, but to wound, my soft, believing heart ?

Thy promise, ah, false Promiser of joys !  
How could'st thou break, to crush my rising years !  
Why flatter, cruel Flatterer ! these eyes,  
Yet leave them fading in unpitied tears ?

How could'st thou say my lips, in early bloom,  
Sham'd the first crimson of the Summer's rose !  
Why said'st thou so ?—and why did I presume,  
Rash Maid ! to credit thy deluding vows ?

This *alter'd* face !—*now* does it bloom—behold !—  
This lip, this naked lip, no smile retains ;  
Death is in these sunk eyes,—and on this cold  
And livid cheek, no lingering charm remains.

The hungry Worm my wasting form devours  
Feeds on these limbs, insatiate with her prey,  
A cold,—a long,—a tedious night is ours  
Till the late rising of the *nightless* Day ?

Hark ! the Cock crows !—the *warning* note he gave ?  
Hark ! yet again !—A long—a *last* farewell !—  
Come PARJUR'D, view thy gift, the deep, dark Grave  
Where thy lost JULIA's dismal relics dwell !

Now sing the Birds, and from the purpling East,  
The Sun prepares to give the golden day !—  
Pale Greville, every horror in his breast,  
Leaps from his couch, and frantic speeds away.

And to the tomb, the fatal tomb, is flown,  
Where, cold in death, his injur'd JULIA lay.  
A moment stands by the rais'd turf !—then down,  
Headlong he falls on the dissolving Clay.

Thrice calls he JULIA, in a piercing sound ;  
Thrice does he weep, and thrice, with groans complain ;  
Then, clasping wild the swell'd and hallow'd ground,  
Nor weeps,—nor groans,—nor speaks,—nor moves again.

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The next poem, by Mr. Leyden, of a very different cast, affords a pleasing recollection of an ingenious poet, now absent from his country : and has also much merit.

“ STANZAS

*Written by Mr. Leyden before his departure to Madras, on the following given Line from Chaucer,*

“ Harde is his herte that lovith nought.”

As slow the waning year retires,  
The wild-wood warblers lose their fires,  
Long shall they rest on lonely wing,  
Far from their mates, till jocund Spring  
Again the month of Love has brought :  
But man kind Nature grants to prove  
Through every month the power of Love ;  
Hard is his heart that loveth nought.

And I, who once in frolic mood,  
With wild and witless hardihood,  
Julia unknown, would mock the woe  
Which only faithful lovers know.  
When first I saw her face, I thought—  
‘ If aught on earth so angel bright  
Can charm the soul to soft delight,  
Hard is his heart that loveth nought.’

Torn from thy circling arms afar,  
To pine beneath the eastern star,  
As sad my lingering eyes I turn  
To see thee my departure mourn—  
‘ Too dear thy love can ne’er be bought,  
Sweet soul’—I sigh ; ‘ thou ne’er shall rue ;—’  
I deem the heart that loves untrue  
More hard than his that loveth nought.” P. 12.

*London, January, 1803.*

A poem entitled Glendalloch, by Dr. Drennan, which occurs within a few pages of these, contains strong marks of genius, and rises occasionally to sublimity ; but we are sorry to observe, that it breathes a violent spirit of hostility against that glorious public measure, the union of Great Britain and Ireland. The author appears convinced that his country was made for an independent state : but surely this is the dream of partiality rather than the decision of wisdom. Much happier and greater may she be, indissolubly united with that Sister, who gives and receives a strength which neither could possess in separation.

The following very elegant poem, with its melancholy appendage, speaks strongly for the heart as well as the genius of the writer, and deserves our favourable notice.

HORACE, ODE 7; BOOK 2, IMITATED.

To Mrs. W. Boscarwen, written in the Summer of 1803.

" \* Thou, who if Heav'n, that join'd our hands,  
O'er Zembla's snows, or Libya's sands,  
Ordain'd me far to roam,  
Would'st still, with faithful love, attend  
My fond companion, gentle friend,  
And deem my heart thy home !

Though yet, unbroke by care and pain,  
My health and active powers remain,  
Though youthful bloom be thine ;  
Should age come on with rapid stride,  
What blest retreat shall we provide ?  
Where soothe our life's decline ?

† Whichwood, in thy romantic shades,  
Thy breezy lawns, sequester'd glades,  
My youthful hours were blest !  
In thy blest scenes, remote from strife,  
From public cares, and busy life,  
My peaceful age should rest.

‡ But this our wayward lot denies :  
Then let us turn our anxious eyes  
(Where late we joyed to rove)  
Tunbridge, to thy salubrious rill,  
Thy cavern'd rocks, famed *Ephraim's* hill,  
And royal *Anna's* grove.

IMITATIONS.

\* " Septimi, Gades aditure mecum, &c."

† " Tibur Argæo positum colono, &c.

Whichwood Forest, in Oxfordshire, where the Author's father had a lodge."

‡ " Unde si Parcæ prohibent iniquæ,  
Dulce pellitis ovibus Galeæ  
Flumen, et regnata petam Laconi  
Rura Phalanto.

Ille terrarum mihi præter omnes,  
Angulus ridet, &c."

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Dear

Dear chosen spot ! where shelter'd vales  
 May guard us from th' inclement gales  
 When wint'ry tempests blow,  
 \* When Zephyr from the distant main  
 Wafts his soft freshness o'er the plain  
 To cool the summer's glow.

There social bliss, when hearts unite,  
 With sweet Retirement's calm delight  
 (Rare harmony ! ) we blend  
 And oft, enlivening vacant hours,  
 Meet in sequester'd walks and bowers  
 Some dear unlook'd-for friend.

† There, when the vital spark decays,  
 On my loved CHARLOTTE's form I'll gaze  
 E'en to my latest breath ;  
 And, if beside my couch she stand,  
 Grasp her with trembling failing hand,  
 And smile, serene in death."

W. B.

## EPITAPH,

*In Mary-le-Bone Burying-Ground, on the Lady of William Boscawen, Esq. who died April 14, 1804.*

Kind, tender Mother !—fond and faithful Wife !  
 Here wait the meed that crowns a well-spent life.  
 E'en now, perchance, thy spirit soars above,  
 To meet each dear ‡ departed Pledge of Love.  
 O ! may thy widowed Partner, when the doom  
 Of righteous Heav'n consigns him to the tomb,  
 Here, where his loved lamented CHARLOTTE lies,  
 With her in peace repose—with her to bliss arise !" P. 52.

We are pleased to see among the fugitive poems, some recalled to notice, which have been long difficult to be procured ; particularly the prize poem of Dr. Butson, now Bishop of Clonsfert, on the Love of our Country, (P. 397). We cannot undertake an accurate comparison, but we are inclined to think that this is the best volume we have seen ; and we hope it may be continued with equal spirit.

## IMITATIONS.

\* " Ver ubi longum, &c."

† " ————— ubi tu calentem  
 Debita sparges lacryma favillam  
 Vatis amici: Hæc.

Te teneam moriens deficiente manu. TIBULL.

That the above wish cannot (alas ! ) now be fulfilled will be seen by the following Epitaph."

‡ " The Author had lost six children."

ART.

ART. VI. *Conversations on Chemistry. In which the Elements of that Science are familiarly explained and illustrated by Experiments. In Two Volumes, with Plates in Outline.* 12mo. pages 326, and 289. 14s. Longman, and Co. 1806.

NOTWITHSTANDING the numerous elementary publications on the subject of chemistry, which have appeared within these few years, we are decidedly of opinion, that the present work, written by the hand of an anonymous female\*, is likely to prove a useful and valuable acquisition to the lovers of that enchanting science. It is not from the discussion of the most intricate branches of chemistry in a full and complete manner, or from the account of new facts, that the merits of this work must be derived; but from its answering, in the completest manner imaginable, the object of its title; that is, from its explaining the elements of chemistry in an easy and familiar manner. The perspicuity of the style, the regular disposition of the subject, the judicious selection of illustrative experiments, and the elegance of the plates, are so well adapted to the capacity of beginners, and especially of those who do not wish to dive deep into the science, that a more appropriate publication can hardly be desired.

The work consists of two volumes, in which the elements of chemistry are divided into sections, or, as this author calls them, *conversations*; and are explained under the form of dialogues, between a teacher and two pupils. Eleven of these conversations are contained in the first, and twelve in the second volume. Eleven small plates are contained in the two volumes. These exhibit the outline only of some instruments, preparations, experiments, &c.; but they are executed with great neatness, by the masterly hand of Lowry.

In the preface, this author acknowledges herself a woman, offers her work principally to the female sex, and modestly declares, that as her knowledge of the subject has been but recently acquired, she can have no real claim to the title of chemist. By attending a course of chemical lectures she became acquainted with the rudiments of that science. But

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\* We suppose we do not hazard much in conjecturing the very ingenious female to be Mrs. Bryan. The author has gone so far as to call herself Mrs. B.



her imperfect knowledge was afterwards much improved in consequence of her conversing on the subject with scientific and communicative friends.

“As, however,” she says, “there are but few women who have access to this mode of instruction; and as the author was not acquainted with any book that could prove a substitute for it, she thought that it might be useful for beginners, as well as satisfactory to herself, to trace the steps by which she had acquired her little stock of chemical knowledge, and to record, in the form of dialogue, those ideas which she had first derived from conversation.”

The titles of the conversations are, I. Of the general principles of chemistry. II. Of light and heat. III. Continuation of the subject. IV. On specific heat, latent heat, and chemical heat. V. On oxygen and nitrogen. VI. On hydrogen. VII. On sulphur and phosphorus. VIII. On carbone. IX. On metals. X. On alkalis. XI. On earths. VOL. II. XII. On the attraction of composition. XIII. On compound bodies. XIV. On the combinations of oxygen with sulphur and with phosphorus; and of the sulphats and phosphats. XV. On the combinations of oxygen with nitrogen and with carbone; and of the nitrats and carbonats. XVI. On the muriatic and oxygenated muriatic acids; and on muriats. XVII. On the nature and composition of vegetables. XVIII. On the decomposition of vegetables. XIX. History of vegetation. XX. On the composition of animals. XXI. On the animal economy. XXII. On animalization, respiration, and nutrition. XXIII. On animal heat: and on various animal products.

In the perusal of these conversations, we have, upon the whole, found reason to admire the peculiar perspicuity of the explanations, the manner in which some natural objections are introduced and answered; and likewise the mode of introducing the definitions, which are dispersed throughout the volumes in their proper places, without the formality of arranging them all in a long list, which frequently affrightens the beginner. The only objection, which might be made to this mode of explaining the terms, is, that if the student at any time forgets the meaning of any of them, he cannot easily find out the page wherein it is explained. This objection, however, in the present work, is removed by the index which is placed at the end of the second volume.

In the list of primitive or elementary substances, this author omits both the electric and the magnetic fluids, or the causes which produce the phenomena of electricity and magnetism;

magnetism; nor does she assign any reason for the omission. Does she suppose, that they are the effects of nothing, or that they are produced by any of the other elements mentioned in her list? We are of opinion, that she will find it very difficult to substantiate either of those suppositions.

In the abovementioned list, this author likewise omits the muriatic, the boracic, and the fluoric, acids; but these she afterwards places in the second volume, where she says,

"Analogy affords us so strong a proof of the compound nature of the undecomposed acids, that I never could reconcile myself to classing them with the simple bodies, though this division has been adopted by several chemical writers. It is certainly the most strictly regular; but, as a systematical arrangement is of use only to assist the memory in retaining facts, we may, I think, be allowed to deviate from it when there is danger of producing confusion by following it too closely; and this, I believe, would be the case, if you were taught to consider the undecomposed acids as elementary bodies." P. 18.

In page thirty one of vol. 1, it is asserted that Reaumur's thermometer is generally preferred by the French. This was undoubtedly the case some years ago; but we are informed, that at present the centigrade division of the thermometrical scale has been generally adopted in that nation.

In page sixty eight, this author expresses herself with too much confidence concerning the nature of a phenomenon, which is far from being clearly comprehended or explained by the most acute philosophers of the present age. Considering caloric as a solvent, she says, "caloric dissolves water, and converts it into vapour, by the same process as water dissolves salt; that is to say, the particles of water are so minutely divided by the caloric as to become invisible."

In page 175, a supposition is mentioned, which might as well have been omitted, in the present state of knowledge respecting electricity and the nature of gases.

"It is supposed," this author says, "that thunder and lightning frequently proceed from a similar cause—but this requires some further explanation.—Nature abounds with hydrogen; it constitutes a very considerable portion of the whole mass of water belonging to our globe, and from that source, almost every other body obtains it. It enters into the composition of all animal substances, and of a great number of minerals; but it is most abundant in vegetables. From this immense variety of bodies, it is often spontaneously disengaged; its great levity makes it rise into the superior regions of the atmosphere, and when, either by an electric spark, or any casual elevation of temperature,

it takes fire, it may produce thunder, lightning, and such other luminous meteors as are occasionally seen in the atmosphere." P. 175.

Speaking of steel, this author says, "the hardness of steel is very much increased by an operation which consists in heating the steel till it is red hot, and then plunging it into cold water; this is called *tempering*." She ought to have said *hardening*; for the tempering of steel is when from that hard state it is softened more or less according to the uses to which it is to be applied.

Treating of metallic alloys, this author says, that bronze consists of copper and iron. We imagine she means copper and tin; for copper unites very imperfectly with iron.

In page 248 of vol. II, we read, that "in general a person at rest and in health will breathe between twenty and thirty times in a minute." This is considerably beyond the truth.

After having noticed most of those passages, which seemed to us deserving of alteration, it is incumbent upon us to lay before our readers a few specimens of this author's style and manner of treating the subject. The following paragraph is an instance of a clear and familiar comparison.

"You have," says the teacher to the pupil, "misconceived the idea of *decomposition*; it is very different from mere *division*: the latter simply reduces a body into parts, but the former separates it into the various ingredients, or materials, of which it is composed. If we were to take a loaf of bread, and separate the several ingredients of which it is made, the flour, the yeast, the salt, and the water, it would be very different from cutting the loaf into pieces, or crumbling it to atoms," P. 7.

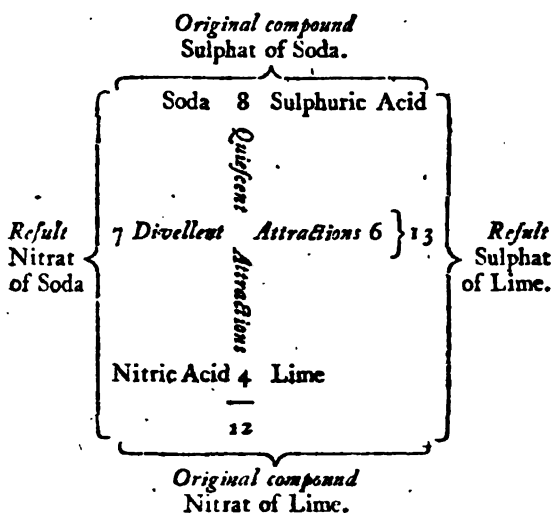
In the twelfth conversation, the meaning of simple and double elective attractions, are neatly explained in the following manner.

"The 7th law is, that *bodies have amongst themselves different degrees of attraction*. Upon this law (which you may have discovered yourselves long since), the whole science of chemistry depends; for it is by means of the various degrees of affinity which bodies have for each other, that all the chemical compositions and decompositions are effected. Thus, if you pour sulphuric acid on soap, it will combine with the alkali to the exclusion of the oil, and form a sulphat of potash. Every chemical fact or experiment is an instance of the same kind; and whenever the decomposition of a body is performed by the addition of any single new substance, it is said to be effected by *simple elective attractions*. But it often happens that no simple substance will decompose a body, and that, in order to effect this, you must offer to the compound a body which is itself composed of two, or sometimes three principles,

ciples, which would not, each separately, perform the decomposition. In this case there are two new compounds formed in consequence of a reciprocal decomposition and recomposition. All instances of this kind are called *double elective attractions*.

"*Caroline.* I confess I do not understand this clearly.

"Mrs. B. You will easily comprehend it by the assistance of this diagram, in which the reciprocal forces of attraction are represented by numbers:



“ We here suppose that we are to decompose sulphat of soda ; that is, to separate the acid from the alkali ; if, for this purpose we add some lime, in order to make it combine with the acid, we shall fail in our attempt, because the soda and the sulphuric acid attract each other by a force which is (by way of supposition) represented by the number 8 ; while the lime tends to unite with this acid by an affinity equal only to the number 6. It is plain, therefore, that the sulphat of soda will not be decomposed, since a force equal to 8 cannot be overcome by a force equal only to 6.

"*Caroline.* So far, this appears very clear."

"Mrs. B. If on the other hand, we endeavour to decompose this salt by nitric acid, which tends to combine with soda, we shall be equally unsuccessful, as nitric acid tends to unite with the alkali by a force equal only to 7.

“ In neither of these cases of simple elective attraction, therefore, can we accomplish our purpose. But let us previously combine together the lime and nitric acid, so as to form a nitrat of lime, a compound salt, the constituents of which are united by a power equal to 4. If then we present this compound to the sulphat of soda, a decomposition will ensue, because the sum of the

forces which tend to preserve the two salts in their actual state, is not equal to that of the forces which tend to decompose them, and to form new combinations. The nitric acid, therefore, will combine with the soda, and the sulphuric acid with the lime.

"*Caroline.* I understand you now very well. This double effect takes place because the numbers 8 and 4, which represent the degrees of attraction of the constituents of the two original salts, make a sum less than the numbers 7 and 6, which represent the degrees of attraction of the two new compounds that will in consequence be formed.

"*Mrs. B.* Precisely so.

"*Caroline.* But what is the meaning of *quiescent* and *divellent* forces, which are written in the diagram?

"*Mrs. B.* Quiescent forces are those which tend to preserve compounds in a state of rest, or such as they actually are: divellent forces, those which tend to destroy that state of combination, and to form new compounds.

"These are the principal circumstances relative to the doctrine of chemical attractions, which have been laid down as rules by modern chemists: a few others might be mentioned respecting the same theory, but of less importance, and such as would take us too far from our plan." Vol. ii. p. 9.

The description of the manner of obtaining sugar from the sugar cane, is the last specimen of this elegant publication, which we shall offer to our readers.

"*Mrs. B.* The juice of this plant is first expressed by passing it between two cylinders of iron. It is then boiled with lime-water, which makes a thick scum rise to the surface. The clarified liquor is let off below and evaporated to a very small quantity, after which it is suffered to crystallize by standing in a vessel, the bottom of which is perforated with holes, that are imperfectly stopped, in order that the syrup may drain off. The sugar obtained by this process is a coarse brown powder, commonly called raw or moist sugar; it undergoes another operation to be refined and converted into loaf sugar. For this purpose it is dissolved in water, and afterwards purified by an animal fluid called albumen. White of eggs chiefly consist of this fluid, which is also one of the constituent parts of blood; and consequently eggs, or bullocks' blood, are commonly used for this purpose.

"The albuminous fluid being diffused through the syrup, combines with all the solid impurities contained in it, and rises with them to the surface, where it forms a thick scum; the clear liquor is then again evaporated to a proper consistence, and poured into moulds, in which, by a confused crystallization, it forms loaf sugar. But an additional process is required to whiten it; to  
this

this effect the mould is inverted, and its open base is covered with clay, through which water is made to pass; the water slowly trickling through the sugar, combines with and carries off the colouring matter.

"*Caroline.*—I am very glad to hear that the blood that is used to purify sugar does not remain in it; it would be a disgusting idea.

"*Emily.* And pray how is sugar-candy and barley-sugar prepared?

"*Mr. B.* Candied sugar is nothing more than the regular crystals, obtained by slow evaporation from a solution of sugar. Barley sugar is sugar melted by heat, and afterwards cooled in moulds of a spiral form.

"Sugar may be decomposed by a red heat, and, like all other vegetable substances, resolved into carbonic acid and hydrogen. The formation and the decomposition of sugar afford many very interesting particulars, which we shall fully examine after having gone through the other materials of vegetables. We shall find that there is reason to suppose that sugar is not, like the other materials, secreted from the sap by appropriate organs; but that it is formed by a peculiar process with which you are not yet acquainted." Vol. ii. P. 107.

This work may be strongly recommended to young students of both sexes.

ART. VII. *The Poems of Offian, &c. containing the Poetical Works of James Macpherson, Esq. in Prose and Rhyme: with Notes and Illustrations. By Malcolm Laing, Esq.* In 2 vols. 8vo. 579 and 634 pp. 1l. 10s. Edinburgh, printed; London. Longman, &c. 1805.

THE long contested question, of the authenticity of the poems attributed to Offian, is attempted here to be settled; and much, in our opinion, is done towards bringing the dispute to a conclusion. We formerly noticed a dissertation on the subject by the Editor of the present volumes\*, and thought that even there he made a very strong case. Since that period, he has continued occasionally, he says, to note the imitations in Offian, and to prepare other illustrations, till he found himself inclined to give an edition of the poems themselves. To these Mr. L. has added a number of poems written by Macpherson; by which it appears,

\* Subjoined to the two original volumes of his *History of Scotland*. See *British Critic*, Vol. xix. p. 609.

not only that it was his early and predominant idea to shine as a poet, but that much of the imagery which he has since bestowed on Offian, had been anticipated by him in those productions of his own pen, which the public had received with coldness, and suffered to fall into oblivion.

We gave, on the former occasion, rather a strong opinion in favour of Mr. L.'s argument; we now shall produce, from his preface to the present volumes, a sketch of the history of the pretended translations. In 1759, Macpherson was pressed by John Home, author of *Douglas*, to translate some of the Gaelic poems, which he was then reputed to possess. In a day or two, he produced the fragment on the death of Oscar, then called the son of Offian; but afterwards changed to the son of Caruth\*. Encouraged by several literati, he published the fragments in 1760, in which this poem appeared. These being much approved, he now gave out, that if suitable encouragement were obtained, an Epic poem of considerable length might be recovered in the Highlands: and, a large subscription being raised, he went in the summer to the highlands and isles, for the purpose of collecting. Early in 1762, *Fingal* and the lesser poems were published by subscription; and in 1763, *Temora*, and the remaining poems. But though the materials were thus pretended to have been obtained in the highlands, no collective body of original matter was ever produced; much less any thing digested into the form and substance of an epic poem.

But though proud of the success of these poems, and pleased with the profit they brought, Macpherson was not wholly satisfied. He had confessed, before the fragments were published, "that his highland pride was alarmed at appearing to the world only as a translator†;" and the testimony of the late Sir John Elliot, the physician, is brought forward, as repeated by the venerable Bishop of Dromore, to prove that he actually confessed the fraud. The attestation of the Bishop, as given to Dr. Anderson, is this:

"The Bishop of Dromore, has allowed Dr. Anderson to declare, that he (the Bishop) received the most positive assurances from Sir John Elliot, the confidential friend of Macpherson, that all the poems published by him as translations of Offian, were entirely of his own composition‡."

Left the testimony of Sir J. Elliot should be thought insufficient, that of General Plunket is also alledged, who said,

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\* See Vol. ii. p. 393. † Preface p. xv. note.

‡ "Ibid. p. xx."

"That

"That Mr. Macpherson had declared to an old and intimate companion of his and the Generals, that having given an exceeding good poem to the public, which passed unnoticed, he then published, as ancient, some fragments of his own, which were so much applauded, that henceforth he resolved to give the world enough of such ancient poetry \*."

We are much inclined to believe, that the true account of the foundation of the Pseudo-Ossian's poems is given in the following passage.

"About twenty or thirty Irish ballads relative to the Fions, and ascribed to Ossian, are preserved in the Highlands by tradition or writing; but these are short unconnected songs, and are nothing superior, in point of poetical merit, to the popular English ballads concerning king Arthur and Robin Hood. Their origin is certain, as the same poems are preserved more entire in Ireland, to which the names and subjects are all confined, and as they are composed according to the rules of alliteration in Irish prosody, which are seldom or never observed in any Earse poems. Their date must be ascribed to the fourteenth and fifteenth century, not only from internal evidence, but because Irish poetry is not once mentioned in the twelfth century, by Giraldus Cambrensis, in his long panegyrick upon Irish musick, while the songs and tales concerning the Fions are first noticed by Good, a school-master at Limerick, about the year 1566, and by Carswell, Bishop of the Isles, in the preface to an Earse prayer-book, printed at Edinburgh in 1567 †. In consequence of frequent migrations from Ireland, not only the songs of the Fions, but the tales of the Milesians and Tuath de Danaan, had been then at least introduced into Argyle and the western Highlands, to which the former seem to be still confined.

"The names of the heroes, a few occasional incidents and detached passages of the Irish ballads, had been seized by Macpherson, and incorporated into his poems. The Highlanders, therefore, in their answers to Blair, declared to a man, that they had

\* Preface xxi.

† Defunctorum animas in consortium abire existimant quorundam in illis locis illustrium, de quibus fabulas et cantilenas retinent, ut gigantum, Fin Mac Huyle, Osker Mac Oshin, et tales facie per illusionem se videre dicunt. Camden's *Hibernia*, from J. Good, who had been educated at Oxford, and was afterwards a schoolmaster and priest at Limerick. "They are more desirous and accustomed to compose vain tempting lying histories concerning Tuath de Danaans, and Milesians, concerning champions and Fin Mac Cumhail, and Fingalians, &c. Pref. to Carswell's *Prayer Book*. Campbell's *Tour through Scotland*."

heard



heard and remembered the poems of Offian from their earliest youth; and it is impossible, even at present, to make them comprehend, that the identity of the poems is the only question in dispute, and that the Irish ballads, which they remember to have heard, are in fact the strongest confutation of Macpherson's *Offian*." P. xxiii.

It is somewhat whimsical that the famous epics of which the modern Highlanders have been so proud, should be founded on Irish ballads. Yet it is undeniable that Cuthullin, or Cuchullin, and the principal heroes of Fingal, were Irish. Some of the best of those Irish poems have been translated and published by Miss Brooke\*, with the originals subjoined; but none of them, except Conloch (which stands first) are pretended to be older than the middle ages. Mr. O'Halloran, in his argument to the poem of Conloch, in Miss Brooke's volume, gives the following account of its subject.

"In the reign of Conor Mac Nessa, King of Ulster (about the year of the world 3950†) Ireland abounded in heroes of the most shining intrepidity; insomuch that they were all over Europe, by way of eminence, called the Heroes of the Western Isle. Among these were Cuchullin the son of Sualthach; Conal-ciarrach, and the three sons of Uisneach, Naoise, Aine, and Ardan, all cousins german."

An adventure of Cuchullin's is then related, which is the foundation of the poem of Conloch, namely, his falling in love at Dun-Sgathach, in Scotland, with the beautiful Aife, daughter to Airdgenny, by whom he had a son, namely, Conloch, who in this poem falls by the hand of his father; but it appears that he was instigated to the attack by his mother, whom Cuchullin had basely deserted. Macpherson had some knowledge of this story, but he has changed the lady's name to *Bragela*, and softened *Dun-Sgathach* to *Dunscath*, and ventured to make Cuchullin faithful and affectionate. She is thus mentioned by him in the first book of Fingal.

"O strike the harp in praise of my love, the lonely sun-beam of *Dunscath*. Strike the harp in the praise of *Bragela*; she that I left in the Isle of Mist, (Sky) the spouse of Semo's son. Dost thou raise thy fair face from the rock, to find the sails of Cuthullin." P. 49.

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\* "Reliques of Irish Poetry," 4to. 1789. Dublin.

† That is about the date of the Christian era. *Rev.*

The Irish originals are thus further enumerated by Mr. Laing in his preface.

"Cuthullin's car is an Irish ballad, containing little more than the names and epithets of the horses. The episode of Fainafolis is an alteration of *Dan na Ingbin*, or the Maid's Tragedy, a well known ballad, upon which the Fragment of Oscar's combat with Ullin is also constructed. Offian's Exploits at Lochlego are taken from the *Suireadb Oifin*, or courtship of Evirallin, another Irish ballad. Ullin's war-song is merely a detached panegyric upon Gaul. The terms of peace proposed by Morla, are from the ballad of Magnus; but the terms, as one witness more conscientious than the rest acknowledges, are proposed by Magnus, king of Lochlin, to Fingal, and not by the unheard of Swaran to Cuthullin\*. The standard, or sun-beam of battle, the choice of an adversary by each chieftain, and the single combat between Swaran and Fingal, are all taken from the same ballad of Fingal and Magnus. The battle of Lora is founded on *Teantach mor na Feine* (the greatest danger the Fingalians ever sustained) or, the invasion of Ireland by Erragon, king of Lochlin, of which Macpherfon confessedly obtained a copy from Mac-laggen†, but no trace of the battle of Lora has ever been discovered. Lathmon derives its story from *Lammonmore*, another Irish ballad; DARTHULA, from Deirdar, and the Children of Uis-leachan: the Death of Oscar from *Bhas Oscar*, the sole foundation upon which the Temora is constructed; the lamentation of Dargo's spouse, from *Marbhran Deirg*, a ballad very different from Macpherfon's poem; but in these ballads we would [should] search in vain for the address to the moon in DARTHULA, or for a single poetical image or sentiment almost in Macpherfon's Offian‡." P. xxvii.

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\* "Id. 29. Report, 56."

† "Id. Appendix, 24. 154."

‡ "Of these ballads, which Macpherfon himself has stigmatized as Irish, the combat of Fingal and Magnus, or *Offian agus an Clerich*, with others collected by Mr. Hill, may be found in the Gentleman's Magazine for 1782-3. Offian's courtship of Evirallin, the Maid's Tragedy, the Lamentation of Dargo's wife, the Tale of Con son of Dargo, *Teantach mor na Feine*, or the Tale of Erragon, the Death of Oscar, collected by Dr. Young, may be found in the Transactions of the Royal Irish Academy, Vol. I. Cuthullin's car, the Address to Gaul, *Lammonmore*, Deirdar, the Children of Uis-leachan, (of which I possess, or have seen translations) Garibbe Mac Stairn, and a few others, have never been published. An extract from one of the ballads of Deirdar is published from an old MS. by D. Smith, in the Appendix to Mr. Mackenzie's Report, p. 290, but not a syllable of Macpherfon's DARTHULA."

Such are the leading facts here produced for the confutation of the claim of Osſian's poems to an ancient origin: and ſome of them, if thought to be ſufficiently authenticated, ſuch as the confeſſions of Macpherſon, are abſolutely deciſive. Others have conſiderable weight and cogency. But an appeal, in our opinion, might alſo be made to taſte. Macpherſon, as the latter part of theſe volumes ſufficiently proves, had aſpired to be an Engliſh poet. But he was a bad poet. He had ſome notions of ſublimity, but they were extremely confined; aerial meteors and ghoſts formed his whole ſtock. So is it in the Highlander, ſo is it in Fingal. Many of theſe reſemblances are well compared by the preſent editor. The following paſſage is, however, curious. A young warrior appears ſuddenly to a group of ſlumbering ſeers. He is immediately compared to a ghoſt.

“ Thus often to the midnight traveller,  
The ſtalking figures of the dead appear:  
Silent the ſpectre towers before the fight,  
And ſhines, an awful image, through the night.  
At length the giant phantom hovers o'er  
Some grave unhallow'd, ſtain'd with murder'd gore.”

Vol. ii. P. 533.

The image is grand, without doubt, but it is falſe; it is founded on nothing. It is not true that ſuch ſpectres appear: and it is mere nonſenſe to illuſtrate a reality by a non-entity. It is like the mock hero ſaying,

“ So have I ſeen in Araby the bleſt,”

what nobody ever did or could ſee,

“ A phoenix couchant on her funeral neſt.”

Equally falſe are moſt of the innumerable Osſianic Ghoſts; they appear when no one wants them, or could conceive them likely to be ſeen.

The great fault of the pretended Osſian is bombaſt. Often, very often, have we wondered how ſo many perſons of genius, and ſome of judgment \* in other things, could be taken in by ſuch abominable fuſtian, of which we really have never been able to read ten lines together with patience. Every thing that is falſe, every thing that is abſurd is here accumulated; and a few ſpecious paſſages, ſanctioned by

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\* The opinion of Dr. Blair would weigh much, but who can calculate the force of prejudice?

the fupposed authority of antiquity, have caufed an admiration, which nothing either in the plan or execution of the poems (if they muft be fo called) could fairly warrant. We feel perfectly convinced that no poems fo full of falfe tafte, fo full of bombaftic expreffion and exaggerated images, ever could be preferved for any long period, in any country in the world. Truth and nature are the only foundations for permanency to poems, wherever produced; and truth and nature have nothing to do with the Mock-Offian. To make this matter clear, let us examine a little clofely into the firft book of his Fingal. The opening is well known.

“Cuthullin fat by Tura’s wall: by the tree of the ruftling found. His fpear leaned againft a rock. - His fhield lay on grafs by his fide.” P. 7.

Here is an attempt at a picture, but how incongruous are the parts! A city wall, a tree, a rock, and grafs. They might poffibly meet all together, but it is not very likely. In the firft edition, it was “the tree of the ruftling leaf,” and then explained the afpin. What tree is now meant may be doubted: and quære,—whether *leaf* and *found* are expreffed by the fame word in Gaelic?

“I beheld their chief,” fays Moran, “tall as a glittering rock. His fpear is a blafed pine. His fhield the rifing moon.” P. 10.

This would be a good defcription of a giant, or a demon, as the two latter circumftances are employed in Milton, who is here copied, but applied to a mortal hero it is nonfence. “He fpoke like a wave on a rock,” *ibid.* He had juft looked like a rock, wafhed by a wave. It is all the fame. If the author had faid, he fpoke like an afs, or an empty bladder, it would have been much more like the truth; for hear what he faid!

“Who can meet Swaran in fight? Who but Fingal, king of Selma\* of ftorms? Once we wreffled on Malmoir; our beels overturned

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\* The note on Selma at the end of this book is very curious. [The race of Selma.] ‘The race of the defart,’ in the firft editions; one of the many proofs, that there was no prototype for the pretended tranflation. Fingal’s refidence was at *Almbuin*, the hill of *Allen*, in the province of Leinfter; (Keating, 271,) which Macpherfon has uniformly altered to Albion; but *Selma* feems to be either a tranfpofition of *Salem*, or *Suila*, in the Irish ballads

overturned the woods. Rocks fell from their place, rivulets changing their course, fled murmuring from our side." Ib.

Can bombast and nonsense go beyond this? All because two heroes wrestled! The alarm of war is presently given by striking the shield of Semo, Cuthullin's father, which hung by "Tura's rustling gate." It is struck only with a spear, but the effect is beyond that of twenty Chinese gongs; a most marvellous shield it must be! The heroes of the vales and mountains are roused. The last hero mentioned by name is Ca-olt, whom the poet thus addresses.

"Ca-olt, stretch thy side, as thou movest along the whistling heath of Mora: thy side that is white as the foam of the troubled sea, when the dark winds pour it on rocky Cuthon." P. 13.

We will not dispute whether a white side be here well described, nor will we deny that the white skins of some of the heroes are mentioned in the genuine Irish ballads. But the impertinence of mentioning Ca-olt's side at all, whether white or brown, or whatever *side* it might happen to be, is beyond all patience: and what good was to be done by stretching his side? Had he the cramp in it, or was it apt to be drawn together? Observe also, that though the scene is placed in Ireland, the scenery is all Scottish: the bleak heath, the barren rock, the mountain cataract, objects which might, indeed, be found in Ireland, but not at all characteristic of its milder clime, and gentler features. The heroes, being assembled, are as usual like mists, and clouds, and meteors; and "the grey dogs howl between," an attempt at a striking image, but a very false one.

They debate on a very useless question, namely, whether they shall fight or not, when a formidable enemy is actually landed on their coast. "Another sport," says Cuthullin, "is drawing near; It is like the dark rolling of that wave on the coast." (P. 15.) That is, going to fight is like a dark wave; how, nobody can tell; but so is every thing else, according to Ossian; like a dark wave, or a light one. Connal is for peace, which gives Calmar occasion to say, like Agamemnon, "Fly, thou man of peace."

Φεύγε μάλ'; εἴ τοι θυμὸς ἐκίσσεται.

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ballads of Ossian, and Phadrich n'en *Salm*, Patrick of *Psalms*, converted into Selma. Neither Selma, the palace of the great Fin-gal, nor the ancient kingdom or kings of Morven, were ever heard of, or known to exist in Scotland." P. 51.

This Calmar is a very furious gentleman. He calls on the winds and the whirlwinds, not forgetting the ghosts. "Rise ye *dark* winds of Erin, rise! roar, whirlwinds of Lara of hinds! Amid the tempest let me die, torn in a cloud, *by angry ghosts of men.*" P. 17. All this only means that he is ready to fight; but why the winds are *dark*, or why the ghosts are to interfere, it is not easy to conjecture. We believe that "angry ghosts of men" very seldom tear heroes, or even common men to pieces. Cuthullin loves war also, to him it is "pleasant as the thunder of heaven." P. 18. The idea of thunder being *pleasant* is rather new; and certainly it very seldom comes, if ever, in Ireland or Britain, "before the shower of spring." The story of Duchomar, who is dead without Cuthullin's having heard of it, (probably for want of newspapers) and of his friend Cathba, is a tissue of absurdities. Yet Duchomar was no obscure man; he was, "a mist of the marshy Lano; when it moves on the plains of autumn, bearing the death of thousands along!" Cathba was a sunbeam, like madam Aisé, or Bragela, only not a *lonely* one. Cathba's speech to his mistress is original. He means, we presume, to tell her it is bad weather; but he says, "the stream murmurs along. The old tree groans in the wind, (poor old tree!) the lake is troubled before thee." But then, she is snow, and her hair a curled mist, with other particulars, not so proper to mention. But Duchomar, notwithstanding these very pretty compliments speeds extremely ill. Miss Morna does not love him, because he is gloomy. She owns that she loves Cathba, and Duchomar very kindly tells her, that he has just killed him. She begs to look at his blood on the sword, and most neatly sticks the owner with it; he begs her to draw it out from his side, and when she comes, "all in her tears," he kills her. So there is an end of all the three; and all this is an episode, told in a kind of parenthesis; merely because Cuthullin expected to see these two unfortunate heroes, to fight by his side.

"As rushes a stream of foam from the dark shady steep of Cromla; when the thunder is travelling above, and dark brown night sits on half the hill. *Through the breaches of the tempest look forth the dim faces of ghosts.*" P. 26.

So went the sons of Erin to battle. These peeping ghosts, who have been in and out in different editions, (doubtless as the ancient MSS. varied!) are in truth very impertinent personages; but without ghosts, where would be the fabricator's sublimity? The car of Cuthullin, next described, is a passage some resemblance to which has been produced in the

X x

Irish

Irish ballads; but nothing that at all justifies the extravagant bombast with which it is filled. The Irish ballad, says the present editor, "contains the names of the hero and his two horses; but no description whatever of the chariot, no reference to any epic poem; much less the impropriety of putting such minute particulars, as the ornaments of the chariot, and the very names and trappings of the horses, into the mouth of a breathless and terrified scout\*."

The heroes meet, of course, like storms, and streams, and all such terrible things.

"Helmets are cleft on high. Blood bursts, and smokes around. Strings murmur on the polished yews."

The fabricator doubtless supposed these to be characteristic circumstances. But they are too minute; the smoking of the blood, and the noise of the bow-strings, are not objects to be noticed at such a moment. As the battle proceeds, Swaran roars, "like the shrill spirit of the storm." P. 37. Therefore he roared *shrill*, which is an odd species of roaring; but this shrieking of spirits has had many modern copyists, and is doubtless thought sublime. We have lately had "pleasant thunder," we are now to have *lovely ghosts*.

"Weep on the rocks of roaring winds, O maid of Inistore! Bend thy fair head over the waves, thou *lovelier than the ghost of the hills*; when it moves in a sun-beam, at noon, over the silence of Morven." P. 39.

These ghosts really are put to all work. In the very same page we have had a blast "laden with the spirits of night." But a lovely ghost riding on a sun-beam at noon, puzzles all our ghosto-logical notions. When the two principal heroes meet, the effect is like the boast of Swaran.

"The little hills are troubled around; the rocks tremble with all their moss." P. 42.

The hills and rocks of Ireland have certainly long left off trembling when a duel is fought, however great may be the combatants. But they were more timid, it seems, in Ossian's time. We are really fatigued with collecting absurdities, even from this one book. We shall only add that as the whole has been full of ghosts in its progress, so with ghosts it concludes.

\* Not to mention that Cuthullin could not have a chariot so ornamented.

"The rest lay in the *beath of the deer*, and slept beneath the *dusky wind*\*. *The ghosts of the lately dead were near*; and swam on the gloomy clouds: and far distant, in the dark silence of *Lena*, the feeble voices of death were faintly heard." P. 51.

This doubtless was thought sublime by the author, and most probably by many others, since he wrote; but we hesitate not to pronounce it nonsense, and bad taste: first, because the principal circumstance is impossible, secondly, because the inferior circumstance, the distant groans of the dying, is mentioned last.

We should write a volume if we were to collect, and expose, the absurdities which prevail throughout this pretended epic; and indeed all the other poems from the same mint. Nor, though they have been so abundantly admired, do we hesitate to say, that they contain more bombast and nonsense, than can elsewhere be found, in ten times the extent of composition. We are perfectly of opinion that poems so full of false taste, and forced, unnatural images, could not have been preserved for two centuries, in any country, without the aid of printing: and that, at all events, from their intrinsic demerit, the question whether they are ancient or modern, is not worth a dispute.

Thus we have unburthened our minds of an opinion long settled in them: and we hope have given proof enough that it is an opinion not idly taken up. How many admirers of the Ossianic jargon we shall have to cry out against us, we do not at all regard. If we speak with reason, let our reasons be considered, and not the authority of fashion against us. If sound critics agree with us, which we think they must, we are content.

The editor of the present volumes has filled his margins with imitations of modern writings, found in the pretended Ossian. We do not think that the instances are always satisfactory or convincing. But we have no doubt, that from the body of those instances, such a number of undeniable truths might be collected, as would in itself be sufficient to decide the question. Some of the most remarkable imitations would be found, as is natural, where Macpherson copied, perhaps unconsciously, his own ideas in former poems. This is a danger which few poets escape; but it is usually a proof of authenticity. In the present instance it is a decisive proof of forgery.

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\* Macpherson must certainly have seen the wind, like a pig, for he always describes its colour. *Rev.*



Let the poems of Ossian go with speed, where we are convinced they must go at last, "to the moles and to the bats;" and let no literary labour be hereafter wasted, in tracing the origin of such puerile attempts\* at sublimity.

ART. VIII. *A Charge delivered to the Clergy of the Diocese of Norwich, at the Primary Visitation of that Diocese in 1806. By Henry, Bishop of Norwich. 26 pp. 4to. 1s. Bacon, Norwich Payne, &c. London. 1806.*

WE have lately heard, from all friends of the ecclesiastical establishment, loud and numerous complaints of the great and constant increase of methodistical conventicles, and have perceived a disposition also to ascribe this in part at least to the want of due vigilance in the heads of the church. That the fact of the increase of such conventicles is true, we know and we lament; but it is by no means true, that it is at all imputable to the neglect of our prelates. The real truth is, that as the act of parliament now stands, it is not in the power of any bishop to prevent a license, duly applied for, to erect a conventicle from being granted. We well know, that where such places of meeting most abound, no want of care or attention can be ascribed to the diocesan. Perhaps, however, one cause of such increase is, what too zealous observation may overlook, namely, the progressive increase of population in the country at large. We have been led to these observations by a careful perusal of the excellent charge before us, which at the same time has charmed us by its simplicity, and seriously impressed us by its energetic force.

After a few introductory remarks on the duties of the episcopal office, and his own particular views and intentions, the good bishop directs the attention of his auditors to the particular fact of the increase of sectaries, and points out the only means by which the mischief can be effectually counteracted. This is by every particular clergyman in his immediate station and office, exerting himself, with zeal, activity, and perseverance. The finest compositions may issue from the press, great learning, and piety, and zeal may be

\* We do not say that Macpherson never succeeded in those attempts: but it is one success to a thousand wretched failures.

demonstrated

demonstrated in explaining the evil and pointing out its tendency, but it is the example alone of the pastor, which will call back his wandering flock, or in the first instance prevent them from going astray. On this subject the learned bishop thus expresses himself ;

“ That these misguided enthusiasts are more numerous now than ever, is a fact which admits of very little doubt. The additional licences granted within these few years, in almost every part of England, clearly prove the truth of it. In many Counties, particularly in Yorkshire and in Lincolnshire, there is a systematic organization of these teachers, some of whom are itinerant and others confined to a particular place, under the titles of Exhorters and Preachers. Their activity and zeal have been everywhere but too successful in diminishing the congregations of several regular Parish Priests, far more learned and not less pious than the best of these self-commissioned Instructors. If something be not done to check this growing evil, a standing Ministry will become, and at no very distant period, an almost useless part of our Ecclesiastical Constitution. Should I be asked *what* is to be done ? what means a Clergyman of the Established Church can make use of to bring back to their appointed Pastor his strayed flock, or at least to keep within the fold, those who, for the present, are less inclined to wander out of the way ? I know of no means which a real friend to toleration or Christian charity can consistently recommend but those which are insisted upon in so solemn a manner by the great Apostle of the Gentiles in his Second Epistle to Timothy. “ Et in Timotheo omnes pastores officii sui “ *commonitos esse voluit Spiritus Sanctus,*” says a pious and learned Commentator on this Epistle.

“ I Charge thee before God, and the Lord Jesus Christ, who “ shall judge the quick and the dead at his appearing, and his “ kingdom ; preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine ; for the time will come when they will not endure sound “ doctrine, but after their own lusts shall they heap to themselves “ teachers, having itching ears ; and they shall turn away their “ ears from the truth, and shall be turned unto fables. But do “ thou the work of an Evangelist, make full proof of thy Ministry.”—That is,

“ With increased diligence, with meekness, and with patience, endeavour to reclaim those who, either from a mere love of novelty, “ turn away their ear from the truth,” and listen eagerly to any thing new, or who, through ignorance of the very first principles of Christianity, are led astray from their appointed Pastor by some more eloquent, or perhaps only more confident Preacher. Explain to this deluded part of your flock, “ with “ all long suffering,” the simple tenets of Christianity ; shew them from Scripture the nature and design of a true Christian

Church; point out to them the excellence of our own, the superiority of its Liturgy, the Apostolical form of its government; impress upon their minds the danger and the sin of needless separation from such a Church—beseeching them in the words of Christ and his Apostles, “to be perfectly joined together in the same mind, and in the same judgment.” P. 15.

Good and sound as this admonition is, and we are well aware that it cannot be too often repeated and too seriously impressed, it is but justice to show, that it had already been given, in substance, by the venerable and excellent bishop of London, in a charge delivered to his clergy in the year 1804. As this happens accidentally to be before us, we shall enable the reader to judge how minutely and how happily these two prelates coincide in opinion, on a subject of such importance to the Church, over which they have been made superiors.

“It is, I believe, a fact which admits of little doubt, that when the itinerant preacher goes forth upon his mission, he commonly looks out for those parishes where either the shepherd has entirely deserted his flock, and is employing or amusing himself elsewhere, or where he unfortunately pays so little attention to it, is so indolent, so lukewarm, so indifferent to its welfare, as to make it an easy prey to every bold invader. There that invader finds an easy access, and a welcome reception; and soon collects together a large number of proselytes. But, in general, he very prudently keeps aloof from those parishes where he sees a resident minister conducting himself in the manner I have above described; watching over his people with unremitting care; grounding them early in the rudiments of sound religion; guarding them carefully against the false glosses and dangerous delusions of illiterate and unauthorized teachers; bringing them to a constant attendance on divine worship in their parish churches; and manifesting the same zeal, activity, and earnestness, to retain his people in the Church of England, which he sees others exert to seduce them from it. Into parishes so constituted the self-commissioned preacher seldom, if ever, enters; or, if he does, he rarely gains any permanent footing, any settled establishment in them\*. He is in most cases forced to give way to the superior weight and influence of a regular, a learned, an exemplary, and a diligent pastor. This, then, is the true, the most effectual way, of counteracting the progress of schism and fanaticism. There are numbers, I am persuaded, here present, who can, from their

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\* “The reader will easily perceive, that some of these observations cannot, for obvious reasons, be strictly applied to the very populous parishes of London and its immediate vicinity.”

own experience, and their own laudable exertions, bear testimony to the truth of this position; and whenever this remedy is *universally* applied, (as I hope and trust it gradually will) I do not hesitate to predict that the evil complained of will be considerably lessened, in some instances entirely subdued."

We are greatly pleased to learn from this interesting charge of the bishop of Norwich, that it appears from the reports delivered to the privy council, that the residence of spiritual persons on their benefices, is more strict and frequent than from the misrepresentations of those who do not wish well to the establishment, the public were taught to believe. What the bishop adds on the subject of an affluent clergyman taking pains to make a good bargain with his curate, entitles him to the thanks of the lower order of clergy in his diocese; and indeed the whole discourse is in our judgment admirably calculated to produce the most beneficial effects among those for whose instruction and advice it was intended.

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ART. IX. *Leonora.* By *Miss Edgeworth.* In 2 Vols. 8vo. 8s. Johnson. 1806.

WE are induced to give this novel a place among our principal articles, from the respect we bear to the talents of the author, from the excellent moral conveyed in her work, and from its general tendency to counteract a poison the virulence of which we have always discerned, and the circulation of which we have constantly deplored. The story is this:—A high bred Englishwoman returns to her country from the Continent, with some little slur upon her character, but with great talents, imposing manners, and exquisite sensibility. A former friend of noble rank, happily established in domestic life, deceived by her frankness, and confident that though indiscreet, she never has been vicious, undertakes to stem the tide of prejudice against her, and accordingly invites her to her house. She is cautioned by her mother, who had been brought up in the old English school, against the mischievous qualities and suspicious principles of her susceptible friend, but the caution is administered in vain. Very soon does the unhappy hostess discover that her *Frenchified* friend, though as it was supposed, she had left her heart on the Continent, by way of amuse-

ment coquettes with her husband, till both are inextricably entangled. The stranger and the husband elope together. Mr. L. however, soon feels some qualms of conscience at deserting a wife of great beauty, and the more solid and estimable qualities of sound judgment and principle, for a woman who has no principle, the violence of whose passions exceeds all bounds, and who will be satisfied with nothing less than her lover's giving up wife, children, and connexions, and flying with her to a foreign country. On his hesitating to do this she stabs herself, but not fatally, and extorts from him a promise to comply with her wishes. For this purpose, after a short visit to his family, he proceeds to Yarmouth to embark for Russia, there the agitation of his spirits brings on a dangerous fever, his tender and amiable wife anxiously flies to him, and he recovers. Still he considers himself as bound by the solemn promise to his mistress, till an intercepted packet of letters makes known her real character, which is that of the most refined coquetry, corrupt principle, and depraved sensibility. The mistress is abandoned, and the penitent husband restored to his wife and his children.

There is no under plot, but the principle characters are admirably sustained throughout, and the work is remarkably well written. The following letter from Lady Leonora's mother will point out the mischief which it is the object of this performance to counteract, and will at the same time show the reader how well qualified the writer is to accomplish the purpose in view.

THE DUCHESS OF ——— TO HER DAUGHTER.

My dearest Child,

May 5.

"I must answer your last before I sleep—before I can sleep in peace. I have just finished reading the rhapsody which it enclosed; and whilst my mind is full and warm upon the subject, let me write, for I can write to my own satisfaction at no other time. I admire and love you, my child, for the generous indignation you express against those who trample upon the fallen, or who meanly triumph over the errors of superior genius; and if I seem more cold, or more severe, than you wish me to be, attribute this to my anxiety for your happiness, and to that caution which is perhaps the infirmity of age.

"In the course of my long life, I have, alas! seen vice and folly dressed in so many different fashions, that I can find no difficulty in detecting them under any disguise; but your unpractised

eyes

eyes are almost as easily deceived as when you were five years old, and when you could not believe that your pasteboard nun was the same person in her various changes of attire.

“ Nothing would tempt you to associate with those who have avowed themselves regardless of right and wrong ; but I must warn you against another, and a far more dangerous class, who professing the most refined delicacy of sentiment, and boasting of invulnerable virtue, exhibit themselves in the most improper and hazardous situations ; and who, because they are without fear, expect to be deemed free from reproach. Either from miraculous good fortune, or from a singularity of temper, these adventurous heroines may possibly escape with what they call perfect innocence.—So much the worse for society.—Their example tempts others, who fall a sacrifice to their weakness and folly. I would punish the tempters in this case more than the victims, and for them the most effectual species of punishment is contempt. Neglect is death to these Female lovers of notoriety. The moment they are out of fashion, their power to work mischief ceases. Those who from their character and rank have influence over public opinion, are bound to consider these things in the choice of their associates. This is peculiarly necessary in days when attempts are made to level all distinctions. You have sometimes hinted to me, my dear daughter, with all proper delicacy, that I am too strict in my notions, and that, unknown to myself, my pride mixes with morality. Be it so : the pride of family, and the pride of virtue, should reciprocally support each other. Were I asked what I think the best guard to a nobility in this, or in any other country, I should answer VIRTUE. I admire that simple epitaph in Westminster Abbey on the Duchess of Newcastle : ‘ Her name was Margaret Lucas, youngest sister to the Lord Lucas of Colchester ;—a noble family, for all the brothers were valiant, and all the sisters virtuous.’

“ I look to the temper of the times in forming rules for conduct. Of late years we have seen wonderful changes in female manners. I may be like the old Marquis in *Gil Blas*, who contended that even the peaches of modern days had deteriorated, but I fear that my complaints of the degeneracy of human kind are better founded than his fears for the vegetable creation. A taste for the elegant profligacy of French gallantry was, I remember, introduced into this country before the destruction of the French monarchy. Since that time, some sentimental writers and pretended philosophers of our own and foreign countries, have endeavoured to confound all our ideas of morality. To every rule of right they have found exceptions, and on these they have fixed the public attention, by adorning them with all the splendid decorations of eloquence ; so that the rule is despised or forgotten, and the exception triumphantly established in its stead. These orators seem as if they had been seduced by Satan to plead the  
cause

cause of vice ; and, as if possessed by the evil spirit, they speak with a vehemence which carries away their auditors, or with a subtlety which deludes their better judgment. They put extreme cases, in which virtue may become vice or vice virtue. They exhibit criminal passions in constant connexion with the most exalted, the most amiable virtues ; thus making use of the best feelings of human nature for the worst purposes, they engage pity or admiration perpetually on the side of guilt. Eternally talking of philosophy and philanthropy, they only borrow the terms to perplex the ignorant and seduce the *imaginative*. They have their systems and their theories, and in theory they pretend that the general good of society is their sole immutable rule of morality, and in practice they make the variable feelings of each individual the judges of this general good. Their systems disdain all the vulgar virtues, intent upon some *beau ideal* of perfection or perfectibility. They set common sense and common honesty at defiance. No matter :—their doctrine, so convenient to the passions and soporific to the conscience, can never want partizans ; especially by weak and enthusiastic women it is adopted and propagated with eagerness ; then they become personages of importance and zealots in support of their sublime opinions ; and they can read ; and they can write ; and they can talk ; and they can *effect a revolution in public opinion* ! I am afraid, indeed, that they can : for of late years, we have heard more of sentiment than of principles ; more of the rights of woman than of her duties. We have seen talents disgraced by the conduct of their professors, and perverted in the vain attempt to defend what is unjustifiable.

“ Where must all this end ?—where the abuse of reason inevitably ends, in the ultimate law of force. If, in this age of reason, women make a bad use of that power which they have obtained by the cultivation of their understanding, they will degrade and enslave themselves beyond redemption ; they will reduce their sex to a situation worse than it ever experienced, even in the ages of ignorance and superstition. If men find that the virtue of women diminishes in proportion as intellectual cultivation increases, they will connect, fatally for the freedom and happiness of our sex, the ideas of female ignorance and female innocence ; they will decide that one is the effect of the other. They will not pause to distinguish between the use and the abuse of reason ; they will not stand by to see further experiments tried at their expence, but they will prohibit knowledge altogether, as a pernicious commodity, and will exert all their superior power which nature and society place in their hands, to enforce their decrees. Opinion obtained freedom for women ; by opinion they may be again enslaved. It is, therefore, the interest of the female world, and of society, that women should be deterred by the dread of shame from passing the bounds of discretion. No  
false

false lenity, no partiality in favour of amusing talents or agreeable manners, should admit of exceptions which become dangerous examples of impunity. The rank and superior understanding of a *delinquent* ought not to be considered in mitigation, but as aggravating circumstances. Rank makes ill conduct more conspicuous: talents make it more dangerous. Women of abilities, if they err, usually employ all their powers to justify, rather than to amend their faults. Other women go wrong from weakness, they from principle. I am afraid, my dear daughter, that my general arguments are closing round your Olivia. But I must bid you a good night, for my poor eyes will serve me no longer. God bless you, my dear child." P. 17.

It is very consolatory to the friends of true piety, virtue, and principle, to see such talents so exercised, and we anticipate with sincere satisfaction, the benefit which must be the result of the general circulation of Miss Edgeworth's publication.

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ART. X. *Observations on Abortion, containing an Account of the Manner in which it is accomplished, the Causes which produced, (produce) it, and the Method of preventing or treating it. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, in Glasgow.* 8vo, 138 p. 4s. 6d. Longman. London, 1806.

AFTER giving a general account of the structure of the uterus, and of the formation of the decidua, the author describes the symptoms attending abortion, happening at different periods of utero-gestation. Sometimes the egg is blighted before it enter the uterus, it is then found either in the ovarium, or in one of the fallopian tubes. "In one case the author detected the vesicular ovum," he says, "in the tube. It had descended to about the middle of the tube, was rather smaller than a full grown pea, and contained a little fluid." In another case, p. 9, "he found it still in the ovarium, covered by the fimbriated extremity of the tube. By puncturing the peritoneal coat of the gland, the vesicle escaped." The author supposes the vesicle not to reach the uterus until the end of the fourth week after conception, or after being impregnated.

Abortion taking place during the first month, is attended with little pain, and though the discharge of blood is often considerable



considerable, it soon stops, and the patient easily recovers. In proportion as the woman is farther advanced in her pregnancy, the pain in the back, and hypogastric region, the sympathetic affection of the stomach, and bowels, and the discharge of blood are more considerable.

"Abortion may very properly," the author says, p. 26, "be divided into accidental, and habitual," constitutional, would perhaps be a more proper term, as it is said to be occasioned by some defect in the system, incapacitating the uterus from retaining the fœtus the full term of gestation. "In many cases," he says, "there can be no peculiar predisposing cause of abortion; as for instance, when it is produced by blows, rupture of the membranes, or accidental separation of the decidua:" In consequence of any hurry, or agitation of mind, or of a blow, fall, or accident, the membranes not unfrequently burst, and separate from the uterus, which is thence excited to action and excludes the fœtus. This forms the author's first class of abortions. Habitual or constitutional abortion arises from a partial, or general stoppage, of what the author calls, the action of gestation, from whatever cause this stoppage may arise, whence a new action, the expulsive action commences.

"The condition of the uterus," the author says, p. 49, "qualifying it to enlarge, to continue the existence, and operation of the maternal portion of the placenta, or ovum, and to transmit blood to the ovum, exactly in the degree correspondent to its wants, constitutes the action of gestation. During pregnancy, the muscular fibres of the uterus are dormant, possessing no contractile action, but whenever the action of gestation ceases, action is communicated to these fibres, and whenever this loss on the one part, and gain upon the other, is universally begun in the womb, the transference will be completed, and the ovum can no longer be preserved in the uterus."

This is the language, we presume, of the new philosophy; but however pompous it may be in sound, it certainly does not convey any clear, or distinct idea of the cause of the expulsion of the blighted ovum; we know the fact to exist, and that soon after the death of the fœtus, uterine contractions commence, in the same manner as if the term of gestation were completed, and continue until the burthen is expelled.

In the next section, treating of the method of preventing abortion, where that is practicable, or of conducting the woman safely through the process when it cannot be prevented, among some useful practical observations, we find others peculiar,

peculiar, as we believe, to the author, and which we cannot approve, we mean the frequent use he makes of the digitalis, and the semina hyoscyami, two drugs of such deleterious qualities, that they should never be resorted to, where milder remedies may be made to answer the purpose. In cases of plethora, of too rigid a state of the fibres, of quick pulse, and of uneasy sensations about the region of the uterus, threatening abortion, we are advised to give from half a grain to a grain of the digitalis, and continue the use of it as long as we find it necessary. See pages 80, 85, 86, 93, 98, &c. But as these are some of the most common circumstances attending pregnancy, and when excessive may be remedied by taking away a small quantity of blood, giving a gentle laxative, and perhaps reducing the diet; - and as these symptoms rarely lead to abortion, and frequently subside of themselves, there can be no necessity for having recourse to a remedy so powerful as the digitalis. It is not improbable that the digitalis, and other fashionable drugs, owe a great part of their reputation to their being frequently employed in cases, where no medicines are wanted. But as it is often necessary that the physician shall prescribe something in these cases, a little of the powder or infusion of chamomile flowers, or of the columbo root, or a glass of camphor water, may be given with more safety, and certainly with as much advantage as the digitalis.

Where the uterus does not contract sufficiently after abortion, or after child-bearing, and the patient is in danger of sinking, in consequence of the hæmorrhage continuing, or recurring after short intervals, during which it is suspended, the author recommends astringent injections, and small doses of ipecacuanha, or emetic tartar to excite nausea. As hysterical affections sometimes occur, at every period of utero-gestation, where they are very troublesome, the author attempts to appease them by administering a "liberal dose of tincture of opium and æther." "During the intervals of the fits," he adds, p. 132, "we may give a table spoonful of the following mixture, five or six times a day." But a second, or third dose, it is probable, would put an end to the fits, and to the life of the patient at the same time. The following is a copy of the prescription,

"℞. Tinct. Digitalis, ℥iss.  
Ext. Hyoscyami, ʒi.  
Emls. Camph. ʒiv."

The patients are therefore to take a drachm of the tincture of digitalis, and five grains of the extract of henbane  
five

five or six times in the day. It is true the author has corrected the error in this prescription, in a second table of errata, for it is not noticed in the first, and we are told to put a drachm and an half of the tincture of digitalis, instead of an ounce and an half, and a drachm of the tincture of henbane, instead of a drachm of the extract, which is at the least, eight times as strong as the tincture. Where so important an error as this was committed, the author should not have been contented with noticing it in the table of errata, he should have cancelled the sheet.

It is common enough to direct a spoonful of camphorated julap, or a few drops of spirit of lavender to be taken five or six times a day, at the discretion of the patient, but we never before saw, and trust we shall not soon again see, a similar latitude given, where the medicines were endowed with such powers, as the drugs here recommended are known to possess.

The observations which were delivered in the course of the author's lectures, are dedicated to his pupils, who paid him, he says, very flattering compliments upon them; but he must not expect them to be received by his brethren, fellow practitioners, or teachers, with the same approbation, until they have been very carefully corrected and amended.

**ART. XI.** *The Works of Dr. Edward Barry, in three Volumes; 1. Sermons preached on public Occasions. 2. A friendly Call of Truth and Reason. 3. Essays. 8vo. 11. 1s. Smart and Co. Reading. Rivingtons, &c. London. 1806.*

**O**F the Sermons in the first of these volumes, most, if not all, have been singly published; and some of them have in that state attracted our attention. It appears also, that, with the exception of five out of nineteen, they have also appeared in a collective edition; which, by some accident, we did not see. The second volume has also been twice published before, and was noticed by us in our 17th vol. p. 197. The Essays have either not been published before, or in a less extended form.

The subjects of the Sermons are very various. Some were preached for public occasions, some for particular societies, some on great and fundamental doctrines of Religion. In all of them we can discern the principles of a sound divine, and the zeal of a sincere and benevolent man. That  
the

the author has also the skill to express his sentiments with propriety and animation, may be seen in the following specimen. Where he treats of the irreverent practice, lately become but too common, of sitting during the singing of Psalms.

“ In vain alas ! is the pious exhortation, ‘ *O come let us sing unto the Lord,*’ to all those who are not disposed to attune their hearts and lift up their voices in hymns of gratitude—utterly disregarded is the invitation by those, who continue in the irreverend posture of sitting down, when called upon to raise their bodies, and elevate their souls to the praise and glory of Him, who made heaven and earth : very plainly do such intimate, that as they have no melody in their hearts, they will make none with their lips, and thus practically disregard the honour that is due to God, and hold in contempt the injunction of his Apostle, who has directed us to *do all things decently and in order.*”

“ The custom of standing up to sing, is set forth in the holy Scriptures, and was at one time the habit of Clergy and Laity : to this purpose the Psalmist thus exhorts, “ *Praise ye the Lord, praise ye the name of the Lord, praise him, O ye servants of the Lord : ye that stand in the house of the Lord, in the courts of the house of our God, praise ye the Lord, for the Lord is good :*” in obedience, therefore, to this command, they sang his praises, not in the indecorous manner of sitting down on their seats, but in the becoming posture of rising up.

“ Why, however, should we urge Scripture examples to enforce a respectful attention to what, the very suggestions of nature and habit should teach us to regard. A proper attitude and demeanour of person, where compliment or deference is to be expressed, are most scrupulously observed by the different orders of society : shall God Almighty then, *the King of kings, and Lord of lords,* shall *He* be denied that outward mark of esteem and honour, which the usages of civilized, and even barbarous nations most imperiously demand ? forbid it religion, forbid it good manners, forbid it common decency !

“ For the aged, the diseased, and the infirm\*, in retaining their seats, every apology is to be offered : but different is my language to the young, the healthy, and robust ; to them I must say, for the credit of our *holy vocation*, in compliance with Christian order, and for the glory of Him, whose name is *Jehovah*, that if they hope to join his heavenly choir in heaven, it becomes them no longer to refuse to rise up, and sing his praises here below, and hence, ‘ *To give unto the Lord the glory due unto his name, to worship the Lord in the beauty of holiness.*’

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\* “ This observation actually roused from their seats many of the congregation, who before were regardless of other exhortations.”

"Forbid it, *ye that love the Lord, ye that fear the Lord*, that so interesting and so sublime a part of Christian worship, as Psalm singing, when properly conducted, should any longer be treated with neglect, by suffering that duty to be done by proxy, and bearing no part whatever in it yourselves." P. 264.

Let us add to these remarks, that a still more irreverent, and indecent practice, appears too fast to be gaining ground, that of *sitting* even during the prayers; which, except in cases of absolute infirmity, seems almost to destroy the very notion of prayer.

The Friendly Call is addressed to those semi-dissenters, as they might not improperly be called, who assume the merit of being more true Churchmen than the Church itself. It contains some original and useful remarks, and many valuable citations from the works of other divines. It has justly been much noticed and circulated; but, as we have spoken of it before, we shall not here expatiate upon it.

The Essays are fourteen in number, and on subjects apparently interesting; namely, 1. Celibacy. 2. Wedlock. 3. Seduction. 4. Pride. 5. Duelling. 6. Self-murder. 7. Lying. 8. Detraction. 9. Avarice. 10. Justice. 11. Generosity. 12. Temperance. 13. Excess. 14. Death. Though these Essays, as well as the Sermons, display good and benevolent intentions, we cannot give them unqualified praise. In some of them, particularly the three first, are passages which it might have been more prudent to omit; and the rest deal too much in common remarks, and are rather unreasonably extended by quotations. Nor are the quotations, in general, any very unknown passages of authors, or discoveries of latent beauties. We cannot perhaps give a better specimen of these Essays, than from the conclusion of that on Excess.

"For accidental ebriety some few apologies may be offered. The different qualities of the same kind of liquor, may have very unexpected effects on different constitutions. In extenuation of the guilt of *Noah*, it has been observed, that he was unacquainted with the inebriating quality of fermentation in liquor. Hilarity and other circumstances of society, together with the variation of animal spirits, and the difference of seasons, may have occasionally betrayed into intoxication, even such as deserve the name of sober men. On these, as on other occasions of accident, *liberal* and *good* minds are ready to put the fairest construction, and would rather conceal, than *publish*, such instances of human imperfection.

" But though we have ventured to suggest thus far, by way of apology for those who may sometimes be thus overtaken *with a fault*, let not the *Drunkard* or the *Sot* dare to presume, that any palliation is here offered for the contemptible and destructive habits of him, who either drivels like an idiot, or raves as a madman. Well might the Lacedæmonians therefore hope, that by representing in their slaves the degrading appearance of drunkenness, it would be sufficient to deter others from the vice.

" Whatever may be the *motives* of different characters of mankind to a life of sobriety, the salutary effects are the same.

" If the knave be sober through design, and the invalid from necessity; the wise man will be so from choice, and the good man from a sense of duty.

" There are, says an eminent poet,

" ——— Yet unnumber'd ills that lie unseen  
In the pernicious draught: the word obscene,  
Or harsh, (which once elanc'd must ever fly  
Irrevocable;) the too prompt reply,  
Seed of severe distrust, and fierce debate,  
What we should shun, and what we ought to hate.  
Add too, the blood impoverish'd, and the course  
Of health suppress'd by wine's continued force.  
Unhappy man! whom sorrow thus, and rage,  
To different ills alternately engage.  
Who drinks, alas! but to forget; nor sees  
That melancholy sloth, severe disease,  
Memory confus'd, and interrupted thought,  
Death's harbingers lie latent in the draught;  
And in the flowers that wreath the sparkling bowl,  
Fell adders hiss, and poisonous serpents roll."

" This Essay shall now conclude with a short, but pithy anecdote.

" It is somewhere said, " That the Devil gave to an Hermit the choice of *three* crimes: two of them were of the most *atrocious* nature, the third was to be *drunk*." The poor man made choice of the last, as seemingly the most innocent; but mark the sequel: when he was drunk, he committed the other two dreadful sins!"  
Vol. III. p. 174.

The general character of the Essays may here be seen. They are not the best part of the author's works; but, in every part, some things may be found that are useful, and instructive.

ART. XII. *A Course of Mathematics, designed for the Use of the Officers and Cadets of the Royal Military College.* By Isaac Dalby. Vol. I. 8vo. Price 14s. Printed by W. Glendinning, for the Author. 1803.

IN the elementary treatise under our present consideration, new principles are not to be expected; and an enquiry into the merits of the work must be confined to the selection and arrangement of the materials, and the perspicuity of the explanations. Mr. D. is a good mathematician; and we are always glad to see a person of science write upon the elementary parts. A man who understands only arithmetic is not qualified to write a good treatise upon that subject. The hand of a master is discovered, only when the writer is able to teach higher principles. In respect to the selection of the matter, we think that the author should have confined himself to those subjects which are immediately useful to his pupils in the line of their profession. To be ready in the application of what they have been taught, is the great object to be obtained; and experience shows, that both in the navy and army, that this object is not easily accomplished, in consequence of the various other duties which they have to learn. Upon this ground, we think that *Interest*, *Position*, the *Method of making Logarithms*, and the manner of *computing the Tables of the Sines, Cosines, &c.* in Trigonometry, might have been omitted. In a work of this kind compression of matter is a great object.

This volume contains *Arithmetic*, *Geometry*, *Plane Trigonometry*, and *Mensuration*; four subjects very properly chosen and arranged. In the preface the author observes, that

“As the Arithmetic is principally designed for those who are acquainted with the first rules, we have entered upon fractions, immediately after the division of whole numbers. This seems the order which naturally presents itself, because fractions result from the division of integers. The examples, therefore, in all the subsequent branches, are indiscriminately in whole numbers and fractions.”

In this arrangement we agree with the author. In order to understand fractions, nothing but a knowledge of the first four rules is necessary: there can be no reason, therefore, why the doctrine of fractions should not immediately follow them. The sooner they are taught the better, as but little can be done in arithmetic without them. Upon the plan of the work, Mr. D. has observed, that

“A thorough

“ A thorough knowledge of fractions, with the proper management of the rules of proportion, will enable the student very readily to comprehend nearly all that is necessary to be acquired in arithmetic; for most of the other branches are only applications of the rule of three. In demonstrating or investigating by numbers, the direct rules for extracting the square and cube roots, we find it not easy to avoid circumlocution, notwithstanding the process of forming the powers is somewhat algebraical. It will be perceived, that the rules in general are not systematically detached from the demonstrations; this the student, whose object is real knowledge, will not consider as a defect in method, because it may frequently prove the means of enforcing the study of *principles*. A more commodious arrangement might therefore have been adopted for those who wish to acquire the *practice* of arithmetic only.”

To the propriety of those remarks, and of the reasons for mixing the theory and practice, we give our most unqualified assent. We always wish to see theory and practice go hand in hand, without which we can never expect much proficiency either in science, or even in the practical part of it. It is very essential that the reasons of the rules should go along with the rules themselves; and we are glad to find that the author has followed this method. In the first four rules the author has made their proof very clear and easy to be comprehended, by explaining the reasons of the operation in the particular examples. We think that the multiplication table should, as usual, have been extended to 12, as tending frequently to shorten the work. In fractions, the rules are delivered with great clearness, and the examples are worked out at full length, accompanied with such explanations as tend to explain the reasons of the operations. The multiplication of Duodecimals, or as it is commonly called *Cross Multiplication*, is more clearly explained than we have ever before seen; it is explained upon its natural principle. Tables of Money, Weights, and Measures, follow next; after which, in the natural order, comes *Reduction*, with *Compound Multiplication and Division*. The doctrine of *Proportion* is very fully considered, and illustrated by an excellently well-chosen set of examples, in which, as usual, the author always keeps utility in view. The rule of *Position*, or of *False*, as it is frequently called, is next explained, and the rule very clearly stated; for a demonstration of which, the reader is referred to the *Algebra*, which is to appear in a future volume. The proof could not now be made evident from the examples. In the extraction of the square and cube roots, the author has given the usual



rules, and explained the reasons from the particular instances; referring, however, to the *Algebra* for a more complete demonstration. He has also added an approximating rule for the roots of pure powers, from the *rational Formule* of Dr. Halley. *Arithmetical* and *Geometrical* Progressions are next treated of, and these the author has explained with his usual perspicuity. Then follows a very valuable, extensive, and well-chosen set of examples to all the preceding rules: and this part of the work (arithmetic) concludes with an explanation of the nature and use of Logarithms.

It is not easy to make any considerable abridgment of Euclid, and retain all the useful propositions, without departing from the strictness of his principles. In the short system of Geometry, therefore, given by the present author, we find some things among the Definitions which are strictly Propositions, and require demonstration, and which Euclid has actually demonstrated; and if we grant them to be such truths as the mind readily gives its assent to upon their being proposed, we still think it would be better to teach Geometry upon the most simple and acknowledged principles, as habituating the mind to be more cautious in admitting truths as self-evident. In the doctrine of Ratios, Mr. D. seems to admit that his reasoning is not strictly geometrical.

“Euclid's Elements of Geometry, in the most concise form, generally make a separate work, and are therefore too extensive to be admitted at length into a volume of this kind. But we have endeavoured to give all the Theorems necessary for the two most useful practical branches, *Trigonometry* and *Measurement*. The latter, however, is supposed to include such figures only as depend on right lines and the circle. And with a view to facilitate the transition from *Theory* to *Practice*, when Ratios or Proportions are concerned, we have sometimes abridged the Demonstrations, by referring to analogous operations in Arithmetic. This may be deemed ungeometrical: but it ought to be remembered, that many who study Euclid do not wholly comprehend the doctrine of Proportion as laid down in the fifth book, without tracing the methods of Demonstration by means of an arithmetical or algebraic process.”

In the demonstration of some of the Propositions, the author supposes lines to be drawn, without having first shown that such lines can be drawn; a method which is never used by Euclid: if he want to bisect an angle for the demonstration of a Proposition, he has previously shown how this may be done. Though the possibility, in this instance, is self-evident, yet it is not so in all cases. From a definition

nition of similar rectilinear figures, he immediately affirms all circles to be similar; but if the definition is to be carried from rectilinear to curvilinear figures, the application should surely be shown. In the Cor. to Art. 104. it is taken for granted, that the ultimate ratio of the arc of a circle and its chord, when they are both made to vanish, is a ratio of equality; a circumstance which undoubtedly requires demonstration; and which NEWTON has demonstrated to be true for all curves (*Principia*. Lib. 1. Sect. 1. Tom. 6.) In demonstrating many of the Propositions, the arcs are made the measures of the angles; this cannot, in strictness of Geometry, be taken for granted; it being a Proposition which Euclid has demonstrated, and which certainly requires proof. The converse of Propositions is sometimes assumed, to which we must object. The Cor. to Art. 9. should have been demonstrated from the definition of parallel lines. In Geometry, whatever can be demonstrated, should never be assumed as a truth. The smaller number of axioms and postulates, the better. We make these remarks to justify our recommendation of Euclid, as the best book for teaching Geometry. We have no objection to admit any improvements in this branch of science; but we wish never to see the rigour of demonstration departed from. Admitting the author's first principles, we have nothing to object to his demonstrations. In the application of Geometry to "the method of tracing the figures on the ground," we find indeed much to commend: the Problems are admirably adapted to the purposes intended. The practical methods of performing the various operations of finding the positions of objects, their distances, and the lengths of lines which admit of no direct measurement; and that without the use of any instrument for the mensuration of angles; all these things are explained with great clearness, and cannot fail to be of great use to those for whose instruction the work was intended. We are precluded from giving instances from the want of figures; but the reader may be assured, that in this part of the work he will receive every assistance and satisfaction he can possibly wish. It is, perhaps, the most important practical part, and should be well studied by all whom it may concern.

The next subject here treated of is *Plane Trigonometry*. Here the author, after the usual definitions, shows the method of computing the Sines, Cosines, &c. which, as before observed, we think might have been omitted, considering for whose use the work is intended. He then proceeds to explain the use of the tables. His proof, that "the sides  
of

of every plane triangle are as the *sines* of their opposite angles," is less simple than it might have been. Besides the solution of the different cases according to the data, from the principles of Trigonometry by a direct method, he has very properly shown how it may be done geometrically, and by instruments.

"Independent of computation by the tables of Sines, Tangents, &c. the several cases of Trigonometry are also resolved *geometrically* and *instrumentally*. A scale of equal parts, with a line of chords, or a protractor for laying down or measuring angles, are sufficient for the *geometrical construction*, which is the most simple, but least accurate, method of solution."

The author then goes on to describe the Sector, giving an explanation of the various lines which are found upon it; and having premised what may be thought necessary respecting the trigonometrical canon, and the logarithmic scale, he proceeds to resolve the several cases of Plane Trigonometry. The resolution is given three different ways. 1st. *Geometrically*, from a scale of equal parts. 2d. *Arithmetically*, or by computation; and this is done both by the *natural* numbers, and by *logarithms*. 3d. *Instrumentally*, by the logarithmic, or Gunter's scale. In each case the method of resolution is explained with great clearness, in consequence of the arrangements of the operations. Upon the different solutions, the author makes this observation:

"The method of working the last proportion (when the sides are given to find the angles) by the logarithmic scale is omitted, it being rather complex, and therefore may produce considerable uncertainty in the results, particularly on the six-inch sector. We may also remark in general respecting these operations, that when the sides of the triangles exceed 1000, the calculations should be made with the pen, because there is too much *guess-work* on the scales when the integers are more than three."

Having explained very fully all the principles of Trigonometry, Mr. D. proceeds to the "Application in measuring heights and distances."

"The instrument proper for measuring horizontal and vertical angles in common trigonometrical operations, is a theodolite furnished with one or two telescopes, and a vertical arc: and if the horizontal is not less than  $6\frac{1}{2}$  inches in diameter, the observed angles may be read off to half a minute. Short bafes for temporary uses only, are sometimes measured with rods, or the Gunter's chain of 66 feet. But the common 50, or 100 feet tapes,

tapes, are much better adapted for expedition. When a base is measured on sloping ground, it must be reduced to the corresponding horizontal line, if horizontal angles at its extremities are taken with a theodolite."

To the theory the author has added a great variety of well-chosen examples, such as may frequently occur in Practice, the solutions of which he has stated with great perspicuity; first describing very particularly the construction of the figure, and then proceeding to the calculations. We consider this as a very valuable part of the work. Some good remarks are added upon terrestrial refractions, with the demonstration of the rule for finding the quantity of horizontal refraction at any time, according to the method which has been very successfully practised in the Trigonometrical Survey, now carrying on by order of the Board of Ordnance. To which is added, the manner of surveying a country, by a series of connected triangles; with the addition of such problems as are usually wanted in actual surveys. When the compasses are used, Mr. D. observes, that

"The most convenient are about  $3\frac{1}{2}$  inches in diameter, and may be carried in the pocket. They are easily fitted to the top of a stick, or staff, which must be stuck upright in the ground, that the needle may play freely."

Mensuration is the last article treated of in this volume. Plane rectilinear figures are first considered, in which the theory is mixed with the practice; and in the examples, the author keeps utility always in view. After this he proceeds to the mensuration of a circle, and its different parts, and then goes on to irregular curves, in which he explains the method of finding the areas by equidistant ordinates. In the measurement of solid bodies, the author's attention seems to have been principally directed to those which are likely to be useful to the engineer. The investigations of the rules are delivered with great clearness, depending upon the propositions of common Geometry only: and that the reader may be under no difficulty in the conception of the figures, the author recommends the use of models for all the solids, having plane sides, cut in stiff paste-board, and folded up. The work concludes with a well-chosen collection of Problems in practical Geometry, Trigonometry, and Mensuration; with the addition of tables of Logarithms of all numbers, from 1 to 10,000; together with the Sines and Tangents to every minute of the Quadrant.

Thus

Thus have we endeavoured to make the reader acquainted with the nature of the work before us; a work, which, notwithstanding the few abatements that we have found ourselves obliged to make, we consider as a valuable acquisition to the public. Both in arrangement and execution, it is very far superior to any treatise of the kind which has fallen within our notice. We wish, however, that the work had not been printed in so expensive a manner. The price may be no objection to those for whose use it is more immediately intended; but we know that it may be, to many who may wish to possess the work. Science is greatly diffused, and often well understood by many among the lower class of the people; on which account, we recommend all such works to be so executed, that their price may not prevent a very general circulation. The present is only a first volume, and we are not yet informed whether it has been continued.

## BRITISH CATALOGUE.

### POETRY.

**ART. 13.** *The Bath Case and Subscription: a Poetical Epistle, addressed to Colonel \*\*\*\*\* M. P. From his Friend in Bath, relative to the Improvement of that elegant City, by converting the beautiful Fields, at the Back of Marlborough Buildings, into Building or Garden Ground, by the Freeman of Bath.* 4to. 2s. 6d. Cadell and Co. 1806.

Much of the spirit of Anstey appears in this little sport of the Muse; and though the author has now and then indulged himself in an incorrect rhyme, we have no doubt, from the merit of the rest, that these are licences, and not the faults of ignorance. The metre is very various: first Lyric, of different forms and dimensions; and finally, the appropriate verse of Mr. Simkin B—d, in which an imaginary auction is described with much spirit:

“ How I wish, for your sake, that renown’d auctioneer,  
Whose poetical sallies still tickle my ear;  
Whose winning address, elocution, and grace,  
Whose genius inventive, and good-natur’d face,  
And apposite humour, should ne’er be forgot,  
Were alive to dispose of this ground by the lot;

Methinks I behold him, with all due decorum,  
 The company met, and the lots all before 'em,  
 His rostrum ascend, take his hammer in hand,  
 And with three gentle taps their attention demand;  
 Then clearing his pipes, to the business proceed,  
 With, 'Gentlemen, this a pleasure indeed,  
 To see such an elegant circle around,  
 Tho' no wonder so many good bidders are found  
 For this *unexampled, unparallel'd* ground.'" P. 13.

To readers in general the locality of the poem may be some objection; but at Bath it has an undeniable claim to notice.

ART. 14. *Tristia; or the Sorrows of Peter. Elegies to the King, Lords Grenville, Perry, Erskine, the Bishop of London, Messrs. Fox, Sheridan, &c. &c. By P. Pindar, Esq.* 12mo. 5s. Walker. 1806.

Peter, confessedly in poverty, rails and utters some of his gibes at us, as if we had contributed to impair his fortunes. Alas! Peter does not recollect the very true observation, that "no man was ever *written down*, but by himself." Had not Peter ceased to be entertaining, in vain might we have railed, in vain have pointed out his real faults; while the public could laugh, the public would read, and all the critics in the world could not prevent it. The truth is, Peter took up a bad trade originally; and success in it, according to his own adage, led him to ruin. His style, at first, had novelty in it. No man had till then been so impudent; and curiosity was excited to see how far his impudence would carry him. But when the same kind of burlesque came to be repeated without end; when every person, eminent for worth or station, had been abused again and again, the public grew weary; and the trash would no longer sell. It is convenient to unsuccessful authors to accuse reviewers, but this is the real history of the case. As, however, we can feel for the "sorrows" even of P. Pindar, we will give him a sound and useful piece of advice. Let him dismiss all that with which the public is so sickened; all that he considers as his own peculiar style; all addresses to the King, or his ministers, to lords, bishops, privy counsellors, knights, orators, &c. &c. and confine himself to that genuine poetry, which never will become stale, and for which he is not altogether destitute of talent. A few pastoral songs, in the present volume, approach more nearly than any thing else to the style we recommend, though they are not in general equal to what he has formerly produced. We will transcribe such a specimen as we can find.

Z z

"A SONG

## " A SONG TO A COQUETTE.

" Dear Phillis! thou know'st not thy charms,  
That thy cheek boasts the bloom of the rose;  
That thine eye, by its lustre, alarms;  
That thy bosom surpasses the snows.

" Thou know'st thou hast wit at thy will;  
Yet from wit often prudence departs;  
Thus furnish'd with weapons to kill,  
Thou daily art murd'ring poor hearts.

" Not safely a swain can pass by,  
Thou art ready his steps to beguile;  
Some lure is thrown out from thine eye,  
Some lure from a song or a smile.

" O learn from the MINSTREL of night  
A lesson to govern the MAID!  
Tho' he fills every ear with delight,  
He sings amid silence and shade." P. 148.

The elegy on Jessica, immediately preceding this, might have been cited, as still better, could the author have concluded it without a lash against virtue. These are the best consolations we can give to Peter in return for his " Tristia."

ART. 15. *Miscellaneous Poetical Translations; to which is added, a Latin Prose Essay, by the Rev. Francis Howes, A. M.* 12mo. 4s. 6d. Mawman. 1806.

The author tells us in a preface which contains some sensible, if not profound, remarks on translations, that some of these pieces have been published before in a humbler form. Many are trifling, but some are elegant, nor are the translations of Anacreon at all contemptible. Of the author's powers, however, the reader may himself judge from the following specimen:—

" AN ALCAIC ODE, WRITTEN BY GRAY ON VISITING  
THE GRAND CHARTREUSE.

" O TU SEVERI, &c.

" HAIL! Genius of these shades severe!  
Whatever name delight thine ear;  
For sure some spirit, o'er this ground  
Breathing a holy calm around,  
Well pleas'd with Nature's rugged grandeur, roves  
About these hallow'd streams and aged groves.

" Mid

" 'Mid ragged cliffs and rocks that frown,  
And torrents tumbling headlong down,  
And the dark horror of the wood,  
More we discern the present God  
Than when beneath the citron dome he stands,  
In golden radiance wrought by Phidian hands.

" Oh hail ! and, if with honour due,  
Genius, thy sacred name I woo,  
Attend a suppliant youth's request,  
And soothe his weary soul to rest ;  
Hence let me lose the world, and all its woes,  
In calm oblivion and obscure repose.

" But if stern Fate's decree denies  
To early youth the sober joys  
Of silent peaceful solitude,—  
Joys worthy of the wise and good ;  
And, where the tide of life impetuous sweeps,  
Bears me reluctant down the troubled deeps ;

" Father ! at least in life's decline  
Be sweet retirements blessings mine ;  
Far from the rabble's foolish rage,  
Be the still evening of my age.  
There give me in some calm retreat, like this,  
'To wait resign'd the dawn of heavenly bliss !'" P. 86.

ART. 16. *Poems by Mrs. G. Sewell, Relict of the late Rev. George Sewell, Rector of Byfleet, Surrey.* Vol. II. 7s. Longman. 1805.

We have spoken of this writer's claims to praise in a former Number, where we commended the first volume, which she was induced to publish by subscription. The merit of this is not inferior, and the additional claim of benevolence is here again confirmed by a numerous list of most respectable subscribers. The following is very elegant, but there are many others equal, at least, if not superior.

" THE FAREWELL.

" Oh thou whose ardent soul aspires  
To every object bright and new,  
'Mid sprightly hopes and gay desires,  
Accept Amanda's last adieu.

" When rapturous novelty shall fade,  
And every scene so lov'd and fair,  
Oh ne'er let mists of folly shade  
The light that wisdom borrowed there.



" Full oft in scenes of deep distress  
She prints her awful lessons too,  
Yet rarely can her power suppress  
The anguish of a last adieu.

" When foreign climes can yield no more,  
And fancy pines for soft repose,  
Perchance a with may waft thee o'er,  
Where silver Colne meand'ring glides.

" And Colne shall roll his silver wave,  
Of Time's soft course an emblem too,  
While Friendship withering in the grave,  
May greet thee with a last adieu."

ART. 17. *The Citizen, a Hudibrastic Poem, in Five Cantos; to which is added, Nelson's Ghost, a Poem, in two Parts.* By Edward Montague. 8vo. 6s. Chapple. 1806.

Edward Montague, if such a wight there be, alarmed, as alas! any of us may be, with the unexpected appearance of his butcher's bill, sat down doggedly to work on a Hudibrastic poem, as ways and means for defraying said bill. Heartily as we may wish the aforesaid bill, and we may add, with a sigh, all such bills paid, we rather doubt the efficacy of a composition where such *rhimes* occur as the following:

" They first his face cleared well, that *they*  
What kind of thing he was might *see*.  
But some who view'd him straight did *say*  
He was a *lusus natura*.  
So without any more *dispute*,  
*Swore they'd convey him to St. Luke*.  
Leaving us in mighty dudgeon,  
For loss of so much bullion.  
For with a very few *exceptions*,  
I've follow'd closely your *directions*."

Et sic passim.

ART. 18. *The Angler, a Didactic Poem.* By Charles Clifford. Writing Paper. 8vo. 23 pp. 2s. Wallis. 1804.

This little poem was in danger of being overlooked, but finding merit in it, we are glad to devote a page to recommend it. We agree with the author, that the sports of the angler are as susceptible of poetical embellishment as many others which have been adopted for that purpose with success. Near the beginning of the poem, the author thus vindicates the sport he has undertaken to celebrate:

" And

" And ye who boast the tender feeling heart,  
 Who own soft pity's fascinating sway !  
 Deem not our pastime cruel, murderous ;  
 Oh rank us not with base assassins, who  
 The helpless innocent oppress, the weak  
 Destroy ! Know, death's th' unerring doom of all !  
 Know that by kindred fangs devour'd each day,  
 Thousands of sinny wanderers fall. The trout  
 Devours the brother trout ; the ravenous pike  
 Preys on each inmate of the teeming brook ;  
 The shark alike the whole, e'en man, destroys.  
 Say then, shall man to serve his wants refrain,  
 When all around is havock ? Shall he fail  
 To help himself, when all *unbid* partake ?  
 Nor with th' exulting infidel exclaim,  
 This ruin proves an erring Providence !  
 Know that from partial evil general good  
 Proceeds. While shorten'd thus each single thread,  
 Millions enjoy the blessed boon of life :  
 Nor could these millions live, were there not giv'n,  
 By nature's wife behest, a mutual prey.  
 So weak and self-elated man exclaims,  
 Why is our span of life so short ? and why  
 Are not our days on earth unlimited ?  
 Vain fool ! the universe is not for thee !  
 'Twas made for thousands—made for general good,"

The present composition is only the first book of a poem, which, if encouraged; the author professes himself not averse to extend to other parts of his subject; namely, the ensnaring of fishes by various means, this first book being confined to legitimate angling.;

It will be seen by the above specimen, that Mr. C. is not deficient in the art of versification, nor is he, apparently, in the knowledge of his subject. In the didactic parts of this book, he is neither eminently successful, nor less so than many other writers on didactic subjects. The present specimen is very neatly printed, and has in the title-page a well executed wooden vignette of a fish.

#### DRAMATIC.

ART. 10. *Three and the Deuce ! A comic Drama, in three Acts,*  
*as performed at the Theatres Royal, Haymarket, and Drury Lane.*  
*Written by Prince Hoare, Author of Sighs, or the Daughter.—*  
*Indiscretion.—Chains of the Heart.—Mahmond, &c. &c. 8vo.*  
 67 pp. 2s. Barker. 1806.

This little Drama was, it seems, first presented to the public at the Theatre Royal, Haymarket, in the year 1795; and after that season laid aside, till, on the occasion of a benefit, it was

revived during the last summer at the same theatre; and since, as the *Dramatis Personæ* imports, performed at Drury Lane. We are told in the advertisement, that it is grounded on a Spanish Comedy. The resemblance between two brothers, which produces so many ludicrous mistakes in Shakespeare's "Comedy of Errors," is here extended to three; but to make it appear more probable to the audience, the three brothers are all represented by the same actor; which, as their characters are extremely different, must have a very comic effect. The main difficulty is to prevent the necessity of their appearance on the stage together, even in the denouement. This the author has obviated with some skill. His incidents are extremely ludicrous; and, for a farce, sufficiently probable. We have not been present at the representation of this piece; but think it calculated to excite a hearty, and not irrational, laugh.

## TRAVELS.

ART. 20. *Travels through Italy, in the Years 1804 and 1805. By Augustus Von Kotzebue, Author of Travels in Siberia and France, in Four Vols. 12mo. 1l. Phillips. 1806.*

These volumes are composed in the sprightly style of the writer's former productions, and possess a considerable portion of entertainment. Nothing new can be expected relative to places and people, so often and so well described; but various anecdotes are interspersed, and many of the author's observations are sufficiently acute. We do not know where he at present resides, but we hope, for his sake, that he is out of the reach of Bonaparte. Some of his sly sarcastic allusions to this extraordinary man would never be forgiven, and are of such a nature, as a second journey to Siberia would not be sufficient to atone for, nor indeed any thing less than the catastrophe of Palm. Kotzebue seems to possess the talent of a ready writer, for others and yet others of his works are still before us for examination, but must wait their turn.

This work is dated from Berlin, now occupied by the man who is here stigmatized for his tyranny and cruelty, but who seems to possess the famous seven-leagued boots, being one day at Paris, another at Berlin, to-morrow, perhaps, at Warsaw.

ART. 21. *Travels from Buenos Ayres, by Potosi to Lima. With Notes by the Translator; containing Topographical Descriptions of the Spanish Possessions in South America, drawn from the best and best Authorities. By Anthony Zachariah Helms, formerly Director of the Mines near Cracow in Poland, and late Director of the Mines, and of the Process of Amalgamation, in Peru. 12mo. 6s. Phillips. 1806.*

If a regular communication were established by our countrymen between Buenos Ayres and Potosi and Lima; this would serve

serve as a valuable and useful book of the roads; but as to the country itself, its beauties, advantages, and defects, Mr. Helms tells us but little about them. He was induced, by views of profit on the part of the Spanish government, to undertake the reform of their valuable mines at Potosi, and other places in Spanish America. By the account, such reform was indeed wanted; but the writer's efforts were ineffectual, and he was compelled to return as he went, with little more than a certificate that zeal on his part was not wanting. The appendix is of equal extent with the work itself, and gives an account of the various countries belonging to Spain in South America. Two maps are subjoined, which are neat and useful; and it may be said, that though imperfect as it may be, is the best work on the subject that has appeared since Buenos Ayres was added to the British dominions.

## POLITICS.

ART. 22. *The War as it is, and the War as it should be: an Address to the United Administration, urging the Necessity of a new Species of Warfare, and a new Basis for a Treaty of Peace. By a True Englishman.* 8vo. 46 pp. 1s. 6d. Jordan and Maxwell. 1806.

The trite, but just remark, that an ardent mind will almost always, in the pursuit of a favourite object, overleap the bounds of reason, was never more truly exemplified than in the tract before us. The opinion of the author, respecting the cause and nature of the war between us and France, appears to us, in a great degree just, and well worthy of attention; but the scheme of warfare, and of a treaty of peace (when peace shall take place) which he has formed, in consequence of that opinion, seems, in some essential parts, impracticable, and if practicable, would not affect our enemy in the chief sources of his power.

The war (he conceives) arises (on the part of France) wholly from the commercial jealousy cherished by her ever since the treaty of commerce made by Mr. Pitt with that power, "Whatever countenance (he observes) the French government has assumed during the last fifteen years, there is one feature that has remained uniform and unchanged, namely, a *rooted hostility to the trade and manufactures of this country*." He reasons strongly on the circumstance that "while Bonaparte was making a *political peace* with the government of England, he continued a *commercial war* with the people of England," and thence argues that we should "unite our *political and commercial* interests in any future treaty." Thus far at least we deem his reasonings just, and his propositions expedient. His plan for carrying on the war is, in substance, comprised in the following paragraph:

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"To

"To oppose this system foot to foot, and strength to strength; we ought, first, to blockade all the enemy's ports in the most rigid manner: secondly, to take possession of all his colonies and transmarine dependencies: and, thirdly, to declare every neutral a lawful prize, who is found with any goods, wares, productions, or merchandize, on board, being the manufacture, produce, or property, of the enemy, or his country. No mode of directing our efforts against the enemy can be more equitable than this; because it is encountering him with his own weapons. He issues his prohibitions, and *excludes us from THE CONTINENT*, because he has the power to do so; and, in return, we should blockade his ports, and *exclude him from THE SEA*, because we have the power to do so. He seizes all the territory within his reach, belonging either to us or our allies, in order to diminish our resources, and encrease his own means of opposing us; and, in return, we ought to seize upon all territory, belonging to him, or his allies, within our sphere, in order to diminish his means on the one hand in the same proportion that he increases them on the other; and to supply the place of those resources of which he deprives us. He has abolished the Law of Nations, and subjected all his neighbours to his own power in its stead; he has, therefore, no title to any of the privileges which that law would have allowed him. But we are bound in justice to ourselves, to declare to every neutral, in the same language that France does, with regard to our goods and merchandize; that if he is found in possession of, or trading with, or carrying on board of ship, any manufactures, merchandize, or productions of France, or her dependencies, within the reach of our power, we will seize and confiscate all such ships and goods, as a punishment for aiding and assisting our enemy to make war upon us. Every thing short of this is children's play, and only serves to make us the laughing stock of those treacherous neutrals, *who hire themselves out to baffle and abuse our wisby wasby code of maritime laws.*" P. 17.

To a part of these propositions we also assent; and more especially to his plan of rendering the system of blockade as strict as possible. The capture of *all* the colonies belonging to our enemy and his dependants is a measure of more doubtful expediency. St. Domingo we consider as out of the question, unless a treaty could be made with its present possessors. It would alone employ almost the whole of our disposable force, and probably never would be completely reduced. The scheme of guaranteeing to its present possessors would be far preferable, yet even this step we are not prepared to recommend. This author's plan of conferring the enemy's foreign possessions as indemnities, on the Bourbon family, the king of Naples, &c. may be a subject of consideration when those possessions shall fall into our hands. In our opinion, so long as there remains a single continental power independent of the usurper, the struggle in Europe should not be relinquished.

quished. This author, however, appears to us to deserve praise for his public spirit, and for many just and forcible remarks.

ART. 23. *A Letter to William Wilberforce, Esq. M. P. on the Justice and Expediency of Slavery and the Slave Trade; and on the best Means to improve the Manners and Condition of the Negroes in the West Indies.* By Robert Heron, Esq. 8vo. 152 pp. 4s. Jordan and Maxwell. 1806.

Almost every advocate for the *Slave Trade* finds it necessary to presume, contrary to the fact, that the plan of Mr. Wilberforce and the other distinguished persons, who would abolish that traffic, includes also the abolition of *slavery*. Thus, by a misstatement, they provide themselves with an argument, applying to this case the trite but just maxim, that "it is not lawful to do evil that good may ensue;" but viewing in a just light the intentions of the abolitionists, we consider them as endeavouring to do good in order that good may ensue; since the continuance of the *Slave Trade* is not, we conceive, necessary to the enjoyment of West India property, and since the capital now employed in that trade might be diverted to other channels of commerce, or the individuals concerned in it receive an adequate compensation. Yet upon this untenable ground rests much of the reasoning in the tract before us.

The author attempts to prove, that "the relation of slavery, if not abused, is no way contrary to the laws of nature and religion." But his arguments go only to show, that inequality of conditions is necessary; which no rational person denies: and when once we admit the relation of master and *slave* (not servant) in its full extent, who shall prevent the abuse of it? or has it ever been prevented in any age or country? The question, however, it must be repeated, is not upon *Slavery* itself, but upon the inhuman traffic by which slaves are procured; and, therefore, the reasonings of this author in favour of such a state, would, if just, (which they are not) have little application to the purpose.

He next endeavours to show, that "the trade in slaves is not more unlawful than slavery, simply considered;" and lays down certain principles, in part just, but in point of fact wholly inapplicable to the case. Who indeed can argue with a writer who sets out with an assumption, that the *Slave Trade* "*proceeds upon the first principles of justice and utility?*" who relies on its "not infringing the municipal laws of the country, within which, or the countries between which it is carried on;" as if the want of all regular law, and certainly of all civilization, in Africa, was not the origin of this traffic; as if the propriety of its toleration by British laws was not the very point in question. Indeed this same author, who justifies the *Slave Trade* on the ground of its being allowed by the municipal laws of Africa, in a few pages afterwards

afterwards admits (what indeed cannot be denied) that "*the laws of nature, of nations, of municipal policy, have in Africa no power.*"

It would be superfluous to pursue this defender of the Slave Trade through his performance, consisting of a series of idle declamations, unfounded assertions, and arguments which (so far as they apply) have been a thousand times refuted. But what must the reader think of a writer who urges against Mr. Wilberforce, "that so many *hair-brained zealots* were the foremost champions of his cause?" Among these "*foremost champions*" were the two great orators and rival statesmen of the age; and almost all the ablest and wisest members in both Houses of Parliament.

### MILITARY,

ART. 24. *Letters to the Right Hon. William Windham, Secretary of State for the War Department. By a Field Officer of Volunteers. 8vo. 8½ pp. 2s. Egerton. 1806.*

It would appear that these Letters (four in number) were written, and perhaps published, while the last Act of Parliament for regulating the Army was depending. Many additional and very important regulations are proposed by this author; who represents the French military system as highly conducive to every purpose of warfare, and proposes similar measures on our part. He approves the plan to which so many persons have objected, of enlisting men for a limited time; but proposes, that during war they may be retained till the close of it, advancing them, after the first term is out, to the privileges of the next class. With this qualification, he thinks the right of dismissal after a limited time should extend to the whole army, upon the principle that the veterans of the Establishment should not have the mortification of seeing raw recruits enjoying superior advantages.

In the second Letter, a measure is proposed respecting which there are not, we believe, two opinions, i. e. that the number of our light troops should be greatly increased. He indeed carries his dread of the superiority of our enemies in this respect so far, as to apprehend that the very circumstance of England's being a close country, would operate in their favour. We trust that, as they would be the assailants, this could not be the case. Yet this author's reasonings on the subject are worthy of attention; and his proposal of turning a great proportion of the Volunteers into light corps, meets our approbation.

The third Letter contains a plan for a home army, consisting of the present Militia and the Volunteers, the former to be the first and the latter second battalion of such an army. Whether a scheme of this kind be practicable or not, it is for the wisdom of our statesmen and principal commanders to determine. We see many

many difficulties in the accomplishment of such a measure; but certainly it is a desirable object to combine and assimilate, as much as possible, with each other our various descriptions of military force.

In the fourth Letter the author compares the admirable regulations of our navy with our military system, to the manifest disadvantage of the latter; inasmuch as no trial of abilities, no length of service (three years excepted) nothing but money is necessary to elevate a man to the highest station. To remedy these defects, he suggests a plan which does not appear to us impracticable. At all events the topic which he has treated is of the highest importance, and the errors which he has pointed out have long been a subject of rational complaint. Not the least of these is, we believe, the present intricate system of army accounts; which ought either to be simplified, or put into other management than that of military officers. An increase of pay to them, in lieu of perquisites, is, with great reason, suggested by this author; whose zeal and public spirit, combined with strong sense, entitle his sentiments at least to a candid and attentive consideration.

ART. 25. *A Letter to the Right Hon. William Windham, on the Defence of the Country at the present Crisis. By Lieut. Gen. Money.* 8vo. 75 pp. 2s. 6d. Egerton. 1806.

On a subject so interesting as the Defence of the Country, the opinions of all officers of rank and experience are highly desirable; and we therefore hope the suggestions of this writer have received due attention from the Minister to whom they are addressed. We pretend not to great judgment in military affairs; but if some assertions in this pamphlet are accurate (and we do not see how the author can be deceived in them) they require the immediate consideration of Government. He asserts, for instance, that there is a defect in the organization of our artillery, although our artillery-men are equally expert and brave, and our officers equally scientific with those of the enemy. For we, in general, use short six pounders, which carry only 804 yards, instead of long sixes, which carry 1,003 yards; whereas the French eight pounders, used generally in their service, carry 960 yards. This ought surely, if the calculation is just, to be immediately altered. But the author's principal object is, to recommend an intrenched camp on the south side of London, in order to protect the capital, in case of a battle being lost in Kent or Sussex; in the latter of which counties, he conceives the enemy would land. He gives the plan of these fortifications; and further suggests the expediency of training the Volunteers of six counties (namely, of Essex, Suffolk, and Norfolk on the north side of London, and Kent, Sussex, and Hampshire on the south) as irregulars, and particularly as riflemen. There are several other proposals in this work, which our limits do not permit us to detail, but which may



may probably deserve the consideration of those who regulate the military concerns of this kingdom.

### MEDICINE.

ART. 26. *A Letter to Mr. Birch in Answer to his late Pamphlet against Vaccination. By a Member of the Royal College of Surgeons, London.* 8vo. 38 p. p. 1s. 6d. Murray. 1806.

We know not why this gentleman chooses to conceal his name. He appears to be well acquainted with the subject, and has given a complete answer to the very flimsy reasons alledged by Mr. Birch, for continuing his opposition to the cow-pox. The question whether the cow-pox would ultimately answer the views of its patrons, and the wishes of the public, whether it would prove a complete security against the infection of the small pox, without introducing any other disease, into the constitution, could only be resolved by time, and experience. Dr. Jenner, and a host of respectable persons, engaged in the practice of vaccinating, declare that every day brings fresh evidence, both of the efficiency and innocency of the cow-pox. The multitude of failures, with which the public has been alarmed, and the extraordinary and dreadful diseases, said to have been introduced into the constitution by the virus of the cow-pox, have only been seen, by Mr. Birch, Dr. Squirrel, the late Dr. Rowley, Dr. Mosely, and perhaps a few others who early conceived so invincible a prejudice against the practice of vaccination, that none of them ever engaged in the business. As therefore they have had *no experience*; it can be no offence, we presume, to say they may have been imposed upon, and deceived. The eagerness with which they listened to every story, tending to discredit the cow-pox, and the facility with which they credited whatever was related to them, rendered them in a particular manner liable to imposition. That they have been imposed on is clear from hence, that the number of failures, and of bad cases, has diminished, in proportion as the number of persons inoculated with cow-pox matter, has increased. The publication therefore of the observations contained in the little work before us, and in the ingenious remarks of Mr. Moore, which form the subject of our next article, will be received with pleasure, as by exposing the false ground on which the objections to cow-pox inoculation have been founded, they may remove the prejudices, which have been propagated, with too much success, against that practice.

ART. 27. *Remarks on Mr. Birch's Serious Reasons for uniformly objecting to the Practice of Vaccination. By James Moore, Member of the Royal College of Surgeons, in London.* 8vo. 22 p. p. 1s. J. Murray. 1806.

It will be needless to recapitulate the arguments used by this sensible and spirited writer, in refutation of Mr. Birch's *Serious Reasons*,

Reasons, for objecting to the practice of vaccination. He supposes, and on good ground, that Mr. Birch instead of having well weighed, and considered, all the reasons that have been urged for and against the practice of vaccination, which the title to his book seems to intimate, he has in reality taken very little pains to obtain information on the subject. This Mr. Moore proves by referring to various parts of Mr. Birch's book. He therefore, in conclusion, advises him "to employ that portion of his time, which he devotes to study, in an attentive application to the works of Dr. Jenner. As soon as he is thoroughly master of their contents, he will unquestionably," Mr. M. adds, "be prompted by humanity to bestow the benefits of vaccination on some smiling infant, to preserve it from peril; and if he once begins, his success will infallibly lead him to continue the practice. By following this path, he will escape from the meagre herd of antivaccinists, and will mix with those respectable, and useful men, who adorn the science of medicine." We do not know whether Mr. Birch will follow this friendly counsel, but we may be allowed to hope, if he should be disposed to publish any more of his speculations on the subject, that he will set about it with that seriousness and attention, which its importance to the public demands.

ART. 28. *Observations and Experiments on the Digestive Powers of the Bile in Animals.* By Eaglefield Smith. 8vo. 77 pp. Longman and Rees, &c. London. 1805.

The bile has long been considered as materially contributing to the completion of the digestion of our food, and to the formation of chyle. The process was supposed to be begun in the stomach, by the gastric juice, which, from numerous experiments made by Spalauzani and other physiologists, was imagined to act on the food as a solvent. This author, on the contrary, contends, that the food is only moistened and loosened in its texture by the gastric juice, and so prepared to admit the solvent power of the bile. The gastric juice, he observes, has little either of smell or taste, and is secreted much too sparingly to be capable of dissolving the great mass of food taken at each meal into the stomach. The bile, on the contrary, is secreted in large quantities, and possesses sensible qualities, obviously fitting it to perform some important office. It is a perfect animal soap, highly acrid, easily miscible with water, and capable of decomposing fat and oily substances. But as food, conveyed into the stomach of various animals, inclosed in tubes, in which were apertures to admit the juices of the stomach, was found to be digested, more or less, according as it had been retained in that viscus, a greater or less portion of time, this effect has usually been attributed to the gastric juice; but this author, and apparently with more reason, supposes the erosion, or digestion of the food, to be effected by a portion

portion of bile, which is always to be found in the stomach of animals, while in health. This is apparent, he thinks, from what is known to take place in some fishes and serpents, which do not masticate, but swallow their food entire; the process of digestion in those animals always beginning, and being confined to the part of the stomach, where the bile enters. "If digestion," he says, p. 71, "was performed by the gastric juice, we should expect to find the food in the stomach equally acted on, especially in those animals which swallow their food whole, as this colourless insipid juice transudes by compression, equally from the whole interior surface of the stomach, and indicates its presence (as in the stomachs of calves) by a power diametrically opposite to that of digestion, viz. that of coagulation. But as the coagulum formed in the stomachs of calves, is not dissolved, till it comes in contact with the bile; and the soda of the bile, like other alkalies, is well known to act upon caseous substances in a manner similar to oils, there can be no doubt of the bile being the *menstruum* of digestion in those animals; for it shews itself as evidently to be so, as it does in those cold blooded animals that swallow their food without mastication."

We shall here finish our examination of this ingenious performance; what we have said being sufficient, we trust, to induce persons engaged in this branch of study to turn their attention to it, promising they will find other arguments equally cogent as those we have produced, in favour of the opinion adopted by the writer.

#### DIVINITY.

ART. 29. *Predestination to Life: A Sermon preached at Lee Croft, Sheffield, April 18, 1804. Before an Association of Ministers, and published by Request. To which are added, several explanatory Notes on the important Subject of Predestination, the Origin of Moral Evil, &c. alluded to in the Sermon. By Edward Williams, D.D. Second Edition corrected and enlarged. 8vo. 54 pp. 1s. 6d. Williams. 1805.*

This author maintains *Predestination to Life*; positively and strongly denying predestination to death; and in this he seems to approach very nearly to the doctrine of our English reformers. But he attempts to explain the whole matter, and here we do not find it easy for our comprehension to follow him. We rather fear that he has undertaken more than human faculties can perform. We cannot perpetually recur to these obscure questions, but we have several times given direct quotations from the works of Calvin, to prove that he held, in the most unqualified manner, that horrible doctrine which is here so strongly denied. This preacher therefore cannot be called a Calvinist. He allows indeed that "St. Augustine, Calvin, Perkins, Twiss, Rutherford, &c.

&c., &c., though highly valuable and excellent men upon the whole, were not free from this impure mixture of doctrine."

The discourse is evidently written with pious feelings and intentions, and may therefore safely be read by those who are desirous to study the question. But, in our opinion, it would be best to remember the caution with which our seventeenth article concludes; and not too frequently to bring forward a question confessedly so dangerous, to the contemplation of those whose minds are not duly prepared for it.

ART. 30. *The Duty of National Repentance, and of Patriotic Sacrifices and Exertions considered; a Sermon, preached in the Chapel of the Foundling-Hospital, on Wednesday, February 26, 1806, (being the Day appointed for a General Fast). By the Rev. John Hewlett, B. D. Morning Preacher at the Foundling-Hospital, and Lecturer of the United Parishes of St. Vedast-Foster, and St. Michael-le-Quern. 8vo. 23 pp. 1s. Johnson, &c. 1806.*

A plain and strong representation of the duties set forth in the title-page. If, nearly a year ago, such admonition as we shall produce was seasonable and necessary; what additional force has it not derived from recent events in Europe? "The awful situation in which we stand at present, as a nation, calls aloud for great and general exertions on our part. It seems calculated, by the wisdom and goodness of Divine Providence, to cure us effectually of those ills to which we are too much addicted. I mean, indolence and ease, luxury and pleasure, selfishness and pride; and to rouse us, if any thing can rouse us, to the determined exercise of their opposite virtues."—"All, or nearly all, will probably have their respective parts allotted them; and their zeal and sincerity are likely to be put to the severest test."—"Every one may be called on to join heart and hand. Happy is he, who, on such an occasion, has it in his power to serve the general cause in every possible way;—by his counsels, by his fortune, by his influence, and his own personal exertions; but, as for the most part, we must look to individuals for general co-operation only, and specific aid; let the rich man, beside the claim which the laws might make, if he have nothing else to give, be liberal of his money; and let the poor man, in addition to his labour and his strength, offer the tribute of a willing and devoted heart. The young, and those in middle life, will be called on to shew their courage and their firmness in danger, and their fortitude under every kind of temporary privation, hardship, and fatigue. If we see and feel the necessity of these sacrifices and exertions, in order to save ourselves from the ruin that has befallen other nations (and, I trust, we do,) let me observe, that the most cordial union of spirit, and co-operation of means, are requisite to render our efforts (by the blessing of God) ultimately successful. Let all

all former enmities and dissensions be forgotten. Let us consider ourselves as though we were embarked on board one common vessel ; which is, at present, exposed to the dangers of a stormy ocean, and that we must all sink together, or reach the wished-for haven of peace and safety."

ART. 31. *A Sermon. By E. Sandwith, preached at Sutton, near York, the 26th of February, 1806, on the Occasional Fast.* 8vo. 15 pp. 6s. Wolfenholm, York ; Scatchard, &c. London. 1806.

A plain, patriotic, and useful discourse. If the following admonition was in any degree seasonable in February, 1806, no one will deny that it is so at the present time. " Our hopes of support from Germany being thus defeated, the French nation will again be at liberty to turn their force towards this country ; and, when this is the case, we need not flatter ourselves that their threatened invasion will terminate in mere empty menaces. No ! the foldiers of France have been too long engaged in war, and too successful in such scenes, not to expose themselves to any hazard that carries along with it the least ray of probability : and, indeed, when we consider what their past success has been, who can say what their future hopes may be. We do not say this to excite false fears and groundless alarms : but to shew that it is not by undervaluing the strength and efforts of our enemies, but by rising to a just sense of our condition, in which our preservation and security consist." P. 5.

ART. 32. *A Sermon, preached before the Archdeacon of Bucks, at his Visitation held at Stony Stratford, on Friday, May 2, 1806. By the Rev. Thomas Le Mesurier, M. A. Rector of Newton Longville, and late Fellow of New College, Oxford.* 8vo. 27 pp. 1s. Cooke, &c. Oxford ; Rivington, &c. London. 1806.

We agree entirely with those among " the clergy before whom this sermon was preached, who thought that good might be produced by the circulation of it through the district in which it was preached ; we add, and every district in the kingdom. The preacher most forcibly calls the attention of his hearers to the situation of the Church of England ; to the attacks now made on her, different from those of all former times ; by some of her own members, and even ministers, calling themselves the only true Churchmen, and the only preachers of the Gospel ; by the union of Dissenters with Roman Catholics, in order that the emancipation (as it is insidiously called) of the latter may lead to the perfect freedom of the other ; that is, to the subversion of the established Church. For this purpose, all sects, even the most discordant, are now uniting ; Arians, Socinians, Calvinists, (or Methodists)

Methodists) now very numerous; Baptists, Old Presbyterians (now very few) all concur in one point, hostility to the Church, and generally to the State. The way to counteract and repel such attacks is briefly (too briefly) set forth; but the discourse is very worthy of general attention.

ART. 33. *A Sermon, preached at the Assizes held at Dorchester, March 14, 1806. By the Rev. John Williams, M. A. Vicar of Merston Magna, in the County of Somerset.* 4to. 18 pp. 1s. 6d. Rivingtons, &c. 1806.

A seasonable and proper discourse; from which, among many good lessons, we select the following: "When you are seated upon the throne of justice, the Lord himself is represented as being with you; for thus speaks the sacred text—'Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment.' I have not quoted this passage with the most distant view, either to quicken your diligence, or to awaken your circumspection. For this, blessed be God! there appears not the least occasion: the administration of justice in this happy country, it would be ingratitude not to acknowledge, flows on in an even, pure, and impartial course: but I have mentioned it with a view to lessen, if possible, from motives of religion, that degree of *disrespect*, of *negligence*, and *inattention*, which is too often visible in our courts of justice. Were all those, who attended there, sensible of the awful truth, that they were standing in the sacred presence of an unseen, though all-seeing God; what an alteration, what an amendment, might not be expected! How cautious would every *accuser* be, that he was influenced by no improper motive! How deliberate would the *officer* be, in *administering the solemn and binding oath*! how desirous, that it should make a due impression upon the mind of him, who was about to make the holy appeal! p. 15.—We have often seen occasion for recommending the last sentence to the notice of those who preside in our courts of judicature. Why should not profound *silence* be enforced, and all *other business suspended*, during this solemn act?

ART. 34. *Practical Essays on select Parts of the Liturgy of the Church of England. By the Rev. Thomas T. Biddulph, M. A. Minister of St. James's, Bristol; Chaplain to the Right Hon. the Dowager Lady Bagot; and late of Queen's College, Oxford. Five Volumes.* 12mo. 1l. 10s. Hazard, Bath; Rivingtons, &c. London. 1805.

The first of these five volumes appeared several years ago, and was examined and commended by us in our twelfth volume, p. 582. It consisted of Essays on particular parts of the Morning and Evening Services of the Church. The four volumes

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now added contain Essays on all the Collects in the Liturgy for Sundays and other holidays, and are distinguished by the same spirit of piety and attention to practical utility, which were remarkable in the preceding publication. The Collects of our Church, so admirably selected from the best and most venerable formularies, are assuredly most admirable subjects for the meditation of any divine, and for conveying his instructions to his hearers. It appears to us that Mr. Biddulph has made a very edifying use of the topics thus presented to his contemplation: nor do we perceive that he has any where deviated from the sound and regular doctrines of the Church. That it is possible to do so, even in interpreting parts of her Liturgy, we have lately seen proofs; but we trust that this writer, who has been a champion for the Church\*, is not likely to fall into such an error.

ART. 35. *A Sermon preached at the Primary Visitation of the most Reverend the Lord Archbishop of Canterbury, bolden at Ashford in Kent, June 13, 1806. By the Rev. Edward Nares, M. A. Rector of Biddenden. Printed at the Request of the Clergy. 8vo. 23 pp. 1s. 6d. Canterbury printed. Rivingtons, &c. London. 1806.*

The Bamptonian Lectures of this author were lately noticed by us, at some length. We have now to speak of a discourse, similar, in some respects, as to its subject, but admirably planned, and no less happily expressed. The text is, "For God hath not given us the spirit of fear; but of power, of love, and of a sound mind." 2 Tim. i. 7.

The Sermon begins by showing, that the same qualities, in their degree, still belong to the Christian Clergy, as are here attributed by St. Paul to those of the apostolic age. They are still to cast away fear, and to maintain courage, charity, prudence, and every thing constituting the "sound mind" of a Christian. It is very happily remarked, that there is entrusted to the Clergy of this nation a religion, originally delivered to the world by the Word of God incarnate; confirmed by signs and wonders the most stupendous and irresistible, and twice sealed with the blood of Saints and Martyrs! *First*, in its original promulgation and primitive purity; and *secondly*†, upon its restoration and recovery from the incumbrances of Popery, and the numerous additions of a corrupt hierarchy."

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\* See Brit. Crit. Vol. xix. p. 318.

† Speaking of these second martyrdoms, in our own country, this author says, with great propriety, "Nor do I discover any thing in these martyrdoms that should lead us to suppose that the very Spirit of God and of his Christ was less present to support the pious sufferers in their last agonies, than in the case of the Apostles and primitive Fathers." P. 7.

The main object of the Discourse, is to evince, that "the Church was never more authorized than at present to cleave to every fundamental article of her Creed, that the state of things never gave less occasion for concessions, or the state of the world less encouragement." To establish these conclusions, the author considers three great classes of opponents, the Freethinkers and Deists, the Unitarians, or, as they call themselves, *rational Christians*, and the Calvinists, pretending to the title of Evangelical teachers. Respecting each of these, he separately shows, that we have no reason to concede to them. To the infidels, because their doctrines are neither new nor valid; under which head he takes occasion justly to censure those who would give up the Mosaic books to the objections of gainfayers; alluding particularly to the strange apostacy of Dr. Geddes. To the rationalists, after many other sound reasons, he replies with St. Austin, "Tell us fairly that you do not believe the Bible: for while you believe only what you choose to believe, and all that you do not choose to believe reject, it is plainly yourselves only that you have any faith in, and not in the Bible." (P. 15.) To the Calvinists he replies, that our ministers "are not the ministers of *Calvin*, but of *JESUS CHRIST*;" and the attempt to fix his doctrines upon us, through our articles of Faith, he repels, by observing, with Dr. Laurence and others, that the Calvinistic doctrine of reprobation is there most carefully omitted, and that "the Calvinists of the time when the articles were produced, nay even Calvin himself, strongly objected to, and remonstrated against such omissions." P. 18.

The arguments are then very ably summed up under their three distinct heads. Though we have been obliged greatly to compress the matter of this discourse, in giving our account of it, and have not been able to give much specimen of its style, every discerning reader will see that it must be a valuable production.

ART. 36. *St. Paul's Zeal in the Ministry, and his Love for Christian Unity. A Sermon, preached at St. Peter's Church, Carmarthen, on Thursday, July 11, 1805, before the Society for Promoting Christian Knowledge and Church Union in the Diocese of St. David's, and published at their Request. By the Rev. Moses Grant, M. A. Rector of Nolton, and Prebendary of St. David's. To which is added an Account of the Society.* 8vo. 44 pp. 1s. Carmarthen, printed and sold. Also Rivingtons, London. 1805.

In our last number (p. 574) we alluded to the society for which this sermon was composed and preached; and at the end of the present, completely to explain its nature and design, we have reprinted a paper, which is in fact a circular letter from the diocese.



san himself, giving a plan of the society; and preceded by some extracts from bishop Burnet illustrating the utility of it.

That the present discourse is admirably calculated to promote the purposes of such a plan, may be shown in part by the following passage from it; wherein the preacher alludes to certain irregular societies, in other parts of the kingdom, which tend rather to divide than to promote church union, and are held not under the authority of the diocesan, but in contempt of it.

"But here let it be remarked, that though, at all times, a fervent zeal is to be cherished, and the holy flame never to be quenched; yet this is to be tempered with discretion; and care should be taken not to pass the bounds of *knowledge*, and of regular *discipline*. The Church hath unfortunately seen zeal *without* discretion, which formerly, as well as at the present time, hath led to disunion and schism: and hath brought great discredit to the sacred cause we are to support: let us then endeavour to encourage that holy ardour, that hath "decency and order" for its basis.

"No considerate person can help lamenting the many schisms into which Christians are divided; such schisms multiplying as soon as the line of *separation* is passed. When once the bounds of *order* are transgressed, it is like a flood breaking its banks, and the stream takes various, and contrary directions, destructive to the country that is overflowed.

"The associating then of Ministers, who meet to encourage both knowledge and *zeal*, will directly tend to discountenance the earliest deviation to disorder in our Church. It is natural for man to err, to run into extremes; and associations that may *regulate* the *one*, and *encourage* or forward the *other*, must be highly conducive to that "Purity of Devotion which accompanies sincere Christian Union and universal Benevolence."—Let well meaning men then have this maxim continually in view; "He who advances *gently*, and *gradually*, and with caution, may have the hope of proceeding surely and successfully \*." Confidence then in the Master we serve, and continual *earnestness* in the important task, will urge us to exertion: and the repeated exhortations of our Lord, and his Apostles to union, will effectually check that propensity to *separation*, which too much prevails, and which hath always been deplored by men, who weighing well the ground of Christian Unity,—that there is *one* God, *one* Faith, *one* Baptism,—were therefore, (however they might differ in particular opinions,) kept from divisions, by the unity of the Spirit, the bond of peace; and *humbled* themselves before God, considering *union of worship* as the genuine fruit of love; the bond of perfectness." P. 15.

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"\* Mr. Bernard's Preface Vol. II. of Reports for Bettering the Condition of the Poor."

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The rest of the discourse equally proves an enlightened spirit of zeal and piety.

By the accounts subjoined to the sermon we see that the amount of annual subscriptions in the diocese, for the purposes of the society, is not less than 409l. 10s. Besides which the benefactions toward forming a fund for clerical education are 350l. 11s. 6d. of which no less than 120l. has been subscribed by the bishop himself.

### MISCELLANIES.

ART. 37. *The Military, Historical, and Political Memoirs of the Count de Hordt, a Swedish Nobleman, and Lieutenant General in the Service of his Majesty the King of Prussia. In Two Volumes. Revised by Monsieur Borelly, late Member of the Royal Academy of Sciences and Belles Lettres at Berlin, &c. &c.*

We should certainly have given this lively and interesting narrative a place among our principal articles, were it not for the pressure of numerous books of greater importance with regard to actual service. This will afford much entertainment in the perusal to all who have any curiosity about the Great Frederick of Prussia. It contains various anecdotes of his different campaigns, which demonstrate the truth and justice of his claims to the character of Great. Would that he had now been living to have checked the ferocious irruption of a barbarous host, whose paths are marked by universal ruin and devastation. The narrative also contains many curious incidents, illustrative of the Court of Russia, the character of the Empress Catharine, and indeed of the various potentates of Europe, who then acted conspicuous parts on the theatre of the world. How is the state of Europe changed, and what would the feelings now be of the distinguished individuals abovementioned? We wait in awful silence in the midst of scenes unparalleled in the history of mankind.

ART. 38. *Retrospect of Philosophical, Mechanical, Chemical, and Agricultural Discoveries; being an Abridgement of the periodical and other Publications, English and Foreign, relative to Arts, Chemistry, Manufactures, Agriculture, and Natural Philosophy, accompanied, occasionally, with Remarks on the Merits or Defects of the respective Papers; and, in some Cases, shewing to what other useful Purposes Inventions may be directed, and Discoveries extended, beyond the original Views of their Authors. Vol. I. 8vo. 404 pp. 10s. 6d. Wyatt 1806.*

The publication of this first volume or collection of useful papers, discoveries, &c. and the proposal for publishing further numbers of it periodically, that is one every three months; has

been undertaken (as is acknowledged in the preface) by the proprietors of another periodical publication; namely, the *Repository of Arts*.

The magazines and other works which are now periodically published, being too numerous, too diffuse, and too expensive, the proprietors of this undertaking propose to extract from all those books whatever may really deserve the attention of inquisitive persons, and to publish it in small volumes or numbers, which being printed with a full page, and not a large type, may contain a considerable quantity of matter, and of course be not very expensive. To several of the articles thus extracted, they endeavour to add some observation, explanations, or corrections, which may render them more acceptable to the public.

The present volume is divided into three numbers; and the articles in every one of those numbers are arranged under other subdivisions: thus the first number contains 21 articles under the title *Chemistry and Mineralogy*, 25 under that of *Natural Philosophy, Arts, and Manufactures*, 33 accounts of patents, and 12 relating to *Agriculture*. The second number contains 21 articles belonging to *Chemistry and Mineralogy*, four under the title of *Natural Philosophy, Arts, and Manufactures*, 18 articles relative to *Patents*, and seven belonging to *Agriculture*. The third number contains 26 articles under the title of *Agriculture*, 32 under that of *Natural Philosophy, Arts, Manufactures, &c.* 31 belonging to *Chemistry and Mineralogy*, and 16 relative to *Patents*.

Since those articles have all already appeared in other publications, it would be needless to say any thing respecting them. The observations, explanations, &c. that are annexed to some of them, are the only things new and peculiar to the present volume. But with respect to these we may briefly observe, that in general they appear to consist mostly of obvious and trifling remarks, very few indeed being excepted.

ART. 39. *The philosophical Principles of the Science of Brewing; containing theoretic Hints on an improved Practice of Brewing Malt-Liquors; and statical Estimates of the Materials for Brewing, or a Treatise on the Application and Use of the Saccharometer; being new Editions of those Treatises corrected and greatly enlarged, with several new and interesting particulars; including the Tables and Directions for using the Saccharometer, heretofore given only with the Instrument. The Third Edition, in a collected Form. By John Richardson. 8vo. pp. 485. 11. 1s. T. and J. Richardson. 1805.*

This author who has decorated the art of brewing with the title of science, in a preface of considerable length justly deduces the importance of the subject to Great Britain, from the national revenue arising from it, (which, including the duties on malt and hops,

hops, amounts to nearly four millions per annum,) from its commercial advantages, and from its utility to individuals. He wonders, that the method of brewing has not made an earlier progress towards general perfection, and that the management of it has hitherto been intrusted to the care of common servants, or ignorant persons; since there are qualities belonging to the materials for brewing which are only to be learnt by a scientific intimacy with the subject. He then takes a cursory view of the practice of the brewhouse, and divides the process of brewing into three parts; namely, taking the liquor, boiling the wort, and the fermentation; all which he briefly examines; adding several proper remarks. At the end of the preface there are two lists of the London brewers, and the quantities of beer they usually brew, viz. one list for the year 1786, and the other for the year 1792.

Of a work like the present which is separate parts, as well as in the present collected form, has undergone several editions, is not incumbent upon us to give a very particular account; since the usefulness of it being already established by its public reception, our imperfect judgment would be entirely disregarded by the practical brewers, who, in truth, are the only competent judges of its merit. We shall, therefore, briefly make a few general remarks, and conclude our account.

In the first place (as it appears from the preface to the theoretic hints) the reader, though he pays a guinea for the book, must not expect to find in it the account of the actual improved method of brewing; but hints only towards obtaining that object; for this author's love of fame has not predominated over his interest.

"The design, *he says*," of the author in the publication of the subsequent pages, is rather to intimate the probability of a complete system of brewing, than to promulgate one. Were he prompted by inclination to the undertaking, his interest would forbid the execution of it."

Though it may in general be said that this author is rather prolix, that many of his paragraphs might have been suppressed, whilst a great many are susceptible of contraction, and that several of his observations are trivial; yet the whole, if not entirely tending to the improvement of the brewing business, may however afford considerable information to those who spend their lives almost entirely in a brewhouse.

There is an index subjoined to this work, and one copper plate engraving with delineations of the saccharometer, assay jar, and a few other instruments useful to the brewer.

ART. 40. *Letter to his Grace the Archbishop of Canterbury, on the probable Number of the Clergy; the Means of providing more effectually for the Repair and Rebuilding of Churches; and other Matters, connected with the Interests of Religion and Morality.*

*lity.* By the Rev. Edward Hankin, M. A. M. D. 8vo. 63 pp. 2s. Harris, &c. 1806.

In the title-page, after the words "providing more effectually," should have been added, *for their relief, and for—*; this being the first object of the tract, in order and importance; and the end for which their number is ascertained. Mr. Morgan Cove has computed the number of the clergy in England and Wales, to be 18,000; allowing a supernumerary, or Curate, to about one half of the 11,755 churches. Other persons have reckoned them to be 15,000; others, more than 20,000. The estimate here made, 9,000 (including curates) seems by far the most probable. Among these "many" [it is not conjectured *how many*] "possess a fair competency;" and "to secure to the remainder a decent subsistence does not appear to be an effort exceeding the power of such a country as Great Britain, either in peace or war." P. 11.

For this purpose it is submitted, that by an act of parliament, the following particulars be ascertained; 1. The number of clergy, in England and Wales (beneficed and curates.) 2. Of those who come under neither of these descriptions. 3. Of churches, chapels, &c. within each diocese, in which divine service is statedly performed. 4. Of parishes in which there are no churches, or only ruinous ones; 5. Of livings consolidated, or held in plurality. The next subject is, the means of *repairing* churches. After some general remarks on the necessity which must always exist, that the state should support the established religion; and a strong admonition to the *Board of agriculture*, that they are not *wise* in their hostility against tithes; we read, that "a tax of one penny in the pound on fifty millions of income would; after deducting eight thousand three hundred and thirty three pounds for the expence of collecting, produce two hundred thousand a year; a sum which, in a few years, would be sufficient to put the old churches in complete repair, build new ones wherever they are wanted, and leave a surplus revenue to be applied towards a fund for raising the value of small livings." "There is no necessity for raising those ponderous fabrics, which are indeed lasting monuments of the patience and piety of our ancestors, but more adapted to the warm climate of Asia, whence the model was taken, than to the cold and damp temperature of this island." P. 29. We look at these *Gothic* edifices (as they are commonly called) with singular pleasure; and if they are *cold* or *damp*, the blame lies with those who neglect to ventilate them, by a due opening of windows and doors; not to say, that they might be rendered comfortable at a very small expence, and without danger, by a fire lighted in any corner of the church, with the aid of a brick tunnel carried under the centre of the floor of the nave. But on this point let the Board of Works be consulted, or their Surveyor.

Some

Some useful hints are then given concerning *church briefs*; and concerning the *printing of bibles and prayer books*. The appendix contains a long string of *questions* to be answered by the clergy (if they think fit) of each *diocese*: it should have been said, of each *archdeaconry*; for who could possibly answer them, within the diocese of *Lincoln* (for example) which extends from Eton near Windsor, to the northern extremity of Lincolnshire.

ART. 41. *Thoughts on Affliction, addressed chiefly to young People.* 8vo. 6s. Wilkie and Robinson. 1805.

If we do not give a place among our principal articles to this volume, it is not because we do not think highly of its merits, but simply because a crowd of long published works stare us in the face, with something like reproach for neglect. We really think this an interesting and important work, and can conscientiously recommend it to the attention of all our young readers, and to those who have the direction of youthful studies. It discusses the subjects of the human virtues, human failings, of amiable qualifications, and disagreeable habits; and, finally, of such accidental circumstances in life as do not depend on ourselves. These virtues and failings are exhibited in contrast, as courage to cowardice, &c. &c. The contrast between affected and real courage is thus exemplified:

“Affected courage is in man so truly despicable, so well known, and the bragging coward so insures to himself the disgrace he merits, that it is scarcely worth mentioning. And in the same light I must consider the sort of *courage* (commonly so called) of men, arising from *fear* of the *opinion* of a world, not to be regarded in affairs of serious importance—that courage, which I will venture to affirm is in fact cowardice; which leads to the resentment of imaginary, or were they even real, injuries, which are not to be revenged by the commission of an *honourable* crime, forbidden by laws both divine and human! But this false and affected courage shall make no part of my observations, any farther than just to say that those men who are most brave, least affect the prompt resentments to which I allude; and the old general officer was no coward, of whom it was well known, that when excuses were offered to him by the friend of a young man, who had used very improper language at a public place the night before he received the apology by saying, “I am very deaf, Sir, and did not hear half the poor young gentleman said.” “But he is very truly ashamed; for he says he was foolish enough to give you his address, and ask for a meeting this morning.” “He might,” returned the General, “but pray don’t let him distress himself; I did not look at it, and the crowd being very great, I dropped the card; so that I don’t even know his name.” Let us hope the youth felt the rebuke conveyed in such cool contempt!” P. 24.

It should seem by the ease of the style and the skill exhibited in the arrangement of the matter, that this is the production of an experienced writer. Be this as it may, it is an entertaining and useful performance, of excellent moral tendency, and as such, as well as for general merit, deserving of our strong recommendation.

## MONTHLY LIST OF PUBLICATIONS.

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Select Sermons. By the Rev. Alexander Cleeve, A. B. late Vicar of Wooler in Northumberland : Chaplain to his Grace the Duke of Portland, and Lecturer at Trinity Chapel, Knightbridge. 1os. 6d.

Considerations on the Alliance between Christianity and Commerce, applied to the present State of this Country. 2s.

Discurfory Considerations on the supposed Evidences of the Early Fathers, that St. Matthew's Gospel was first written. By a Country Clergyman. 3s.

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MEDICAL.

MEDICAL.

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A Practical Treatise on the Power of Cantharides, when used internally: demonstrated by Experiment and Observation. By John Robertson, Surgeon, Edinburgh. 7s.

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A Tour through the Islands of Orkney and Shetland, with occasional Remarks on the State of the Inhabitants, their Husbandry, and Fisheries. By Patrick Nield, A.M. Secretary to the Natural History Society of Edinburgh. 5s.

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The State of the Negotiation, with Details of its Progress, and Causes of its Termination, in the Recal of the Earl of Lauderdale. 3s. 6d.

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Reply to a Pamphlet entitled, *The State of the Negociation.* 2s. 6d.

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EXTRACTS FROM BISHOP BURNET'S PASTORAL CARE; WITH THE BISHOP OF ST. DAVID'S CIRCULAR LETTER TO HIS CLERGY.

I. FROM CHAP. VIII.

"The clergy ought to contrive ways to meet often together, to enter into a brotherly correspondence, and into the concerns of one another, both in order to their progress in knowledge, and for consulting together in all their affairs. This would be a means to cement them into a body."—(*Sundry reasons are then adduced for such meetings, to which I refer you.*)

"Upon all these accounts it is of great advantage, and may be matter of great edification for the Clergy to enter into a strict union together, to meet often, and to be helpful to one another. But if this should be made practicable, they must be extremely strict in those meetings, to observe so exact a sobriety, that there must be no colour given to censure them, as if these were merry meetings, in which they allowed themselves great liberties. It were good, if they could be brought to meet to fast and pray."

"Four or five such meetings in a summer would neither be a great charge, nor give much trouble; but the advantages, that might arise out of them, would be very sensible."

2. FROM THE CONCLUSION.

"We are now brought very near the greatest crisis, that ever church or nation had. And if God should so far punish us for our sins, for our contempt of his Gospel, and neglect of our duties, as to deliver us over to the rage of our enemies, we have nothing to look for but a persecution more dreadful than any is in history. Now, nothing can so certainly avert [this,] as the serious minding of our functions, of our duties and obligations, the confessing of our sins, and the correcting of our errors. Nothing can so certainly hasten on the fixing of our tranquillity, and the compleating of our happiness, as our lying often between the porch and the altar, and interceding with God for our people; and our giving ourselves

ourselves up wholly to the ministry of the word of God, and to prayer."

REV. SIR, ABERGWILLY PALACE, Sept. 23, 1806.

A principal object proposed in the institution of *the Society for promoting Christian Knowledge and Church Union* in this diocese, was to unite the clergy of the diocese into "a religious and literary association," by means of monthly, quarterly, and annual meetings. You cannot have better authority for the duty and advantages of such union, than the judgment of Bishop BURNET, from whose *pastoral* care I have selected the preceding extracts.

To give success and permanence to such meetings, we should provide business to occupy and interest those who may be disposed to meet for friendly and professional communication. In these momentous times, if no other employment for these occasions were proposed but PRAYERS for the *Unity of the Church*, for *National Reformation*, and for our own *Success in the Ministry of the Gospel*, the meetings could not be said to be without interesting occupation. But with this duty might be connected other suitable and useful employment, such as *reading and explaining some portion of the Scriptures*;—*taking minutes of the distribution of pamphlets distributed by the Society*;—*reporting the local wants of particular parishes*;—*the progress of Sunday education, &c.* A book might be provided for each deanery, for the purpose of entering the minutes of the meetings. The course of business might be prefixed under some such heads as follow;

1. Prayers.
2. Reading a chapter of the New Testament.
3. Reading literary contributions, such as Corrections and Explanations of the Common Version of the New Testament, selected from Hammond, Whitby, Doddridge, Pearce, Bowyer, &c.
4. Entering Minutes of the distribution of Tracts, &c.
5. Minutes of Books and Tracts wanted for distribution.
6. Minutes of hindrances to the Ministry.
7. Minutes of hints for forwarding the success of the Ministry.
8. Allot portions of Scripture to different Members for selection. (See No. 3.)
9. Allot tracts for translation into Welsh.

A very great advantage derivable from these meetings would be the opportunities which they will afford to young clergymen, of profiting by the experience, conversation, and advice of their elder brethren. It would add to the usefulness of the meetings, if, by a small monthly contribution, or otherwise, one or two monthly religious publications were to be taken in for the convenience of the members.

I am, Rev. Sir,  
Your affectionate friend and brother,  
T. ST. DAVID'S.

LITERARY

## LITERARY INTELLIGENCE.

*Mr. Cumberland* and *Sir James Burges* will very soon publish the first book of a poem, which they have written in conjunction, entitled *the Exodiad*. The subject, as the name implies, is the departure of Israel from Egypt.

About Midsummer next, *Mr. Sölheby* will publish a poem on the subject of *Saul*, in eight books. It is in blank verse.

We rejoice to hear, that *Dr. Malby* has undertaken to superintend a new edition of *Marcell's Thesaurus Græcæ Poeseos*, which has been long wanted. For the use of learners, it might be improved by occasionally marking the quantities.

A second edition of *Dr. Valpy's Greek Grammar* is now in the press.

In a few months, the *Views of Gloucester Cathedral* are expected to be published by the *Society of Antiquaries*.

We understand that a collection of such English *Poems*, as have obtained *Prizes* in the University of *Oxford*, has been made, and will very speedily appear.

*Mr. Cobbold* of Woolpit in Suffolk will very soon publish *A Chart of English History*, on the same plan as his *Chart of Sacred History*.

We hear also of a new translation of *Voltaire's Charles XII.* from the last Paris edition.

A work entitled *Records of Literature* has been announced, which professes to embrace the literature of the whole world!

The new thought of the *Miseries of Human Life*, has occasioned various rival works. Among others we hear of one, intended as an antidote, to be called *the Pleasures of Human Life*.

The *Bishop of Dromore* will soon publish the Edition of *Surrey's Poems*, which has so long been printed with a Glossary.

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